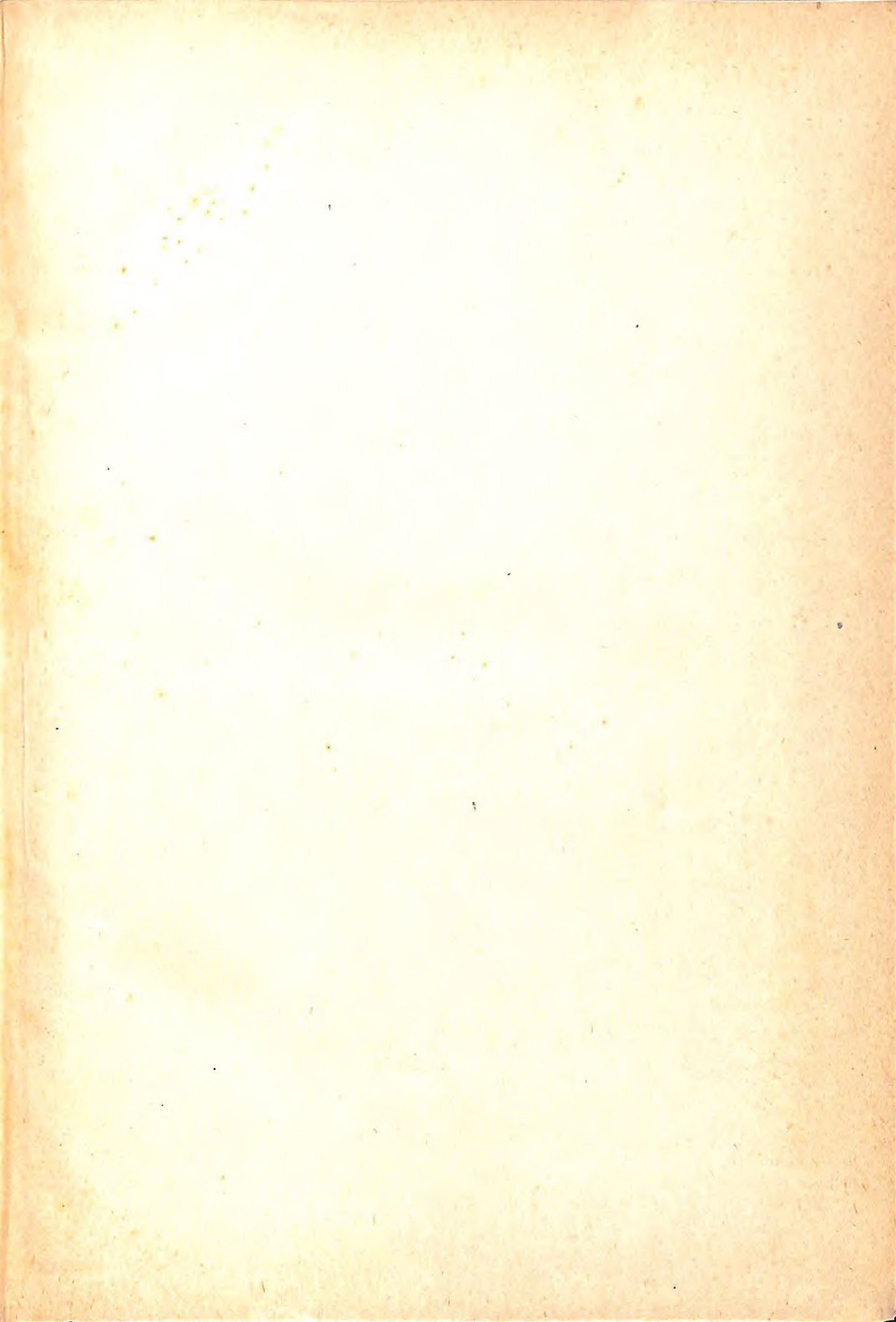


DREW UNIVERSITY LIBRARY





T. Merritt



GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXXIII.

From January, 1889, to June 1889.

EDITORS :

MRS. DR. WALTER C. PALMER,

REV. GEO. HUGHES.

"And a highway shall be there, and a way, and it shall be called
The way of holiness." Isaiah 35:8.

New York :

PALMER & HUGHES, PUBLISHERS.

62 & 64 BIBLE HOUSE.

1889.

242672

223710H 0

NEW THEOLOGICAL
LIBRARY

INDEX TO VOLUME LXXXIII.

From January, 1889, to June 1889.

	PAGE
Portrait of Rev. Timothy Merritt, first Editor of The Guide.....	Frontispiece
Words of Life	33, 65, 97, 120, 161

SERMONS:

Christian Consecration. By Rev. A. B. Kendig, D.D.2,	31
The Key to the Storehouse. By Rev. A. J. Jarrell	66, 98
The Use of Money By Rev. John Wesley	130, 162

COMMUNICATIONS:

The March of Holiness, by Rev. E. H. Stokes, D. D....	1
The Will of God and How to Ascertain it. By Dr. Reddy.....	6
Swift and Slow. By Rev. G. D. Watson, D.D.....	6
The Holy Spirit Testifying of Jesus. By Rev. C. W. L. Christen	7, 41, 74, 106
Heart-Consecration. By Lizzie M. Boyd	9
My Experience in Sickness. By Rev. Bishop Foss.....	39
Sanctified by "The Glory," and Preserved by "The Presence." By Rev. Chas. Munger.....	43, 75
"I am the Lord thy God." By Abbie Mills	51
Holiness Gems. By Rev. J. Hobbs.....	12
A Friend's Experience. By Dougan Clark, M.D....	70
The Holy Spirit By Rev. Jas. Harris	72
An Inspired Classification. By Rev. Dr. Wm. Reddy.....	102
Heart Consecration. By Miss Lizzie M. Boyd.....	108
Heart Circumcision. By Rev. John Stocks.....	136
Casting Care on Jesus. By Mrs. J. C. Shattuck....	138
The Constructive Power of Love. By Rev. Jesse S. Gilbert.....	140
Real Work in India.....	141
Nearing the Portals. By Josephine M. S. Carter ..	141
The Manner of Confessing Holiness. By Rev. Sheridan Baker, D. D.	168
Be Holy. By Dr. D. Clark.....	170
Holiness in the Life. By Rev. J. W. Totten.....	171
Offering Praise. By Mrs. C. A. Markley.....	172

POETRY:

The Dear Old Guide. By R. B. Baker.....	41
Our Only Plea. By Rev. John Scarlett.....	45
"Lord Remember Me." By Rev. John Scarlett	77
The Government on His Shoulders. By Rev. Thornley Smith	104
The Pearl of Price. By Mrs. Kate Sumner Burr....	139
The Victory of Faith. By Ray Palmer, D. D.....	167

BIBLE STUDY:

Studies in the Life of Jesus. By Rev. I. Simmons ..	14, 46, 78, 110, 142, 174
Pulpit Topics and Prayer Meeting Helps. By Rev. J. Parker.....	16, 42, 80, 112, 144, 176

HOLINESS AT HOME:

Home Life in the Psalms.....	18, 50, 82, 114, 146, 178
Letters to the Children.....	18, 51, 82, 114, 140, 178
Children Happily Converted.	19
Wesley at Dinner.	50
The Try Company	18, 51, 83, 115, 147, 178
Loved Ones Gone Before.....	19, 51, 83, 115, 147, 178

THE WITNESSES:

The Tuesday Meeting.....	20, 52, 84, 116, 148, 180
Our Social Meeting.....	23, 55, 87, 119, 151, 183

THE EDITORS' STUDY:

A Bright Transition.....	24
Reigning with Christ	25
"Thy Will, Not Mine!".....	152
Beyond their Creed.....	153
Awake! Awake!.....	153
"Judge Not".....	154
Readiness.....	154
Great Expectations	154
Wavering.....	154

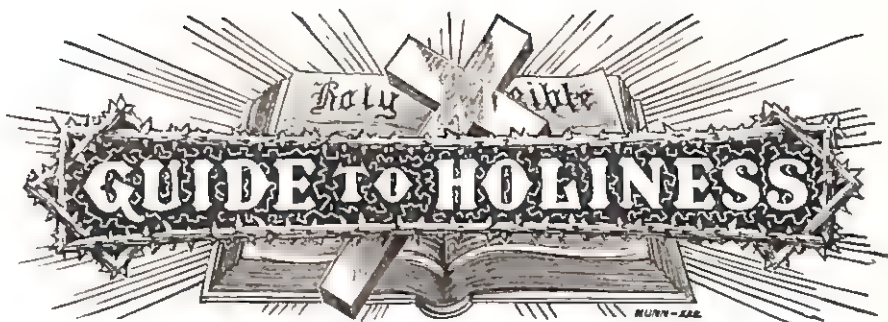
INDEX.

	PAGE
Bishop Taylor to the Front.....	25
A New Year Invitation	26
If We Let Him.....	26
Stop Struggling	26
Crooked Tools	26
Our Portrait	27
Union Christian Conference.....	27
"This Year Also "	56
"This One Thing "	57
Give Your Testimony	57
One Touch	58
Success of Sainthood.....	58
Emptied Hands	58
The Bitterest Tears	58
Two Conventions	59
A Serpent Among the Books	59
The Supreme Moment	88
The Standfasts.....	88
The Devil's Arrows.....	89
Dying, or Dead.....	89
The Deserters....	89
Saints Newly Crowned	90
Women's Missionary Work	91
Church Kitchen for Sale.....	91
A Great Thing.....	120
Childlike Confidence.....	121
Holiness at Conference.....	121
Came-Stayed.....	122
Satan in Compliment.....	122

The Christly Marks	122
Stand up for Jesus	122
The Eye Single	123
Why Not Answered	123
Holliness for Service	123
The First Offering	123
Another Veteran Gone	155
A Glorious Work	155
Our Anniversary	184
Another Veteran Gone	185
God Working in Us	185
Primitive Methodist Conference	186
The Fool's Idol	187
Not the Place	187
Isn't it Lovely?	187
Have Patience	187
Our Inquiry Room	28, 60, 92, 124, 156, 188
Help to Christian Devotion	29, 61, 93, 125, 157, 189
With our Correspondents	30, 62, 94, 126, 158, 190
The Harvest Field	31, 63, 95, 127, 159, 191

GUIDE HYMNAL:

All for Me, all for Thee	32
Let Your Light Shine	64
"My Soul Shouts Glory"	90
"The Morning Draweth Nigh"	128
"Wondrous Love".	160
"Under His Wings".	192



—JANUARY, 1889.—

THE WORD FOR THE NEW YEAR.

"If ye then be risen, with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

"Set your affection on things above, not on things on the earth."

"For ye are dead, and your life is hid with Christ in God.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Colos. 3 : 14.

THE MARCH OF HOLINESS!

BY REV. E. H. STOKES, D. D.

(*Ocean Grove, N. J.*)

THE saints of God are marching on,
In robes of spotless white;
Their faces glow like morning's dawn,
Their paths, the paths of light.

Their steps are true, their hearts beat
Their songs, the songs of joy; [high,
There's gladness in each beaming eye,
And heaven in their employ.

Crowns sit upon each polished brow,
Bright crowns of living light;
They wave the palms of victors now,
Though passing through the fight.

Exultant march! exultant reign!
There's conquest in their tread;
The foes of inward peace are slain,
And Satan's hosts have fled.

Their banners float upon the breeze,
The world looks in surprise,
And asks, in wonder, "Who are these?"
"ALL MINE!" the Lord replies.

Bright banner'd host, your leader God,
Once small but now so vast,
March in the light, pure thro' the blood,
And enter heaven at last!

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—*Psa. 119: 18.*

"Onward in Thy triumphant way,
Thou message of the Holy One!"

The Sermon.

CHRISTIAN CONSECRATION.

BY REV. A. B. KENDIG, D. D.

[Pastor of Hanson Place Methodist Episcopal Church,
Brooklyn, N. Y.]

TEXT.—"And who then is willing to consecrate
his service this day unto the Lord?"

—1 Chron. 29: 5.

DAVID, the poet, singer, warrior, and statesman, is dying. In this moment, with the light of two worlds focalized upon him, he has but two supreme thoughts—a fit successor, and a house for God's worship. For the first, he names his son Solomon; for the second he confesses his desire, relates his personal contributions, and appeals to the religious loyalty of his subjects, in the language of the text. This done, he dies. A fit finale to a wonderful life. To make plain to you what is in my own mind and heart, is the aim of this hour. I am to meditate with you on *consecration*—a word and act around which much darkness and rubbish have gathered. We must, therefore, proceed cautiously.

I. WHAT IS CONSECRATION?

"The act or ceremony of separating from a common to a sacred use."—*Webster*. "A rite or ceremony of dedicating things or persons to God."—*Buck*. "A devoting or setting apart anything to the worship or service of God."—*Watson*. "To *dedicate*," says Crabb, "means to set apart by a promise; to *devote*, is to vow for an express purpose; while to *consecrate*, from *consecro* (or *con* and *sacro*),

signifies to make sacred by a special act, and is used only in a spiritual sense." Consecration involves the twofold act of devoting and dedicating, and is a formal and deliberate dedication to a holy use, by virtue of a religious observance or act. Under the old economy God required the first-born of man and beast, declaring, "It is mine." Then he chose Abraham and his offspring; then Levi's tribe as guardians of the tabernacle; then Aaron and his sons for the priesthood. The eighth chapter of Leviticus gives us the order of the consecration of Aaron and his sons. Here we have the "*sin-offering*," representing reconciliation and cleansing; then the "*burnt-offering*," the symbol of total and exclusive devotion; and following, the "*thank-offering*," as a recognition of Divine goodness and mercy in temporal and spiritual things with their sanctified use. Instance the Nazarites and Hannah.

II. CONSECRATION IS NOT SANCTIFICATION. The former is pre-eminently an Old Testament word, and the latter a New Testament word, as interpreted by the fuller revelation of the completed scheme of redemption. When the word "sanctify" is used in the Old Testament it is uniformly in the sense of consecrate. It is conspicuously so used once in the New Testament by the Saviour (John 17: 19). In the use of the word "sanctify," he cannot mean "sanctus" (holy), but "consecro" (consecration). He was holy, and He devotes, or dedicates, Himself for our salvation. There can be no sanctification without the antecedent consecration, though they do not stand related as cause and effect. *This* is my act; *that* is God's—I prepare the vessel, and dedicate it; God in infinite mercy fills it. Solomon had to build the temple and then he consecrated it; Jehovah accepted and filled it, thus sanctifying it. So with the disciples in the upper room—they waited in obedient consecration; God filled them, and they were sanctified.

I think it safe to recognize consecration, 1. As a Divine operation; *i. e.*, He by His Word, Providence, and Spirit, constantly excites in us desires, inspires the soul with motives, guides all our thoughts and inquiries, until, becoming true disciples, we are led into a perception of duty and privilege.

2. An oft-repeated human endeavor, is also an important factor. Constant obedience to God's Word and will; fidelity to godly emotions, associated with such habits of thinking, feeling and acting as consolidate, under the Spirit's fusing, into a holy character and life. The dedication must remain; it must be His forever. But we may, and *must be* frequently filled. It by no means follows, once filled, always full. We can only keep full by constant, faithful, obedient waiting on God, in the use of all the means of grace.

III. CONSECRATION IS A RELIGIOUS ACT. And this in a definite and peculiar sense. "Unto the Lord," for He has claims as none other can have. As a religious act it is world-wide and universal in its demand upon all. We therefore affirm, that consecration is

1. *Obligatory.* "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." He is a sovereign or He is not; if not, we are under no obligation to serve Him—if He is, we have no right to withhold our worship. The right to rule implies the duty of the ruled to obey; the former embraces the latter. The passages cited affirm His rule, and command our consecration. Passing a step farther, we find that consecration is

2. *A necessary act.* Without this act on the part of man, his salvation is impossible, in time or in eternity. It is necessary to forgiveness, to holiness, and to heaven. Self-consecration is an act of faith; and through faith God works in us, and by it we are saved. To be the Lord's is to be saved; and this implies

surrender to Him. "Submit yourselves therefore to God"; for "without holiness no man shall see the Lord." Consecration is, therefore, an absolutely indispensable act; and as a *fact*, marks every step in the upward life. Although we recognize and insist upon the obligatoriness and necessity of consecration, it is yet

3. *A voluntary act* on the part of man. Hence the text appeals to this very principle—"Who then is willing?" So elsewhere we hear Wisdom pleading, "My son, give me thy heart." So Moses, in Exodus: "Whosoever is of a willing heart, let him bring it, an offering to the Lord." And Paul, in 2d Corinthians, declares, "For if there be first a willing mind, it is accepted according to that a man hath," etc. God commands "all men, everywhere, to repent," but He compels none. Their refusal does not destroy the obligation, nor modify the necessity. The freedom of the will He cannot trench upon; if He did, you cease to be free, or to be responsible. He constantly plies the soul with motives high as heaven, deep as hell, lasting as eternity. The deep necessity for our consecration grows out of our relation to God's law; and yet it is so voluntary that we may deny the latter and ignore the former; but the *consequences* must be met, by us, in each case. As a religious act, consecration

4. *Is important.* Enkindled desires perish, unless they fruit in deeds. Purpose is without value, except it stimulates to action. "If the Lord be God, serve Him," is the commonsense appeal of Elijah. "Serve him," now and always, and with all the heart. Thousands recognize the duty and blessedness of consecration, and are purposing, at some time and place in the future, to do it. But time and tide sweep on, and they

"Grow old with dropping buckets
Into empty wells, and
Drawing nothing up."

David sought to bring the people to an

immediate decision, and hence he says, "*This day*," as though in all God's calendar there would be no other. And, reader, there may not be, for you! If important, it should be done *now*, before anything else—"First the kingdom of God and His righteousness." As a religious act, consecration is also

5. *Personal.* The dying monarch cries, "*Who?*" And Moses asks, "*Who* is on the Lord's side? let him come unto me." The Master puts the question pointedly personal when He asks, "What wilt thou that I should do unto *thee*?" and "*wilt thou* be made whole?" and in that sharp, incisive command, "Follow *thou* me!" condenses whole sermons. A thousand may come at once to the altar for consecration; but with each it is a separate and personal work, as much so as though only themselves were there in that holy mood, for the performance of that holy act. We cannot do it by proxy. The firing of a column of a thousand men may be so simultaneous that distinguishing between the acts of the different men may be quite impossible; yet each had a separate gun, and personally pulled the trigger, albeit the movement of the entire line was coetaneous in effort and result.

So, each must for himself thoughtfully, reverently, intelligently, according to his best light and understanding, dedicate all he controls or professes to control to God, in Christ, forever. This is the sublimest, as it is the supremest act of the soul. It is both possible, and necessary. *Have I done it?* This is a question for each to answer for himself.

HOW A SOUL WAS LOST.—"How much, should you say, this estate is worth?" asked a friend of another as they were riding past a beautiful park. "I do not know how much it is worth," was the answer, "but I think I know what it cost the owner." How much?" "*His soul!*" was the startling reply. The person then described the owner's death, in which he attributed his misery at last to his love of money, which had often led him into fraud and sin.

GEMS FROM ARCHBISHOP SECKER.

—The righteous laws of God cannot connive at the unrighteous lives of men.

—Those who look for a heaven made ready, will live as though they were already in heaven.

—A true Christian not only does more than others will do, but he also does more than others can do.

—Those trees which have their top branches of hope in heaven, will have their lower boughs of activity on earth.

OPEN LETTERS TO YOUNG PASTORS ON HOLINESS AND THE CHRISTIAN PASTORATE.

BY REV. J. R. JAQUES, D. D.

(President of Hedding College, Illinois.)

I.—THE PREACHER'S THEME: CHRISTIANITY IS HOLINESS.

My dear Brother :

HAVING been invited by the Editors to address you through THE GUIDE on "*Holiness and the Christian Pastorate*," I begin with an invocation of the Holy Spirit for special guidance and, secondly, with a confession of sincere distrust of my ability fittingly to unfold a theme so vast, so weighty, and so difficult. One qualification I may humbly claim, and that is, *sympathy with the preacher*. After an experience, as preacher and Christian educator, of nearly forty years,—during which period I have had many hundreds of young preachers and candidates for the ministry more or less under my instruction in our Church schools and Conferences, I have learned something of the peculiar trials, temptations and difficulties of young preachers. Of all the temptations peculiar to the preacher, the most mighty is the temptation to *lower the tone or relax the standard of Christian Holiness!* This temptation comes with such power and in forms so numerous and insidious, that the preacher must fortify his soul against it with

all the impenetrable "armor of God." He must *begin* with clear, strong, Scriptural *convictions* on this subject. He must be energized by the overmastering conviction that

CHRISTIANITY IS HOLINESS.

You, dear brother, as a minister of the Gospel, are called to preach from a holy Bible, a holy Gospel, with the Holy Spirit in a holy heart, with the *one purpose* to prepare a holy people for a holy heaven. Your mission, in its final intention, is not to preach a certain number of sermons, however excellent, or to make a certain number of pastoral calls, however brotherly, or to collect funds for Church purposes, however sacred, or to perform any other professional duties, *as such*; but, in imitation of the supreme aim of Paul, "*to present every man perfect in Christ Jesus.*" This was the meaning of the all-consuming zeal of Paul. How weak is human language—how does the massive Greek quiver beneath the weight of meaning, when Paul struggles to express this supreme aim of the Gospel preacher! How contemptible appear our excuses and quibbling objections in presence of Paul's flaming words to the Colossians: "We preach, *warning every man and teaching every man in all wisdom, that we may present every man*

PERFECT IN CHRIST JESUS!

"Whereunto (for which) I also labor, striving (*agonizing as in a death-struggle*) according to his working which *worketh in me mightily!*"

Like the pressure of a sensible presence, the conviction should take possession of and abide in the preacher's heart that the Gospel is not a mere system of doctrine, or ethics or ritualism or all of these, but "the *power*—(the miraculous power)—of God unto salvation to every one that believeth" or trusteth. And this salvation is not a meagre, unsatisfying and tantalizing *hope* of a post-mortem salvation, but a salvation full and free, joyous and immediate. The con-

viction that Christianity means *triumph over sin*, must be burned into the heart of the ministry of the Gospel. This is the *first step*: the clear, strong and unchangeable conviction that *the Christian religion means holiness*, in heart and life—nothing lower and nothing else. Vagueness of belief on this central meaning and final aim of Christianity, will render all ministerial effort vague and meaningless.

But the supreme *conviction* in the intellect that holiness is the final meaning of Christianity—if the *first step* toward a Pauline ministry, it is not the *only step*, nor the most important. For if it *remains* a mere conviction, however strong or orthodox, it will not make a soul-saver of the Pauline type. The conviction of the intellect must be transformed or rather *transfigured* into the experience of the heart, and essential Christianity,—which is Christ,—must be *felt* in the soul as *holiness realized*.

The preacher supremely needs this experience of holiness, first, as a *motive power*, and secondly, as a *teaching power*.

1. He needs holiness as a *motive power*. Without the constraining love of Christ, and the impelling zeal springing from a holy heart, his performance of duty will inevitably become largely professional and perfunctory. Amid the difficulties, hardships and heart-rending temptations incident to his office, he cannot say, with Paul, "None of these things move me," unless he is lifted to Paul's plane of experience and has Paul's quenchless inspiration and Divine motives.

2. The preacher of the Gospel needs holiness as a *teaching power*. If Christianity is holiness, he cannot *know* Christianity till he knows holiness as a heart-felt experience. He cannot know God or see God in Christ, for it is only the pure in heart that shall see God. The Great Teacher unfolds the method of mastering the mystery of His doctrine when He says, "*If any man will do* (is willing to do) *the will of God, he shall know of the doctrine.*" None other than

those willing to do all the will of God *can know of the doctrine*. It has been truly said that you cannot understand Paul till you have an experience like that of Paul.

But the argument grows, and I must postpone further consideration of the subject.

SWIFT AND SLOW.

BY REV. G. D. WATSON, D. D.,

WE ARE told to be swift to hear, slow to speak; by which we understand that we are to be swift to receive instruction, but to be slow in announcing our learning or our wisdom. The same degree of grace which makes us quick in some directions, imparts caution and slowness in other directions, and on the other hand, the same self-will or depravity which makes us very quick in asserting our wisdom or opinion, makes us extremely dull and slow in receiving the wisdom from above, or in gathering instruction from the saints.

There is a fine stroke illustrative of Christian perfection in the very expression, "swift to hear, slow to speak." It may be applied along a good many lines, such as, swift to detect error, slow to constitute ourselves heresy-hunters; swift to do good, slow to criticise other people's way of doing good; swift to obey the Spirit, slow to take every emotion or impression as from the Spirit; swift to believe, slow to the putting of our faith on a basis; swift to fire the loaded rifle of truth, slow to take aim at the right object before we shoot; swift to receive the light, slow to condemn others for not receiving it; swift toward God, slow toward self.

LIFE OF FAITH.—Have you ever thought of the life of a child? Why, the life of a child is a perfect life of faith. That little child—what can that little child do? Why, it could not find its way to the street end, and back again. It would be lost if you trusted it alone. It could not find the next meal. If left to itself, it would die of want. The little one could not furnish a shelter for its head to-night. And yet, has the child any fear about it? has it any sort of alarm about it? Not at all! How comes it that the child's life is so happy? Because it is, instinctively, a life of faith. The child could not buy the next loaf; but it has a firm belief that "father" can. It could not provide for itself the garments for to-morrow; but it has unbounded faith in "father" and "mother's" power to do it. It is a life of perfect faith.

GEMS FROM ARCHBISHOP SECKER.

—A humble saint looks most like a citizen of heaven.

—A believer is like a vessel cast into the sea—the more it fills the more it sinks.

—Many can love at their tongue's end, but the godly love at their finger's end.

—A believer may feel the stroke of death, but he shall never feel the sting of death.

THE WILL OF GOD, AND HOW TO ASCERTAIN IT.

BIBLE READING BY REV. DR. REDDY.

A PRAYER—"Thy will be done in earth, as it is in heaven."—(Matt. 6:10.) "Teach me to do thy will; thou art my God."—(Psa. 143:10.)

The Scripture references are to be sought out, Bible in hand.



THE WILL of God, as it relates to Himself, is taken for His sovereign and irresistible operations. (Isa. 43:13; Rom. 9:19.) In *Government and Providence*, He doeth His pleasure.

II. As it relates to His subjects, and to His children, it is taken for His *purposes and counsels*; for His *precepts*, His *promises*, and His *commands*. (Heb. 13:21.) The will of God covers all *relations, duties, and privileges*.

1. It guided and governed our Lord when here on earth. "He came to do that will." (John 6:38; 5:30; 8:29.) "He delighted to do that will." (Psa. 40:8; Heb. 10:7-9.)

2. It governs the inhabitants of heaven, whether angels or "spirits of just men made perfect." (Heb. 12:23).

3. It is to be done *in earth*, as it is *in heaven*." (Matt. 6:10.)

4. It is to be the *rule of our lives*, as it was in the case of our Lord. We are to "walk as he walked." (1 John 11:6). It is to govern us in *business plans and pursuits*. (Jas. 4:13-15.)

5. It is to be embraced and submitted to *in suffering*. (1 Pet. 4 : 1, 2, 10 ; 2 : 15 ; 3 : 17. Submitted to, Matt. 26 : 39 ; Luke 22 : 42.)

6. We may "stand perfect and complete in all the will of God." (Rom. 12 : 2 ; Col. 2 : 10 ; 4 : 12.)

III. The will of God may be *ascertained*. (Ephes. 5 : 17 ; also v. 10. But, *how* may we know the will of God concerning us? The Word of God is the standard.

(a). Whatever is specifically revealed, *e. g.*, our *sanctification* (1 Thess. 4 : 3 ; John 4 : 40.) These are explicit.

(b). By the teachings and illumination of the Holy Spirit (1 Cor. 2 : 12 ; 1 John 2 : 20, 27). But His teaching is always in harmony with the tenor of the Word, and never contradicts it. He reveals no *new* truth, but "*guides into the truth*," and illuminates both the truth and the mind of the believer. This He does in the *exercise of prayer* (Rom. 8 : 26, 27 ; 1 John 5 : 14, 15). This He does in regard to particular *DUTIES* (Rom. 8 : 14 ; Acts 16 : 6, 7, 10 ; 8 : 29.)

(c). The will of God may be gathered by a careful study of Divine Providences in connection with the illumination of the Holy Spirit, and by the counsel of spiritually-instructed Christians and ministers. "In the multitude of wise counselors there is safety."

IV. The will of God is the *standard and measure* of our Christian privileges—"Sanctified wholly" (1 Thess. 5 : 23, 24) ; "ceaseless prayer"—"evermore rejoicing"—abounding in "thanksgiving,"—and "praise continually" (1 Thess. 5 : 16-18 ; Heb. 13 : 15).

The great profit of this Bible reading will be found in the *searching out* of the texts referred to, and thus coming into close contact with "*the mind of the Spirit*."

"BE DEAF, O man, to the insinuations of pride. It is a poisonous weed, that suffers not any flower of beauty or fragrance to bloom near it."—*Sel.*

GEMS FROM ARCHBISHOP SECKER.

—It is unnatural for a Christian's tongue to be larger than his hand.

—A truly religious life is a crystal glass wherein Christ sees His own likeness.

—God will never grant any to enjoy the love of Christ in heaven who are destitute of the likeness of Christ on earth.

THE HOLY SPIRIT TESTIFYING OF JESUS.

BY REV. CHAS. W. L. CHRISTIEN.

I.—AS THE ENTHRONED MEDIATOR.



WHEN our Lord told His disciples that He was about to leave the world they were filled with sorrow. And, under the circumstances this was no surprise, for as yet they were very ignorant of much concerning Him. They did not understand the meaning or the necessity of His death and resurrection, nor the pure spirituality of the kingdom He had come to establish. But He told them that it was for their benefit that He should depart, and gave them the reason why. "It is expedient for you that I go away ; for if I go not away the Comforter will not come unto you—but if I depart I will send him unto you." It was better for them and the world to have a present Comforter and an absent Christ than a present "man of sorrows" and the Holy Spirit "not yet given." And it was to this "other Comforter" that He challenged all their attention. And the one great thought that He left upon their minds before the crucifixion, and which He specially impressed upon them after His resurrection, was that they were to wait for and expect "the promise of the Father," and to tarry in Jerusalem until He came. And in obedience to His command they did so, continuing in prayer

and supplication till the day of Pentecost, when the gracious visitation was granted, and they were all "filled with the Holy Ghost."

Now one utterance of the Saviour concerning the Holy Spirit was: "But when the Comforter is come whom I will send unto you from the Father,.....*He shall testify of me.*" And at Pentecost these words began to be fulfilled, and the Spirit's presence in the world all down the ages has perpetuated the testimony then commenced. We wish to notice, in a short series of papers, some of the ways in which the Holy Spirit does thus testify of Jesus.

The first thought is, that the coming of the Holy Ghost proved the words of the Saviour to be eternal truth. When the startled crowds had gathered in the neighborhood of the upper room and asked, "What meaneth this?" Peter's reply was,—This is the work of Jesus of Nazareth. You with wicked hands crucified Him, but He rose again from the dead, and we saw Him alive after His Passion, for He went in and out among us for forty days. But ten days ago we saw Him ascend from yonder mount of Olives, and a cloud received Him out of our sight. But before He went he told us that He was ascending to His Father,—that all power was given into His hands, and He promised that we should be baptized with the Holy Ghost not many days hence. And this is the fulfilment of His words. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth that which ye now see and hear."

And while thus stamping His words as imperishable truth, Pentecost proclaimed Him to be the Son of God. Nothing could be more monstrous than to imagine a mere man promising and sending the Holy Ghost. If Jesus of Nazareth sends the Comforter, Jesus of Nazareth is God Incarnate. I can only comprehend Pentecost on this supposition. No

other explanation is possible. To Unitarianism, Pentecost is an eternal enigma. And so let us deny the Divinity of Christ, and the Holy Spirit will soon drop out of our theology. Let us cease to preach the one, and we must at once omit the other. And when we have done that we have only a skeleton left,—the living Truth is dead and gone!

But why did Jesus send the Holy Ghost? Because He, the Crucified, was now the Enthroned Mediator. Pentecost was the immediate proof of the verity of the Ascension. But it was also the demonstration of the kingly authority to which the Ascension led. In proving Christ's words, and in demonstrating His Divinity, it also testified to the fact that He was now "exalted a Prince and a Saviour to give repentance . . . and remission of sins." Had there been no redemption by the blood of Christ, the Holy Spirit would never have been given to man at all. God gives His Spirit only because He has given His Son. The Spirit's work in the world is the ever-existing proof that man has a Saviour who liveth evermore to save the souls He has redeemed.

We must remember that redemption is one thing, salvation another. The cross was the cross of redemption, the throne is the throne of salvation. Christ died to redeem; He lives to save. No man was saved when Christ died for him. By His death he was put into a condition in which salvation is possible, but each man must seek and find salvation for himself, through the redemption. Redemption was effected for the world "once for all." Salvation has to be effected in each case. And here comes in the work of the Spirit. Although redeemed, and offered an eternal salvation from sin and the curse, no man will ever come to Christ unless Divinely drawn. Left to himself the sinner will for ever remain afar off. If the ground is to bring forth what it can of fruit and flower, it must be interfered with by a power

beyond itself. And if the sinner is to be brought into that blessed state which the Gospel offers, he must be graciously interfered with by God the Holy Ghost. So the whole work of redemption would be useless if the Holy Spirit were not given. His work is the necessary complement of the Saviour's mediation, and for ever proves it. Just as long as Jesus reigns will the Holy Spirit be given to the world. For the work of the Holy Ghost to cease would be for the Gospel dispensation to close. To imagine the Holy Spirit leaving the world would be to conceive Christ to have abdicated the throne of intercession. While Jesus remains there the Spirit will abide here.

And so the Holy Spirit is for ever testifying of Christ as the exalted Redeemer. Whenever He moves upon the heart of a sinner, be he Kaffir or Maori, Brahmin priest or little child, it proves that for each one touched by the finger of His power, there is a great Saviour and a great salvation. To the mind, and heart, and conscience He whispers, "I come to testify of Jesus. Sin is thy curse, but Jesus died to atone for thee. He lives in heaven to save thee. He loves thy soul. Follow me, and I will lead thee to His feet, and He will save thee."

"WE ARE MEMBERS ONE OF ANOTHER."—The familiar narrative of the leper hospital in the South of Africa, may afford an apt illustration of true brotherly love. Dr. Halleck, a missionary of the Church of England, from the top of a neighboring hill saw them at work. He noticed two particularly, sowing peas in the field. One had no hands, the other had no feet—these members being wasted away by disease. The one who wanted the hands was carrying the other who wanted the feet, upon his back, and he again carried the bag of seed, and dropped a pea every now and then, which the other pressed into the ground with his feet, and so they managed the work of one man between the two. Such should be the true union of the members of Christ's body, in which all the members should have the same care one for another. (1 Cor. 12 : 25).

GEMS FROM ARCHBISHOP SECKER.

—There are no still-born children in the family of grace.

—It is not every one that looks like a Christian that lives like a Christian.

—Where there is a superaddition of privilege there should be a superaddition of practice.

—By how much more grace we have received, by so much more glory we are obliged to return to the giver.

HEART CONSECRATION.

BY LIZZIE M. BOYD.

IT is really wonderful how much easier it makes things in the Christian life when we work from the inside to the outside, than when we reverse the order. And yet we are so slow and stupid to learn this! The great struggle of getting all consecrated outwardly is because of the inward reservation.

I received a letter from a young bride to-day, and in it she said, "Yes, I am married, but without having given to my husband all of my heart's love; hence the duties, the cares, and the responsibilities of my new life are not joyfully taken up." The trouble was, her love was not consecrated to the one she had linked her life-destiny with. It is typical of a host of Christians—the sort who are serving, but not out of a consecrated love, so pure and holy as not to allow any of the admixture of unsanctified worldly love.

I have sometimes tried to measure the wonderful depth of meaning that was in the poet's thought when his pen was Divinely touched to write the words, "A heart forever closed to all but Thee." I am sure that he did not mean that there was ever after to be any room in that forever closed heart for loves that were unhallowed, ambitions that were self-feeding, aspirations that crowded Christ

on the background and self to the front, love for show, and heart-stretchings for position.

"Take my heart, it is Thine own ;
It shall be Thy royal throne."

Set apart for His reign? How wonderful! How free and clean! All is quiet within. A throne for Royalty to sit upon! The reins of government are in His hands. He controls the whole. A consecrated heart that would not have anything outside of the will of God, if it could be had for the asking. A consecrated heart is a submissive one—so fully as not to be surprised into a bitter anguish of soul over disappointments and spoiling of plans. Imagine such an one singing "I feel rebellion still alive!" No, there is no room there for that. A consecrated heart is one that is *all* "set apart" for God—not for self, nor for sin, nor the world.

Do you ever meet persons who talk of consecration, and then see them full of selfishness—theoretically "set apart," but practically living out their own plans? I have a friend who in building his new home, planned and set apart one little room which he called his "sanctum." It was his place of closet communion with the King, never to be used for common purposes. A *SET-APART* heart! What a beautiful thought! Brimful of meaning. Nevermore to be used for common purposes! To be sure it does not mean a cloistered life. But in the common places of everyday life it is to be evermore the dwelling-place of the Trinity; the holy place of our being where dwelleth only emotions that are holiest; loves that are purest, desires that are refined; aspirations that are rooted in God; ambitions that are for His glory. A *set-apart* heart! It does not love its dear ones less, but it loves them more purely and unselfishly, and Christ most. A consecrated heart! It throbs with the very life of God. A *set-apart* heart! No room there for love of the world. Perhaps you have struggled long and hard to have your heart

right, and yet you have never *fully* given it over to Him to cleanse and keep as all His own. You have tried to patch it up and make it better, and have failed. He wants you to consecrate it to Him. Give it wholly, just as it is. He will cleanse the temple, but not until you have purposed that it shall be forever set apart to Him that cleanseth it.

We have talked too lightly and unmeaningly about our consecrations; and the result is we have not measured beyond our thought in our actual experience, nor gone any deeper than it in our life. If anything is cherished in the heart, of loves, of emotions, of ambitions, of purposes that do not belong to a consecrated one, let them now and eternally be banished.

Such a heart throws a radiance over the whole life—the spirit, the voice, the face, the movements, all that makes manhood and womanhood. It puts a holy glow within and without. It takes away the sadness and gloom that hover about so many nominally consecrated hearts and lives. What is it that makes the housewife move through the days of toil and weary nights of watching by the sufferer, joyfully, restfully, uncomplainingly, with a radiance all Divine? One sentence tells it all—a *heart with a consecrated home-love*. What is it makes the frown, the murmur and the restlessness in the toil and watchings of that other one? A *lack of consecrated home-love*.

Why do some take up the service of Christian life with a bound and a delight that breathes forth a hallowed fragrance? It is told in the little secret of a heart whose love is "set apart" for Christ.

If, instead of tinkering at the outside, we would begin at the very seat of life, and get matters righted there, everything within harmonizing with the Divine, how it would correct the streams of action! Real heart-disease is the trouble; and nothing but heart-work is going to make things right in there.

GEMS FROM ARCHBISHOP SECKER.

—It is well known that by the greatest affliction the Lord has sealed the sweetest instruction.

—A believer's bed of graces is more fragrant than the most precious bed of spices.

—He who freely gives His image to us, must of necessity love His image in us.

—An unholy conversation strips off the rich ornamental jewelry from the neck of the Bride, the Lamb's wife.

"I AM THE LORD THY GOD."

BY ABBIE MILLS.

RETURNING from prayer-meeting to my room, I found the postman had left me a copy of "*The Holiness Year-Book*." On opening it my eye rested upon the words, "I am the Lord thy God." There was such gladness in my heart at the thought! In the night-season, it illuminated the darkness with a light more glorious than that of the sun, and in the morning it was the day-star, that rose high and higher still, and gave warmth and comfort to my soul.

"THE LORD THY GOD" was the glorious and fearful name revealed to the people who had been delivered from Egyptian bondage, that they might become the peculiar treasure of the King of kings. So in the present time, what joy attends the hour when the soul first cries, "My Saviour!" And if willing and obedient, blessings as full and rich will be experienced, as were promised to the children of Israel when the Lord said, "All these blessings shall come on thee and overtake thee if thou shalt hearken unto the voice of the Lord thy God." For His design is now, as then, to establish a holy people unto Himself.

To gain the unspeakable blessings they were to do *all* His commandments, and if they did not observe to do all His commandments, then curses most dread-

ful were pronounced. But there will always be the sad story of "broken vows and disappointments," until the heart is circumcised to love the Lord God with all the heart and with all the soul. There must be the sprinkling described by the prophet when he said, "I (the Lord) will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." How glorious the Divine way here represented, by which we are extricated from our inability to keep the commands of the Holy One!

"I am the Lord thy God." The chains of bitter bondage in Egypt could not be broken until the Lord Jehovah brought them forth. It was true that the land He promised as their inheritance was filled with hostile giants, and they could not overcome them by the usual warlike means. But the Lord rolled back Jordan's waters when the people were ready to obey the command, "Go forward." He caused the walls of Jericho to fall when they were ready to march around those walls again and again with noise of rams' horns. He warred with Amalek, and destroyed the nations to give Israel rest in a land which was the glory of all lands.

Satan's chains were never broken off any soul until the case was yielded up to Jesus, the destroyer of the works of the devil. Then in triumph the liberated captive goes forth, singing,

"O how happy are they who the Saviour obey,"

But soon the want of inward cleansing is revealed to the soul. The Canaan of perfect love has been promised to every believer, and yet was never entered by the way of simple growth in grace, or, a war carried on in human strength, or

with a little of Divine help added. But when we become simple enough to just follow the Lord's directions, however foolish they may seem to human wisdom, we will find that with God all things are possible. And if we have entered into covenant with Him with all our heart and all our soul, then He will truly establish us for a people unto Himself, that He may be our God, dwelling with us, and giving us rest from inward foes.

The Amelek of inbred sin the Lord will contend with and utterly destroy, if we do not act the unwise part of Saul on that day when he preserved some of those beautiful cattle alive, that he had been commissioned to put to death. There *must* be entire consecration, or we can never truly sing of standing upon the heights of *Beulah Land*. But when we yield ourselves unto God as alive from the dead, He stands ready to go before us and bring us into the land He wants His people to inhabit. That He may establish thee *to-day*, is His language in this indefinite matter. It is not a matter belonging to an indefinite *sometime*, but *now*. He wants to see the King's daughter all glorious within, in clothing of wrought gold.

To what a God do we belong! So powerful, and yet so gentle, so merciful; but One who can never be satisfied with us until we have been washed whiter than snow in the blood of His Son.

"He will beautify the meek with salvation." He puts His beauty upon His own property, that He may show to all the world His power and His love. He cannot manifest His glory in a heart not entirely pure, and He cannot cleanse what is not fully given up to Him. In our half-heartedness we shut out the glory that shines upon all who are fully turned heavenward. When the glory of the Lord has thus risen upon us, what music is awakened within us! An instrument of ten strings is put into requisition, and the song increases in sweetness and volume throughout eternity.

GEMS FROM ARCHBISHOP SECKER.

—The candle of our lives is blown out by the wind of our lusts.

—The face of godliness is never so beautiful as when it is spat upon.

—The best of wheat is that which sustains all the drifts of wintry snow.

—An incense smells the sweetest when it is beaten smallest; so saints look fairest when they lie lowest.

"HOLINESS GEMS."

(From a book just issued from our press, By Rev. James Hobbs, of the Southern Illinois Conference. Price, 75 cents. An excellent compilation, with many additional articles, original and selected; including also OLD AND NEW TESTAMENT CONCEPTS OF HOLINESS.)



AUTHOR'S EXPERIENCE.—On the 25th day of January, 1853, in the city of Chester, Randolph Co., Illinois, by the strong, heart-stirring, and thrilling Gospel appeals of Rev. James Knapp, of the Southern Illinois Conference, I was brought to a true sense of my need of Christ, and to the foot of the Cross, where I believed my sins were forgiven. In my simplicity, I gave my heart to God through Christ, and became His child, as I sincerely believed. At that same time I also gave my hand to the preacher, and became identified with God's people in the Methodist Episcopal Church. I felt then, and even before then, that I was called of God to preach the Gospel. I never gave up the cause of Christ, but was not as faithful as I ought to have been, and my call to preach was not obeyed for twenty years or more. I made some advancement, and grew in grace, a little now and then, I thought; and enjoyed many happy seasons, notwithstanding my dulness of hearing and my inattention to the heavenly impression. Many years after this I was appointed class-leader in Salem, Illinois. In the winter of 1871 and '72 we enjoyed a very gracious revival of religion. On the 24th of June, 1872, I was licensed to preach in the Salem Quarterly Conference, and was admitted to the traveling connection in the Southern Illinois Annual Conference in the fall of that year, at Mt. Vernon, Illinois. I preached for eight years, believing and saying that I was every word a Methodist, through and through; but in spite of this the truth in the case gradually unfolded itself to me, that I did not understand clearly nor heartily believe, much

less enjoy or experience, the highest blessedness to which the grand peculiarities of Methodist teaching pointed me, and that is, salvation from all sin by a second and distinct blessing of God by faith after conversion. I had been preaching holiness, or Christian perfection to others, in an indefinite way, and living without it myself, and very quietly allowing them to do the same. I had just about as much success in this as an unconverted preacher would have in getting souls converted to God. I could not point out the way for others to obtain the experience. Souls were converted in my meetings, but if any one reached THIS BLESSING, I never knew of it. In the fall of 1879, the Conference sent me to a charge where some of the members had the experience of full sanctification, and they testified to it in a convincing and unmistakable way. I knew I was converted, but I also knew that these persons had an experience that was beyond mine. I knew I could not stay there and feel at home without having what they had. I could not preach to them, about sixty or seventy in one class, and feel right, without an experience equal to theirs, at least. I was uncomfortable. It set me to hungering and thirsting in a manner before unknown to me. I sought definitely for the blessing of a clean heart and, glory be to the great name of my God, I found it! On the 24th day of May, 1880, after careful examination and consciousness of entire consecration, by simply believing, for a present application, "The blood of Jesus Christ, His Son, cleanseth from all sin," I was able, by the grace of God, to step into that glorious liberty. I know what it is experimentally to love God with all my heart, soul, mind, and strength, and my neighbor as myself. I am solidly happy in the enjoyment of the perfect love of God.

"Creatures no more divide my choice,
I bid them all depart;
His name, His love, His gracious voice,
Have fixed my roving heart."

—PERFECT LOVE places Jesus at the head of all our affairs.

PURITY.—The "pure in heart" are those whose hearts God hath purified "even as He is pure"; who are purified through faith in the blood of Jesus, from every unholy affection; who, being "cleansed from all filthiness of the flesh and spirit, have perfected holiness in the fear of God." They are, thro' the power of His grace, purified from pride

by the deepest poverty of spirit; from anger, from every unkind or turbulent passion, by meekness and gentleness; from every desire but to please and to enjoy God, and to know and love Him more and more; so that now they love the Lord their God with all their heart, soul, mind and strength, and *their neighbor as themselves.*—WESLEY.

—PERFECT LOVE is death to vacillation.

THE CHURCH.—Thousands of her members cast a momentary glance at their own hearts, and are flattered by the view, seeing nothing but virtue, where pride, avarice, lust, and revenge, have their undisturbed habitation. There are dangers before them, dangers in their worldly prosperity, but they think it the best of fortune; danger in their levity, but they think it only innocent joy; danger in their splendor of dress and equipage, but they think it only decency and good taste; danger in their sumptuous entertainments, and fashionable amusements, but they regard them as essential modes of refinement. What is it to the Church that there are more than six hundred millions of deathless souls unaware of the revelation that God has made to man, of the bright glories of the heavenly world, or the horrors of an endless hell?—*Bishop Peck.*

—PERFECT LOVE gives easy victory over every temptation.

OLD PATHS.—There is one thing that I now desire to do, above every other; it is to impress upon the minds and hearts of our Methodist people, even to the point of irresistible conviction, the doctrine of holiness, *real holiness*, or entire sanctification, to be received by simple trusting faith after conversion. This is not only the undeniable teaching of the Bible; but it is peculiarly their own adopted indispensable doctrine, as a people, and as a part of the true Church of the living God upon the earth. This point successfully reached, much of the outcry of opposition now heard, of the onward march of the blessed cause will cease and die, "as dies a wave along the shore." All that will then remain will be the inward murmurs of the old man of sin, contesting the last inches of ground yet held in the believer's heart. Then indeed will they be in a fair way of reaching the point where the Christian yoke is easy, and the burden light; and where to be a Christian will be the supremest earthly joy.—*The Author.*



"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119 : 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

THE GENERAL SUBJECT.

THERE is one name that ever grows dearer to the sanctified heart; there is one form that ever towers above all others in the soul's vision when holiness is personified. Jesus, blessed Jesus! No mind can solve the mystery of His fellowship when the willing spirit opens all its avenues and welcomes His coming and invites His abiding. No scribe can frame into speech the unworded language of that fellowship. Of the endless din and strife of expositions and defences, of theories and philosophies, we may sometimes tire, but it is a soothing balm to weariness to name His name. He is the arsenal to the holy warrior who must fight if he would reign; He is the library to the holy student who would graduate with the highest honors of character; He is the soul's riches, the only wealth that when it takes wings flies toward heaven. O, if we studied Him more, we should know more, love more, be more!

On His human side, the life of Jesus presents to a holy man a vast field for research in His spiritual and practical relations to the things common to all men. Here He is our Brother. Here are thirty-three years of God on earth, with human passions among human temptations. What He did and how He did it are vital questions if we would be holy, for holiness is that operation of God's Spirit in the soul that makes us like Jesus. The ethics of holiness are the maxims and methods of Jesus Christ's life. If it please God therefore, we will take these Sabbath moments to walk with Him. We will identify ourselves with His history. At every point we will seek that the Spirit that nourishes Him shall strengthen us. His homely crib shall hallow the cradles of our homes; His angel-

guarded infancy shall cheer us as with holy solicitude we ponder over the possible paths of the little feet we hear pattering in our nurseries; His daily trusts in loyal obedience to the mission He came to serve, will inspire our faith while with Him, and like Him, we watch and wait, and serve and sacrifice.

"O. Jesus, Jesus. Jesus,
Our all-sufficient Friend,
Come, fold us to Thy bosom,
E'en to the journey's end."

THE FAMILY RECORD.

HERE is the family record of our Lord Jesus. It is replete with interest to the devout mind. Over this human highway of royal kings He walked from heaven to earth. There are characters in that line, great in their generation, of whom the world was not worthy. But from Jesus onward the spiritual lineage flows far more grand and illustrious. Every believer is royal. Character, not blood, tells in that lineage. In Jesus there is neither sect, sex, nor nationality. "Whosoever doeth the will of my Father which is in heaven, the same is my mother and sister and brother."

It is a comfort to one aspiring after holiness under the shadow of a disreputable ancestry, that this record of Jesus so candidly mentions Jacob and Judah, and David and Solomon. Wicked kings in sad succession followed each other down toward Bethlehem and the manger. Thank God, He can break into the line anywhere, and turn the hereditary currents heavenward. There is miracle-working power enough in the resources of grace to make every man holy who pants to be. Our loving Elder Brother was born not of angels nor with the nature of angels, but with the nature of man. Because of this He could understand our passions and possibilities of evil. Heredity is a potent force, but God is greater than nature. His Son Jesus represents us triumphing over bad blood. In Him was no sin; in us nature's sin-stains are thoroughly washed out by His blood. There is awful power in bad ancestry; there is glorious power when the blood of Jesus is applied. Better culture cannot lift us above our fathers' sins. It can only change the form of them. But a holy heart given thro' faith and following Jesus, breaks old connections and makes a new life. This is the glory, that holiness is possible to the vilest. The Holy Spirit of purity can change every appetite, subdue into healthy exercise and enjoy-

ment every tendency, and turn the channels of life heavenward

The survey of this family record of our King teaches us how practical holiness sympathizes with the sinful. Jesus loved sinners. He was patient with them—wept over them—died for them. Had He stepped from a celestial chariot upon the plains of Bethlehem, an awe-struck humanity would have shrunk from contact with Him. But He came to, and for, the ungodly. He never boasted of His earthly pedigree, but His life was to point men on to God, and bring God into men.

THE HUSBAND OF JESUS' MOTHER.

JOSEPH, the husband of the mother of Jesus, though held in less tender remembrance than the beautiful, patient mother, is so connected with an important period in Jesus' life, that a spiritual student of that life cannot regard as insignificant the brief chronicle of him. Viewing his character from the standpoint of Scripture ethics, the promptness of his faith in God's explanation of the delicate relations he sustained to his betrothed; his loyalty to the Divine commands as announced by the angel messengers, and the statement of the evangelist that the child Jesus was subject to him and the mother, and grew under their training in "wisdom and stature, and in favor with God and man," and above all the Divine order evident in this arrangement, whereby he had the parental tuition of His only Son, warrants the belief that he was remarkably pure and upright. While we wait for the seraph choir to sing of the Babe in the manger, what may we glean to encourage holy aspirations in the life of His reputed father?

1. The best biography of a holy man is what heaven keeps. Obscurity may have its grand lives. Earthly notoriety may have but brief mention in God's book. I used to wonder at the laconic descriptions Mr. Wesley gave of his deceased ministers. Even the Holy Spirit's biography of Jesus is in four small pamphlets.

2. Our dear Lord Jesus as an infant sanctifies home. The holy child was trained in the family. The pictures of the "Holy Family" give but a faint impression of that simple Nazareth household. But, fathers and mothers, that was a *holy home*. There can never be but one boy-Jesus, but there can be Jesus-

like boys. Your child and mine may show the spiritual lineaments of the babe of Mary.

3. The fruit of holiness is implicit obedience to God. In obedience to God, Joseph waited patiently for the vindication of his betrothed; in obedience to God he flies with the babe and its mother into Egypt, and back again, and over into Nazareth. No questioning, no murmuring. All that a holy man needs is ears and feet, to hear the command and to take the path.

THE ROYAL CHILD PROMISED.

How we love to sing and talk of the birth of Jesus! Not only is it the opening of a new life—the beginning of a new stream of history—a new force added to the machinery that works out events, but it is the dawning of that day of glory and victory promised so long ago.

It is a practical theme for your holy meditations that it was the overshadowing by the Holy Ghost that was the miracle of our King's birth. It was that which produced the Jesus whom we adore and love. May we not, with uncovered feet and bowed head, stand within the penetralia of this mystery, and learn that in us the coming of the Holy Ghost is always an overshadowing that implants the Christ-life? The pure thoughts that climb to heaven are of the Holy Ghost. He creates the great longings, the gentleness that lifts men, and the love that wins them. The omnipotent creations of the Holy Ghost are ready for your soul's cry and concert of consent.

The ground of your rejoicing as a holy child of God, is the name of the coming babe, and the reason for it: "He shall be called Jesus." It is a name that comports with the greatness of His mission. He is to do a vast work for a world weltering in sickening sins. It is a name that signifies a knowledge of the malady and a power over it everywhere and always. There is a Church to be built whose massive walls the gates of hell cannot overthrow. It is a name that shall insure its perpetuity forever! It is a name that will take up in it and carry around the world all the hopes and faith of all who seek a refuge from their sins. Glory be to God! Shout aloud, ye saints! "They shall call his name Jesus, for he shall save his people from their sins." He shall save from the *guilt*, the *power*, and the *stain* of sin.

PULPIT TOPICS FOR JANUARY.

BY REV. JOHN PARKER.

PAY YOUR VOWS.*Sabbath, Jan. 5—Psalm 116:14.*

CHRISTIAN vows are obligations assumed, to render obedience, loving service, or self-denial for Christ. Only persons make such who hold communion with Him. They are "unto the Lord," therefore are holy vows.

1st. *Why made?* Often under a sense of weakness that needs to be buttressed by the remembrance of urgent obligation. Sometimes as the best expression of our gratitude. Sometimes as a special act of consecration, to put ourselves where God can command us for any duty.

2d. *The obligations they impose.* The obligations of loving obedience existed prior to these vows—but vows made by duty specific, immediate, and absolute. Ananias was under obligations to love and obey Christ before his vow, but his vow brought especial obligation (Acts 5th). It is better to vow—only pay. For vowing, your conscience is quickened, your nearness and relation to God are ever present facts to you. Better not vow than not pay. (Eccl. 4:4, 5.)

THE SILVERED CLOUD.*Sabbath, Jan. 12—Psa. 119:75.*

ONLY His people are likely to utter these words of grateful confidence. "Thy judgments are right," etc. I know it.

1st. The unregenerate multitudes have their afflictions, but affliction has no benevolent purpose in their estimation. As seen by them, it comes by chance, or by Divine displeasure, or by human blunders—never by God's faithfulness.

2d. The afflictions of God's people do not necessarily imply their sinfulness or the Divine displeasure, but they do express His faithfulness

—To chasten whom He loves.

—To discipline for patient endurance and helpfulness.

—To detach from undue earthliness, until the trusting soul can say, "I know it is God which performeth all things for me."

Though familiar with sickness, and death casting its viscid shadow over his path, the cloud thick and dark, with no visible silver lining, the proud waters hiss about him, yet he knows the Divine intent is mercy.

NO NIGHT THERE.*Sabbath, Jan. 19 Rev. 21:25.*

BIBLE illustrations of heaven are rich and lavish in profusion, sometimes of surprising grandeur, then of pathetic tenderness, then by statements of what there *shall not* be, as in the text.

—"No night there!" At first thought, this appears a calamity. No temple, no sea, no sun, no moon! But it rather indicates our coming marvelous elevation. A state so lofty, capacity so large, existence so independent of earthly conditions, night will not be needed.

1st. Night now is necessary for rest, sleep, recuperation of wasted powers—there shall be no need of repose or restoration.

2d. Night is now our instructor. The moon and stars are shining syllables on the blue page of night, by which we spell His perfections—but there we shall see Him as He is.

3d. Night is now the symbol of mental and moral darkness, crime, and superstition. "There shall be no night there," for eternal truth and purity shall be our safety and bliss. "It is better farther on."

"BEHOLD, HE PRAYETH."*Sabbath, Jan. 26—Acts 9:11.*

INSTRUCTED by the Saviour to search out Saul of Tarsus in Damascus, Ananias finds and recognizes as "Brother Saul," the convicted, blinded, and broken-hearted penitent. He is now the Saviour's captive. "Accept this fact," says Jesus, "that 'he prayeth,' as evidence of the genuineness of his surrender. It is ever so—ungodly men do not pray. They may say prayers as a habit, but they do not ask in the Holy Spirit, and expect to be answered, and nothing else, in prayer.

1st. "Behold he (the penitent persecutor) prayeth!" He is now therefore within the circle of Divine care—the Church of Christ must search and shelter him. "He prayeth"—hence his intercourse with God is restored. Prayerless men have no intercourse with heaven—the connection is broken.

2d. As he begins the Christian life with prayer, prayer is the gauge of his progress. "In everything by prayer and supplication, . . . and the peace of God . . . shall keep your hearts," etc. (Phil. 4:6, 7). "When thou prayest," etc. (Matt. 6:6.)

3d. Continuance in prayer is the pledge of success for both worlds. He continued, and won—will you?

PRAYER-MEETING HELPS

FOR JANUARY.

FIRST WEEK.

OUR SUPREME NECESSITY. (Exod. 33 : 14, 15.)

THIS path of a new year leads to an unknown land. We halt on its icy edge and count over our possibilities and resources.

1st. *Our possibilities are*, snares, temptations, bereavements, losses, lurking foes, languishing hopes, tearful inheritance, death. But we can obtain a holy nature, deliverance from enemies, victory in conflicts, and heaven's welcome if we cross the valley of shadows. Multitudes will shoot the rapids this year, and go from the vexed turbulence of stream and rapid to the tranquil sea of eternity.

2d. *Our resources*—what are they? God is the sum of them all. Our hand in His, we fear not the untrodden path or the unseen foe. Our supreme necessity is met by His supreme promise. "My presence shall go with thee," etc. Hence our faith, tranquil courage, joy. We ask no other pledge or sign—we consent to the hidden facts of the future—mystery becomes mercy—rest awaits our weary feet. Uncheered in the valleys of silence by earth's music, His presence makes our moving paradise and assures our rest.

SECOND WEEK.

BE READY. (2 Kings 20 : 1.)

IN THESE early hours of the new year, it seems an interference to talk of death. It would seem a natural thing to do, to lock the cemeteries for a few months; but they are open. Death heeds not, halts not, regrets not. "Set thine house in order." In the king's case it meant the affairs of his kingdom, the interests of his family, the concerns of his soul.

1st. *It means all this to us.* Leave the work of each day, if possible, so that other hands can safely take up the fallen threads. Make your will now. Adjust the important affairs of your household now. Be holy now—less than holy, you are unfit to die. Death is a great revealer—be willing to know the worst now, and provide against it.

2d. *As seen from death's threshold*, how solemn and valuable is life! Therefore, be at your best for God and duty now. Set everything "in order." Sin and aimlessness are disorder—God protests against it.

THIRD WEEK.

UNDER THE ROD. (Ezek. 20 : 37.)

WHEN a Jew would set apart a tenth of his flock for God's altar, separated from the dams the lambs in returning passed through a narrow inclosure where, with a rod dipped in paint, he would mark each tenth, saying, "Let this be holy." "Thus," says God, "will I cause you to pass under the rod, and bring you under the bond of my covenant."

1st. Thus separated unto Him are all His people. He has chosen them to come out from the world. Responding to his choice and yielding to His attraction, His fatherhood, with all it includes, is theirs (2 Cor. 6 : 17, 18). The men of immortal deeds and imperishable record were separated unto God. Your success will be found here.

2d. Passing under the rod, you become His property, and available for His uses. You bear His brand, the visible marks of His ownership are upon you. The blood-brand is your call to be holy. Now you are ready for the altar or the yoke. To Him, to yourself, to others, you are known to be holy—not common nor earthly, but a peculiar or purchased people.

FOURTH WEEK.

THE WINNING GRACE (1 Pet. 5 : 5-6.)

A LOWLY mind, a modest estimate of one's worth, freedom from pride and arrogance, satisfied to take a lowly place if others may be exalted—this is humility—it is that "poverty of spirit" mentioned (Matt. 5 : 3). With such God delights to dwell. (Isa. 57 : 15).

1st. Humility does not require us to underrate or speak lowly things of ourselves. It is seen in our willingness to have others so speak of us without being wounded.

2d. We can obtain pardon or holiness without learning, but we cannot obtain or retain either without this grace. Christ or self is the universal problem. You cannot have Christ until you surrender self. Self surrendered is the evidence of humility.

—You may be very diffident and yet not be humble. Diffidence is usually the *excess of self-consciousness*, and is easily wounded by neglect or criticism. Humility is SELF-SURRENDER. The humble soul has no rivals, none envy him, has fewer temptations, and more safety and peace.

—"He giveth grace to the humble"—that is, special revealings and manifestations.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6 : 11.

"Unite our hearts in love to Thee,
And love to all will reign."

A NEW YEAR RESOLUTION.—"Some trust in chariots, and some in horses : but we will remember the name of the Lord our God."

—Psalm 20 : 7.

"Faithful soul, pray always; pray,
And still in God confide."

HOME-LIFE IN THE PSALMS.

IN THE NINETY-FIRST PSALM.—"*He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.*"

—Psalm 91 : 1.

On this passage the eminent Commentator, Matthew Henry, says :

"We have here a great truth laid down in general, that all those who live a life of communion with God, are constantly safe under His protection, and may therefore preserve a holy serenity, and security of mind at all times. "*He that dwelleth* (that sits down) *in the secret place of the Most High, shall abide under the shadow of the Almighty*"; he that by faith chooses God for his Guardian, shall find all that in Him which he needs or can desire. Note I.—It is the character of a true believer, that he *dwells in the secret place of the Most High*; he is at home in God, returns to God, and reposes in Him as his Rest; he acquaints himself with inside religion, and makes heart-work of the service of God; worships within the veil, and loves to be alone with God, to converse with Him in solitude. 2. It is the privilege and comfort of those that do so, that they *abide under the shadow of the Almighty*; He shelters them, and comes between them and everything that would annoy them, whether storm or sunshine. They shall not only have an admittance, but a residence, under God's protection; He will be their Rest and Refuge for ever."

Beloved, we are beginning our HOME-LIFE anew. Another year, with its duties, cares, and responsibilities, is unfolding. Now then, in your home-life begin the year with God. Get into the secret pavilion of His presence. To do this you must be positively holy—sin cannot stand in His presence. Let the motto of the year be, in every Christian household to which these pages come, A HOLY HOME—in will, in purpose, in aim, in affection—HOLY.

Then, whatever the vicissitudes of the year, its storms or conflicts, your house will stand secure. Each morning of the year you may sing,

"I will not fear, though armed throngs
Surround my steps in all their wrath;
Salvation to the Lord belongs;
His presence guards His people's path."

LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

A NEW YEAR QUESTION.

DEAR little ones : Another year has come and gone, and as we look back upon it we see how much we have for which to be thankful. While to many of us there come sad recollections of loved ones gone from our homes, yet is the cup of sorrow mingled with mercy, for those who sleep in Jesus are not dead, but gone before. But now the question arises with tender earnestness, "Who is on the Lord's side?" Perhaps some little one may say, "That is not for such as I am,—it is for grown up people, like papa and mamma." Ah, little one, it is *for you* also. You are not too young to be a follower of the blessed Jesus, and if you have never taken the step, why not take it *now*? O, let not another day pass without saying from your heart, "Here am I—take me as I am, dear Lord Jesus!" He has said, "I will receive you." Do you believe it? If you do, joy shall be in heaven over every dear saved one, for Jesus' sake, and this new year will be to you the best and happiest because you are *on the Lord's side*!

THE TRY COMPANY.

WELL, dear young friends, the Lord permits us, in His good providence, to see the opening of another year. Let us praise Him. Get your Methodist Hymnal, and sing the New Year Hymn, No. 955,

"Come, let us anew our journey pursue," etc.

and open your Bible and take this as your motto for 1889 :

"My heart is fixed, O God, my heart is fixed : I will sing and give praise."—(Psa. 57 : 7.)

Commit this to memory, and repeat it as you rise in the morning. And now, with the opening of the year we must renew our BIBLE STUDIES. Give attention to the following, and send your answers by January 5th :

MIRACLES.—1. What was the first miracle?

2. What was the first miracle sent as a chastisement for sin?

2. What miracle was a protection to a patriarch in a strange country?

LOVED ONES GONE BEFORE.

Rev. THOMAS CARTER, D. D.

My beloved father fell asleep in Jesus November 3d, 1888, near Rhinebeck, N. Y. He was born in 1817 in New York city, where most of his early life was passed. Under the counsels and prayers of a godly mother he was converted at the early age of nine years. In 1847 he joined the New York Conference, and for forty years was in the active work; an earnest, faithful minister. He was never so happy as when working for the Master, and scores of precious souls were won as trophies for Christ. From 1864 to 1870, he was a missionary in the Argentine Republic, S. A., and the founder of the Rosario Mission, building the first Protestant Church erected in the city. In 1873 he was sent to Mexico. The theme of Perfect Love was a favorite one with him. It was at the Tuesday Meeting at Dr. Palmer's that he first experienced this great blessing, many years ago, and he never failed to give a clear testimony on this subject, nor to urge others to seek it. I have often heard my dear father speak of Dr. and Mrs. Phoebe Palmer as warm personal friends. O, how we miss him! A true, tender husband, a kind, loving father, whose children never heard a harsh word from his lips, has gone home! A wife, two daughters and two sons are left sorrowing but not without hope, for we shall meet precious father again, in those mansions of light, never more to part.

—J. M. Carter.

MRS. ZIPPORAH FLANDERS was born October 22d, 1813, in Shelburne, Vt. and died at her home in Parishville, N. Y., August 13th, 1888, in her 75th year. She was a woman of rare Christian character, exemplifying in her daily life the virtues of the religion she professed. While firm in principle and unswerving in her fidelity to the truth, her character was marked by a loving, childlike simplicity that rendered her doubly attractive to all who knew her. Her home-life was beautiful, and the sons who are left to mourn her loss will always have precious memories of the mother who was so emphatically all that a mother should be. In her Church and social relations, though very much of an invalid for a few years past, she was ever faithful to duty, and pastor and friends feel that in her departure a place has been left vacant that cannot easily be filled. Besides a large circle of relatives, Mrs. Flanders leaves four sons, who mourn their loss. If they shall follow in the footsteps of their departed mother they will be blessedly reunited in heaven.

—“*Out of the mouth of babes and sucklings hast thou ordained strength.*”—Psa. 8: 2.

CHILDREN HAPPILY CONVERTED.

In an exchange we find the following thrilling narrative:

I wish to write, to the glory of God, of the conversion of my two children, which took place last Sabbath afternoon. My husband had gone to the nearest place of worship, which is four and a half miles distant, I being alone with our three little ones.

All at once I was surprised to see my little girl (aged five) start to leave the room, remarking that she was going away to pray. I asked her what she wanted to pray for. She replied, that she felt the Lord wanted her to, and I told her to obey the Lord. She left the room, but returned after an absence of about ten minutes, and looking up into my face said, “I have asked the Lord to save me to-day, and I believe He will, for I want to be saved real bad.” I did not dare to say much, not wishing to excite her; but told her that the Lord was willing to save her, and that if she felt that way the next time she was in meeting, she had better ask for prayers.

She waited a few minutes and then came to me, and taking my hand said, “Mamma, I want you to come up stairs and pray for me.” I went, and then followed such a scene as cannot be easily described. Such earnest pleadings are seldom heard from older hearts. She pleaded and prayed in such language as I never heard from a child of her years. I prayed silently most of the time, not wishing her to repeat my words, and thinking the Lord Himself best able to lead her through. She continued for some time in this way. At last she stopped short, while the tears ran down her cheeks, saying, “Mamma, I don't care if the children do make fun of me—I am going to heaven. If anybody puts lace on my clothes, I am going to take it right off. I won't give up. I am going to be saved. I shan't, shan't, shan't give up! I will not give up nor leave this spot until I am saved.” I felt that the mighty power of God was at work wonderfully.

About this time my attention was arrested by cries of anguish from my eldest child, a boy of eight years, down stairs. He wept and pleaded, calling on God for mercy at the top of his voice. I could not go down just then, but prayed the Lord to show him the way. I then turned to the child at my side and said, “Emma, do you believe the Lord is able and willing to save you?” She replied, “Yes—He died to save me, and I shan't get off my knees until He saves me.” She continued a short time longer; then, all at once, her face radiant with heavenly light, she exclaimed, “I am saved!” Jumping to her feet, she commenced praising God aloud, and still remains as bright a convert as I ever knew—showing by her actions, words and deeds, that Christ does abide within.

After going down stairs the little boy still wept, and said he wanted to be saved also. We knelt again in solemn prayer to God, and very soon he too went through into the kingdom rejoicing and praising God. They both pray in family prayer, and tell to worldlings what the Lord has done for their souls. It is remarkable that the subject of religion had not been mentioned for some time to either of them.

I would add that when we knelt to pray for the boy, the little girl had scarcely commenced to pray when she became so burdened for him that she wept and prayed and pleaded just as earnestly as a few moments before she had done for herself.



"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145:7.

^a Jesus, attend, Thyself reveal;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

AT the request of Mrs. Palmer, who was unable to be present, Rev. Geo. Hughes announced, as the opening hymn, the 679th, commencing

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word."

After which he read a number of requests for prayer, and others were made by persons present, and prayer was offered by Revs. A. C. Morehouse and Dr. A. Lowrey.

Singing, "*My faith looks up to Thee.*"

Dr. Lowrey read the first chapter of Ephesians, remarking at the outset that Paul was addressing the saints at Ephesus, which means, holy people. In proceeding, he said that he had found certain of the verses marked by Sister Palmer, notably (12th to 20th), "That we should be to the praise of his glory who first trusted in Christ: in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Therefore, I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers: That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places."

Dr. L. followed the reading with some appropriate comments, emphasizing "*without blame.*"

Rev. Geo. Hughes.—We are here, dear friends, to enjoy another hour in this place—to sit once more in the Lord's banqueting house. The walls are covered with these jeweled passages of the epistle to the Ephesians. Our dear Sister Palmer has had her mind dwelling upon this wonderful epistle to-day. I said to her just before coming into the meeting, that she was its appointed leader, though not permitted to be present, and so she gave us this beautiful lesson which has been read. It is not just now convenient for you to see her, but I assure you her countenance is bright, and her spirit joyful in the Lord. We hope she will soon be in her accustomed place. She penned the following as her testimony, which she sends to you this afternoon:

"Sweetly trusting in THE BELOVED, waiting more and more fully to comprehend, with all saints, the length, the height and depth—and to more fully know the love of Christ; to be filled with all the fulness of God."

At a former meeting she sent this precious testimony:

"Will the dear friends join with me in praise and thanksgiving to the God of *all* grace—the God of hope, who is giving me most joyfully to abound in hope, through the power of the Holy Ghost.

"Giving me the blessed privilege of testifying to the sufficiency of grace.

"Pray also that the power of Christ may ever rest upon your sister Palmer."

Singing, "*I have entered the valley of blessing so sweet.*"

THE WILLING AND OBEDIENT.

Sister Searles.—I am so glad that the willing and obedient eat the good of the land. I was thinking, dear friends, whether you are so much in earnest to-day as some of you were last Tuesday. We have passed the Thanksgiving service, and I am so glad that it is *always* a thanksgiving service to me. O, how good it is to think that I have been cleansed by the precious blood of Jesus. Hallelujah! The past week has been the most blessed week of my life. I have been fully consecrated, and I have prayed more than ever for the real presence of the Lord in our Churches and in our homes. I love the doctrine of sanctification to my heart's core. We are receiving so many mercies, let us consecrate ourselves anew to God, and put on the Lord Jesus fully, and then we shall see His work go forward, and rejoice in the real salvation of believers.

Singing, "*Were the whole realm of nature mine.*"

PLEASANT REMEMBRANCES.

A Sister.—How much we miss that sweet saint up stairs, when she is away from us. Her words have always been to me like balm. She has been a precious means of grace, not only to me, but to

so many others. She is such a lovely, lowly, and faithful follower of Jesus! I remember her and dear sister Searles when they were both young women, in the bloom and pride of their strength—willing servants of the Most High. And now that they are old and gray, they have not ceased from the service of their Lord, and their voices give no uncertain sound. O, that I might be so single-minded, so simple-hearted, so full of love! I want to be consecrated to the love and service of the dear One who died for me.

A DESIRE GRATIFIED.

A Sister (from Brooklyn).—I have so long wanted to find this place where these blessed meetings are held, of which I have often read in the Guide; but never have I found it until now. By much inquiry at ferries, at railroad stations and street crossings, I have found the place, and O, what a happy hour it has been to me! I may never be here again, but, dear friends, I shall ever remember this day with you. What a blessed privilege it is to be permitted to come often to such a meeting! My thoughts and my prayers will be with you till the end of life.

FAIRS AND FESTIVALS.

A Sister.—Something has been said here about fairs and festivals in aid of Churches. I am glad to know that there are Churches that can be supported without resorting to fairs and dramatic performances.

Bro. Selchow.—I am a Presbyterian, and I rise to say a word in reference to these fairs and festivals, which are far too common in our Churches. I was once actively connected with a Church fair, but I reflected seriously upon the matter, and I promised the Lord that if He would get me out of the difficulties I was in, I would never engage in any such thing again. I know a good Methodist lady who, after much travel and labor in securing a large number of articles for the purposes of a Church fair, suddenly changed her mind as to the propriety of the work she was engaged in, and returned every one of the articles she had so industriously collected, promising the Lord she would never again lend countenance to such doubtful schemes for raising money.

Bro. Lowrey asked, "How about your present experience?" to which he replied, "Jesus saves me, blessedly."

Singing, "*Simply trusting every day.*"

GOING TO A FRIEND.

A Brother.—I was fearful that I would have to go away from this meeting without telling you how sweet Jesus is to me. For nine years I have been trying to get to this meeting, but something

has always prevented. Now, as I am going to leave this country soon to work with Bishop Taylor in Africa, I have come here to tell you how wonderfully Christ has saved me, and how I am rejoicing in His love. In my boyhood home, in Sweden, I had a dear, loving Christian mother, and I remember so well how she came to my bedside and asked God to bless me. But death came and took her from me while yet a boy. I shall never forget the prayers of that loving mother, and now I have consecrated my life wholly to God's service. The hour has come for me, and I go with that grand and good man, Bishop Taylor, and I pray God that when I reach that dark continent, I may be the humble instrument of doing much good there for Him.

COME BACK TO GOD.

Rev. John Parker.—At this moment a convention in this city is discussing, What shall we do with this avalanche of crime, while our Churches are empty? This morning the papers were scoffing and saying, "Where now is your God?" Yesterday morning, at the Preachers' Meeting, the same question—"What shall we do?" And at this meeting of preachers, not a word was said about the importance of a higher spirituality in the Church. We were not told that the only way to God is holiness unto the Lord. God's plan is the only one, and His arrangement is that His people shall be pure, and fruitful, and happy, and steadfast. He has planned that the world shall be converted through His Church, and by no other means. If we wish to know how, the answer is, "*Come back to God.*" Will God give us another Pentecost? It took the disciples ten days to die, but when they became dead to the world, what a result was brought about! They were first dead, then alive. But what about yourself, you will ask. Well, I know I am saved to the uttermost, and I am conscious that I have a clean heart, through and through. I have tried to be fruitful, and am happy, and I know I am sealed for heaven. I am wonderfully satisfied in God.

Singing, "*Abide with me.*"

THE LAMB SHALL OVERCOME.

Rev. I. M. See.—This world is to be conquered by the Lamb, and all the glory of the victory shall be His. Our only ambition should be to be less than the least. I realize that my own personal victory is with the Lamb on Mount Zion. He has come to abide with me, and to make known the secrets of His everlasting covenant. Beloved, I am one of the saved. It was a hard thing to save me, such as I was; but I am saved—glory to His name!

Singing, "*All hail the power of Jesus' name.*"

CHURCHES KEPT PURE.

A Brother.—I want to say that I belong to a Church that never had a fair or a concert, and one that has never had on its communion table fermented wine. I praise the Lord for this. I give glory to God for such a salvation as we enjoy. Dear friends, it is my life to be with the dear Lord.

Singing, "*I know the power of sin can be broken.*"

A Sister.—I do bless the Lord that I am saved. I am so glad that the Church to which I belong knows nothing of fairs and festivals. Long ago I gave my whole heart to Jesus, and O, I was rejoiced when He picked me up. I used to adorn myself with jewelry and ribbons and flowers and feathers; but how different now! If He makes us free, we are free indeed. Jesus saves me.

THE PROMISES UNFAILING.

A Sister.—Praise the Lord, He has taken my sins away, and guards and keeps me, and if He keeps me this hour, He can keep me ever. It is only a fair thing for us to tell our friends what we know, personally, about this wonderful Jesus and these precious promises. The word of our God endureth forever. How much do we believe this? I believe these promises, and never found God failing me in the fulfilment of them.

A Sister.—I, too, am resting on the promises every day, and I trust Him for all my needs. My lines have been cast in pleasant places, and He has been better to me than I deserved. Once I was weary and oppressed, but when I let Jesus carry my burden I found that all was well.

CALLED TO BE SAINTS.

Rev. A. C. Morehouse.—Our lesson says, we are called to be saints—a wonderfully high calling, and we are just as certainly saints here as we shall be in heaven. There is indeed power in these precious promises. All our troubles are covered by His promises. I have long since learned that all I have to do is to follow the guidance of the Spirit. I trust God, and He leads me all the way. In connection with remarks that have been made, I thank God I never had a Church that held a fair. I know there are often temptations, but we have but to trust in our God and keep sweet.

THE COMMUNION OF SAINTS.

A Sister.—I asked God to let me come to this meeting, and then I asked Him for a blessing, and I have received it. If the communion of saints is so sweet here, what will it be to be there? I want to know more of this Christian religion, and to be filled with the Spirit of the Master.

THE SIN OF UNBELIEF.

Sister Guiteau.—I do not believe in Church fairs, but there are other things that are no better. It is the dreadful sin of *unbelief* that is ruining many of our Churches. The spirit of Christ is wanting. I have received new light to-day from the lesson, especially on the point of being "without blame before him in love." I believe in God and in His promises, and I know that He is a deliverer.

STIRRED UP.

Dr. Ball.—In our Church we are trying to stir one another up to good works. I said to them, I wanted to have my heart filled with a deeper love than ever before. I have seasons when I feel that I need more of the Holy Ghost, and when I have called to God He has heard my cry, and I find myself refreshed and strengthened.

ESTABLISHED IN HOLINESS.

Dr. Lowrey.—I always feel best when the director of the meeting asks us to confine ourselves to our personal experience. The reigning idea of my mind, during this day and many past days, is that I may be established unblamable in holiness, and I think I know something about this in my experience from day to day. I have not so much of rapture these days as I have of peace and rest and satisfaction. I have that love which casteth out fear. Sin is the cause of all fear. We may be blamable without sin, but I would be both fearless and blameless.

Rev. Geo. Hughes.—In closing these exercises, I will say that this has been a very solemn hour to me, and I have been very much in fellowship with loved ones gone before, and especially with our dearly beloved Dr. Palmer and Sister Phœbe Palmer. They have seemed to be very near to me. It is a very thin veil that hides the eternal world from ours, and we may be sure that their happy spirits are not very far away from us. I was impressed with what my brother said—that this world is to be conquered by the Lamb. "The Lamb shall overcome them." Whom? Why, all the forces that may be arrayed against Him in this world and the world of spirits lost.

Dr. Palmer said that he found it best to cast off the weights and take on the wings, and when the time came he spread his wings and went up, swift as light, to the throne of God. These names and memories are glorious to me, because it was these dear ones that led me down into the fountain of cleansing.

Singing, "*Glory to the Lamb?*"

After prayer by Bro. Parker, the meeting closed with the benediction by Dr. Lowrey.

OUR SOCIAL MEETING.

THE NEW YEAR WORD.—"Exalt ye the Lord our God, and worship at his footstool; for he is holy."

—Psa. 99 : 5.

THE SONG—

"Arise, ye saints, arise!
The Lord our Leader is."

NEW YEAR TESTIMONIES.

God's Faithfulness.—Mrs. Bella Cooke, New York : I desire to add a few words of testimony, with others, to the faithfulness of our God, in that He keeps me in perfect peace. I am ever realizing that He is my Father—that His Son, Jesus Christ, is my Saviour and my Redeemer—that His blood, shed on Calvary for me, cleanseth me from all sin. That the Holy Ghost, the promise of the Father, is my Guide and Comforter, and that I am kept by His power and teaching, as it were in the sunlight of His righteousness. Ever resting, amid much pain and weariness, in the embrace of the "Everlasting Arms," with Wesley I can sing,

"Far above all earthly things,
While yet my hands are here employed,
Sees my soul the King of kings,
And freely talks with God."

Hallelujah ! The Lord God omnipotent reigneth ! [For the information of those desiring to know, the address of Mrs. Cooke is 492 Second Ave., New York.—Ed.]

More in the Promises.—Rev. J. S. Heisler, Clayton, N. J. : I see more in the promises of God than ever before, and that my trust in God has not been as steadfast and comprehensive as The Word warrants. I am resolved at this time, by Divine grace, to commit my all to Him.

God's Wonderful Dealings.—M. A. Janney, Mound City, Mo. : I desire to offer praise and thanksgiving to my Heavenly Father, this day, for His wonderful dealings with me during the lonely years of my widowhood. Truly, "my Maker is my husband, and my redeemer the Holy One of Israel." He has sustained and comforted me at all times. I am dead to the world, but when Christ who is my life shall appear, I shall also appear with Him in glory. Hallelujah !

Infinite Obligations.—Rev. J. H. James, Plymouth, Mass. : I am entering upon my thirty-fourth year in the Gospel ministry with a deep sense of my obligation to Him whose I am, and whom I delight to serve. Never were my utter insufficiency and the glorious all-sufficiency of our Jesus more real or blessed. I think I have an increasingly clear conception of the meaning of the apostle in the words, "Whom we proclaim, admonishing every man, teaching every man in all

wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to His working which worketh in me mightily." (Col. 1 : 28, 29, R. V.)

A Hallowed Year.—Rev. Dr E. H. Stokes, of Ocean Grove, N. J. : The year just past has been hallowed in its Divine communings. The one now unfolding will be still better as we get nearer to God. I lay my soul before Him, removing as far as I know all barriers, and wait the fullest incoming of the Eternal One. How complete the union, how blessed the fellowship ! O, the sweet walks with God ! Some day, the door left a little ajar, we shall slip in and be at rest—or wide open, have an abundant entrance. The blood cleanseth. Jesus is a perfect Saviour. Hallelujah !

An Abiding Rest.—Rev. John Parker, Pastor of Beekman Hill M. E. Church, New York : The dying words of the eloquent Morley Punshon, for some reason, are continually with me, as expressing my abiding experience, and indicating the unfailing source of my joy : "Christ is a bright reality to me,"

He holds my heart in rest,
He covers all my need;
He keeps me saved and blest,
And I am free indeed.

Steadfast, Unmovable.—Rev. N. Vansant, of the Newark Conference : My experience is well expressed in one of the hymns slightly altered :

"Content with beholding His face,
My all to His pleasure resigned,
No changes of season or place
Can make any change in my mind."

I was greatly impressed and helped by Bro. J. W. Totten's article in the December number, on "The Anointing that Abideth." I said, is not this anointing the common privilege of all God's ministers and people, and that in ever-increasing measure ? Then it is mine, even mine. O, the blessed possibilities of grace this side of glory !

Sixty-eight Years.—Mrs. C. C. Paddock, Utica, N. Y. : I have been for sixty-eight years a member of the M. E. Church, and for many years a witness to the precious doctrine that there is power in the blood of Jesus to cleanse and keep us clean. I am "brushing the dews on Jordan's bank," but the prospect is bright beyond. In every storm my anchor holds within the vail. May the Lord bless you in the work and extend it many fold.

A Perfect Salvation.—Rev. Elliott Voorhees, New Virginia, Iowa : Praise God for a perfect salvation ! I am abiding under the shadow of the Almighty. He is my refuge. I am kept by His power.

EDITOR'S STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

THE WATCHWORD.

COME, come anew, nor linger here ;
Begin anew with holy cheer,
With high resolve, all firm and true,
The heavenly race again renew.
Jesus alone ! be the watchword now—
Jesus ! Jesus ! JESUS !

Name over all of holiest cheer,
Dearer with every passing year,
More sweet as days and hours take flight—
WATCHWORD of morning, noon and night.
Jesus alone ! be the watchword now—
Jesus ! Jesus ! JESUS !

—Mrs. Phæbe Palmer.

A BRIGHT TRANSITION.

WE are making a bright transition in crossing the line from 1888 to 1889 ! It is a period of no ordinary interest. Our Father smiles upon us. We enter anew upon life's great battle. The future, like an unopened book, is before us, securely sealed. Multitudes there are who would break the seal. They are curious to know what the year will unfold. Not so, however, with the true Christian ; he is content to leave it all in his Father's hands. He knows that "righteousness and judgment are the habitation of His throne," and that every ordination of the King is not only in righteousness but in love.

Life at such a time as this is golden. Our privileges and opportunities are without a parallel in the world's history. And especially is this true of our favored country. Full-orbed Gospel beams are upon every habitation. Truly, "the lines have fallen unto us in pleasant places, and we have a goodly heritage." Shall we claim our full inheritance meted out in our Father's will—shall we measure up to our grand opportunities ? Heaven grant that we may !

Reader, the imperative demands of 1889 are these : A heart free from the last taint of moral impurity—a holy character, all aglow with the

Christian graces—a home where "Jesus only" shall be the motto, in every room—a life so resplendent that all who come in contact with you shall be drawn, irresistibly, toward the cross. The preciousness of the atoning blood of Jesus—the potency of the pages of Inspiration—and the almighty energy of the HOLY GHOST, the Sovereign of the dispensation that now is—all, all appeal for the consummation above described. Tarry not—falter not—linger not in all the plain. Up, up ! ye saints of the Most High God, to the sunlit altitudes of Gospel privilege and opportunity ! Dishonor not for an instant the precious, all-atoning blood ! Stagger not for a moment at the promises—every page of The Bible is ablaze therewith ! Stand not in irresolution in sight of the measureless resources of THE SPIRIT ! Ministers of Christ, office-bearers in the Church—all who bear the name of Jesus, BE HOLY !

And, beloved, the appeal is to us also—we who are charged with the editorial conduct of THE GUIDE. These thoughts must burn their way into our sanctum—*Privilege, Opportunity, Responsibility*—a marvelous and potential trio. God of our holy predecessors, who have sat in this sanctum for *fifty years*, give point and potency to these momentous things. This is our great anniversary—our SEMI-CENTENNIAL YEAR ! It is true the half-century does not properly close until July. The first number of The Guide was issued in Boston, by Rev. Timothy Merritt, in July, 1839. Our subscribers, in all parts of the country, will join with us in praise to God for the seal of His approval which has been given to this enterprise.

But while we offer praise for the *past*, we are persuaded that the *present* devolves upon us new and solemn responsibilities. The field for the spread of holy literature is vast, and constantly widening. We must respond to the call to the full extent of our ability. May Holiness, as never before, breathe in the air, burn in our thoughts, captivate our affections, claim our every movement of the will, guide our pen and indite each sentence, setting on fire every page with Divine, all-conquering LOVE !

Christian people, everywhere, pray that the magazine may be ALL FOR CHRIST !

"IT IS better to lose the smiles of men than the souls of men."

REIGNING WITH CHRIST.

A CERTAIN WRITER says: "Christ has made us to 'have dominion.' We are to be 'kings.' we are to sit on the throne with Christ, and reign with Him over the things of time and sense. We are to conquer the world, instead of being conquered by it. We are to know what it is to be made 'always to triumph' through Christ. If we fail in this victory; if, instead of our having dominion over sin, sin has dominion over us, or if the world or the things of it master us or bring us into bondage, we are not fulfilling the purposes of our Creator, and are therefore bringing disgrace upon His name."

That is a magnificent unfolding of eternal glory given by the Revelator: "To him that overcometh will I grant to sit with me in my throne, even as as I also overcame, and am set down with my Father in his throne." What is actually implied in that promise, "Shall sit with me in my throne," it hath not yet entered into the heart of man to conceive. But one thing is certain, it comprehends exalted character, wide dominion, royal entertainment and pure fellowship.

Now, the prelude to that glorious heavenly dominion, is a spiritual reign with Christ on the earth. In the case of every truly saved soul, Christ dwells within by faith. He is revealed within as The King of saints, swaying a benign scepter, and regaling the individual with the richness and fatness of His kingdom.

But He not only reigns triumphant within, but He makes us reign triumphantly without. In Him, and through Him, we are more than conquerors. We tread down the world beneath our feet. See what splendors of saintly conquest the apostle unrolls in Romans 8:35:39—it is perfectly enrapturing! Victors here, we shall be crowned victors yonder.

Reader, are you found among Christ's freemen at the opening of this year? Do you walk at liberty? If so, you are happy indeed. Proclaim Christ's liberating power, that other slaves of sin may be set gloriously free. Get them to take out their "emancipation papers," and BE FREE!

"LOVE trades not for home returns; it amply pays itself in serving its beloved."

BISHOP TAYLOR TO THE FRONT!

BISHOP TAYLOR has again turned his face toward the "DARK CONTINENT." He left New York on December 1st, by the steamer *Gallia*. A group of sympathizing friends surrounded him and bade him "Good-bye!" His countenance was full of light and hope. There was no tremulousness of spirit, but an heroic attitude, and a confidence of victory, through the great Captain of our salvation. We watched the steamer as she pushed out into the stream, and the valiant soldier of the cross stood upon the deck with a radiant countenance, waving his farewells to those who were standing on the shore. Never did ship bear away a more loyal subject to the Prince of Peace! He has, as he has often said, confidential relations with the Prince—they know each other—and the ambassador can be trusted in the dark and in the light—at home and abroad.

The night before the Bishop's departure, an interesting service was held in the Jane Street Church. The noble veteran's words will not be forgotten by those who were present. He said, he had known nothing of *hardships* in the course of his itinerant career—his was the service of love to The Master, and hence there were no hardships about it. Think of it! This circumnavigator of the globe has known nothing of hardship! O, ye complainers, if not possessed of every convenience, hide your heads!

Bishop Taylor has done a marvelous amount of work since his return—fighting his way through the General Conference; attending about a score of Camp-meetings last Summer, etc. When he left us he was suffering greatly from a cold. He said he had been put to sleep in rooms which were too cramped for him, being accustomed to sleeping out of doors, with the stars above for his canopy—that when he got back to his camping-ground he would be all right. O, ye who know how to pray, pray for BISHOP TAYLOR, and pour funds into his treasury. He has arranged to publish a monthly magazine here, "*The African News*," his tried friend, Dr. Welch, aiding. Lots of people will want it.

"O let us all Thy praise declare,
And fruit unto perfection bear."

A NEW YEAR INVITATION.

"PRAISE ye the Lord ; for the Lord is good : sing praises unto his name ; for it is pleasant."—(Psa. 135 : 3.) Surely the opening of the New Year should inspire within us the spirit of praise. We should make melody in our hearts unto the Lord. All within us should praise Him. Why? The answer is before us : "*For the Lord is good.*" The Psalmist says, "O, taste and see that the Lord is good !" And again, "For thou, Lord, art good, and ready to forgive ; and plenteous in mercy unto all that call upon thee."

"Sing praises unto his name, for it is pleasant." "Whoso offereth praise glorifieth me," saith the Lord." Our offering comes up before Him as incense, and He delighteth in them that greet Him with songs of gladness. Fill your houses, then, with New Year songs.

Teach your children, at this glad season of the year, to *sing praises*. Impress their minds with a sense of their obligation to the Father of mercies.

—"Heart's-ease is a flower that never grew in the world's garden."

IF WE LET HIM.

MRS. H. W. SMITH says : "The mother hen keeps her little chickens under the shadow of her wings, and so will the Lord keep us, *If* we will let him. But this is a very large 'IF.' What would we think of a little chicken which should stand off by itself, trembling with fright when danger was nigh, and saying, 'I am not worthy to go under my mother's wing. I am too little, and too weak, and too insignificant. I must wait to go under until I am stronger, and more worthy of her love'? Would not the mother hen have answered such a foolish little chicken by saying, 'It is just because you *are* little and weak, that I am spreading out my wings to cover you, and am clucking for you to come. If you were grown large and strong, I would not want you. Your littleness and your weakness are your claim to my care.'"

O, weak and slow of heart to believe, let the little chicken instruct you ! Learn to nestle under the Divine wing, and feel secure !

"LORD, let me know mine end,
My days, how brief their date!"

STOP STRUGGLING !

WE HAVE read of a man who thought he could not live unless he kept himself alive. He was afraid his breath would stop if he did not keep it going by his own efforts, and he tried so hard to keep breathing that he nearly strangled in the effort. His family in great alarm called in a physician, who, seeing at once the difficulty, called upon him peremptorily to stop trying to breathe. "I shall die if I do," gasped the poor man. "Die, then," exclaimed the doctor, "but STOP!" The poor man, overborne by the word of authority, obeyed, and the moment he stopped trying to breathe, his breath came easily and without effort.

So it is with many souls who are panting for perfect love. They are in a terrible struggle, "*trying to believe*," as though it were a difficult thing to believe that God is true. They need some authoritative voice to cry, "*Stop trying to believe!* Believe, simply BELIEVE—and the victory is yours on the instant.

—How many do that in the market which they should do in their closet.

CROOKED TOOLS.

AN OLD writer says : "Suppose you were in a smith's shop, and there should see several sorts of tools—some crooked, some bowed, others hooked—would you condemn all these things for nought because they do not look handsome? The smith makes use of them all for doing his work. Thus it is with the providences of God—they seem to us to be very crooked and strange, yet they all carry on God's work."

The light of eternity thrown upon our lives will give us many astonishing revelations. There are many things connected with our earthly course which appear ill-adapted to produce favorable results—but under the illuminations of the eternal world we shall see that they were precisely adapted, and steadily working for our good. Here, therefore, we are to walk by faith, not by sight—to trust where we cannot trace. We may be sure that our Father's infinite love joined with His infinite wisdom will not once miss the mark.

—"OUR best power is Holy Ghost power."

—Cuyler.

OUR PORTRAIT.

WE PRESENT to our readers in this number a portrait of the founder of *The Guide to Holiness*, REV. TIMOTHY MERRITT. He was a man of eminent holiness of character and life. He was born in Barkhamstead, Conn., October 12th, 1775. At the time he entered upon the work of publishing the *Guide*, he was a member of the New England Conference.

The late Rev. Dr. James Porter, who was also of the New England Conference, in "*Memorials of New England Methodism*," says :

"He was a learned man, a man deeply read in divinity and philosophy, critical in his observations, powerful in his analyses, of untiring application, deeply experienced in the things of God, always exhibiting the "fruits of the Spirit by the patience of hope and the labor of love."

Rev. Dr. Degen, who was at one time Editor of the Magazine, and who became acquainted with Rev. Timothy Merritt while he was Assistant Editor of the *Christian Advocate*, says :

"He lived and moved and walked as in the presence of his Maker. No one questioned his piety. No one presumed to indulge in levity or trifling in his presence ; and yet there was a genial warmth about him that attracted even the young to his side."

The magazine which he was led to establish, was published in Boston in 1839, under the name of "*The Guide to Christian Perfection*," and subsequently changed to "*The Guide to Holiness*." The present year is the fiftieth of its history. We have published a sketch of its rise and progress, giving full particulars, in Part II. of our beautiful Memorial volume, "*FRAGRANT MEMORIES of the Tuesday Meeting and The Guide to Holiness—and their Fifty Years' work for Jesus*." It is embellished with five handsome portraits. The price of the book is seventy-five cents—but, in order to put it within reach of our subscribers, we send it to each old and new subscriber remitting the full subscription price, and adding *twenty-five cents* for the book—which is not much more than the postage. This is our *SEMI-CENTENNIAL GIFT* to subscribers. The orders for it have been coming in freely from all quarters. Do not miss this opportunity. Order at once.

"WHERE God becomes a *donor*, man becomes a *debtor*."

UNION CHRISTIAN CONFERENCE.

A UNION CHRISTIAN CONFERENCE was recently held in this city. Ministers and laity of the several branches of the evangelical Church participated. Its design was to consider, thoughtfully and prayerfully, "the spiritual needs and opportunities of this great city"—a truly great question. In the course of the discussions, the fact was made manifest, that Protestant Christianity in this city is not keeping pace with the growth of the population. This is an appalling fact—a fact that may well cause Christian people to put on sackcloth—it is truly humiliating to our Christianity. It was shown that many of the Churches were, comparatively, empty.

Of course, efforts were made to account for this alarming state of things—among the reasons were, lack of spiritual life and power, and the worldliness of professing Christians—the breaking down of the Sabbath institution by the authorities—the demoralizing influence of Sunday newspapers, etc.

Then there was an earnest search for remedies. We were not permitted to be present at this Conference, except on the last evening. Our Bishop Andrews made an address on "*The way to bring out the latent power of the New York Churches*." It was an excellent address. His basis thought was that, first of all, in the case of each individual Christian right relations with Christ must be established—a vital spiritual union, entire consecration to His service, and the conscious indwelling presence and power of the Holy Ghost. This was, virtually, a plea for positive holiness. These conditions being rightly established, he showed that there would follow, a pure and Christian life which would impress the outer world—their testimony would be clothed with power—and their money would be given, not to luxurious living, but to Christ.

Thus the latent power of the 100,000 Christians of New York (the extent of which is immeasurable), would be marvelously developed, and saving results among the masses would follow which would be astonishing.

—“RELIGION is living out the truth that is in us.”

OUR INQUIRY ROOM.

NEW YEAR SALUTATION.—“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.”—2 Pet. 1 : 2.

“Be it my only wisdom here,
To serve the Lord with filial fear,
With loving gratitude;
Superior sense may I display,
By shunning every evil way,
And walking in the good.”

Half-Hours in the Gospels.

HALF-HOUR WITH MATTHEW.—“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard”—Matt. 20 : 1-16. (Take your Bibles and read the sixteen verses.)

THIS is one of the beautiful parables of Jesus, the Master Teacher. It is full of important truth. We can only indicate a few points, hoping to start in the minds of our readers a train of profitable reflections, which will enable them to grasp the lessons contained therein.

The kingdom of heaven is the dispensation of mercy and truth by Jesus Christ—a spiritual dominion established in human hearts. The householder designated represents the Lord himself, who has a vineyard here on the earth in which to employ all who become subjects of His kingdom. There is work enough to employ all who are willing, hence the efforts put forth to engage all *idlers* who are found standing in the market-place. And, he offers wages to all who will enter upon His service—equitable wages, regularly paid, when “even is come.” These different hours of the day, when laborers are hired, may indicate the different periods of life at which individuals may be enlisted. The “*third hour*” may refer to youthful espousals to Christ—the sixth and ninth to the consecrations of middle life—and the “*eleventh hour*,” those who come in just at the close of earthly life. In this latter case the kindness of the “HEAVENLY HOUSEHOLDER” especially appears, in consenting even to take the old and the decrepit into the vineyard, when only an hour of the day remains.

Reader, THE NEW YEAR brings with it new calls from the HEAVENLY HOUSEHOLDER. His call is, “Go work to-day in my vineyard”—a year is but as a day—yea, a whole life is but as a short day. There is no time to be lost—no, not an hour. The demand for patient, per-

severing activity is imperative. And, while you are on the *Roll of Laborers*, seek to swell the list by bringing in other toilers. O, how many idlers there are, standing listlessly in the market-place! Let us bid them come in, that they may work and receive the remuneration of the kingdom.

INQUIRIES OF CORRESPONDENTS.

1. A brother in Canada asks, Please explain Jer. 48 : 10.

Ans.—God had pronounced severe judgments upon Moab (see former part of chapter). The curse here pronounced was upon those who failed to carry out His design. The case is similar to the one in Judges 5 : 23.

2. A sister in Indiana: Please explain this text—“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15 : 7).

Ans.—There are two important “*If*s” in the text—supposing a very close union of the individual with Christ. “*If ye abide in me*”—like the branch in the vine, a close spiritual union. “*If my words abide in you*”—this implies loving reference to Christ’s commands, loving obedience. Then the promise is sure—“*what ye will*”—of course what accords with God’s will. Effectual prayer is *in the Holy Ghost*, and He will not indite any petition contrary to God’s will.

3. A brother in Maine: Is it right to give children toy barrels for missionary purposes, and to offer a gold dollar or other things as rewards?

Ans.—Children need to be stimulated to good works as well as adults. The principle of reward for service for Christ is recognized in the Bible. But, if children are thus stimulated they need some careful instruction on the point, that while the reward is connected, they are to be influenced by love to Christ. The offer of a good book would be preferable to a gold dollar.

4. A brother in Nebraska: What are we to understand by the Millenium?

Ans.—There are different views. One class understand, solely, the spiritual reign in the human heart, extending until the world is fully subdued to Christ, and prophecy fulfilled. Another class, that Christ will personally appear and reign on the earth, subduing the kingdoms, and effecting great changes. Each has its earnest advocates. We do not pretend to decide which is the right interpretation of prophecy. Christ will certainly come—whether before or after the millenium, is uncertain. It is ours to be waiting His appearing, and doing all we can to extend His kingdom. Some one asked Alfred Cookman if he thought the millenium would come soon. He replied, “It has already come here (laying his hand upon his heart), let us thus live in the millenium.”

HELPS TO CHRISTIAN DEVOTION.

Our Saviour's Warrant for 1889: "But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

—Matt. 6 : 6.

PLAIN DIRECTIONS FOR THE YEAR.—1. Have a closet somewhere—a place of retirement and communion with God. 2. Have stated times for such closet retirement—morning and evening, at least, and at noonday if practicable. 3. Be not hurried, if possible—be deliberate in your approaches to THE KING. 4. Get into the frame indicated by the injunction, "*Be still*"—be still enough to hear your Father's softest whisper. 5. Be sure to shut the door—keep out all intruders. 6. Invoke the presence, illumination and intercession of the HOLY SPIRIT. —(See Rom. 8 : 26)

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—JANUARY.

1. Joshua 24; 15. John 12; 26. John 6; 68.
2. Prov. 4; 7. Psa. 89; 15. 2 Chron 1; 10.
3. Isa. 26; 4. Psa. 125; 1. Psa. 141; 8.
4. 2 Pet. 3; 14. Psa. 125; 5. Luke 2; 29, 30.
5. Hos. 14; 1. Psa. 103; 8, 9. Psa. 28; 1.
6. 2 Kings 17; 13. Zech. 1; 3. Jer. 31; 18.
7. Rev. 22; 17. Matt. 5; 6. Psa. 42; 1, 2.
8. Psa. 34; 14. Psa. 85; 8. Isa. 26; 12.
9. Ephes. 4; 25. Prov. 12; 19. Psa. 119; 29.
10. John 15; 4. John 15; 7. Ephes. 3; 17.
11. Psa. 59; 15. Psa. 46; 1. Psa. 60; 11.
12. 1 Pet. 4; 12. 1 Cor. 10; 13. Psa. 56; 13.
13. Lev. 20; 7. Matt. 5; 8. Hosea 14; 2.
14. Jer. 3; 12. Hosea 14; 4. Song 1; 4.
15. Col. 3; 5. Rom. 8; 13. Psa. 79; 9.
16. Matt. 7; 7. John 16; 23. Luke 17; 5.
17. Psa. 27; 14. Isa. 40; 31. Psa. 5; 3.
18. Isa. 55; 6. Isa. 45; 19. Psa. 51; 1.
19. 2 Tim. 2; 19. Jer. 33; 8. Psa. 33; 5.
20. 1 Cor. 15; 58. Haggai 2; 4. Psa. 119; 117.
21. Col. 4; 2. Psa. 145; 19. Luke 11; 1.
22. Gen. 17; 1. Isa. 58; 11. Psa. 143; 10.
23. Eccles. 7; 13. Psa. 121; 4, 5. Psa. 16; 8.
24. 1 Pet. 4; 9. 2 Tim. 1; 12. Luke 23; 46.
25. 1 Pet. 1; 16. 2 Cor. 12; 9. Psa. 51; 7.
26. Heb. 12; 14. Ezek. 36; 25. Psa. 19; 12.
27. Exod. 20; 7. 1 Sam. 2; 30. Psa. 86; 11.
28. Deut. 6; 5. Deut. 30; 6. 1 Kings 8; 57, 58.
29. 1 Pet. 4; 15. 2 Thess. 3; 3. Matt. 6; 13.
30. 1 Thess. 5; 17. Isa. 58; 9. Psa. 88; 2.
31. Gal. 6; 9. Gal. 6; 9. Psa. 90; 16.

IN THE DIVINE TREASURY.—We would have each of our readers, this January, commence a course of systematic and careful *Bible Study*.

First, Read the Bible in course, a chapter in the Old and one in the New Testament, daily. Mark with a pencil any passage that specially strikes your attention, and upon which you want light. If you so desire, you may communicate with us about it.

Second, Let all readers of *The Guide* study each month, in concert, some particular portion of Scripture. We will name for this month, St. John's Gospel, 1st chapter. We should be glad to hear if any are specially profited by its study. We invite communications from our Bible students.

II.—CLOSET PRAYER.

"And there I will meet with thee, and commune with thee, above the mercy-seat."—(Exod. 25 : 22.)

RULES TO BE OBSERVED.—All who participate in these CLOSET EXERCISES are considered to be members of our *Guide Prayer Union*, and are expected to observe the following rules: 1st, To pray daily, during the month, for the cases specified. 2d, To pray in faith, expecting that God will answer. 3d, To claim a *personal blessing* while holding up others before our Father's throne. The names of all who are working in this department should be recorded in our GUIDE PRAYER UNION REGISTER. We will furnish a neat Certificate of Membership to all such as will follow out the *Prayer Exercises* and the monthly *Bible Studies*, which may be a pleasant bond of Christian fellowship.

1. GENERAL SUBJECT FOR PRAYER.—*That the Publishers of THE GUIDE TO HOLINESS may be re-anointed for their responsible work, and that those who are similarly engaged may be aided of the Lord.*

2. REQUESTS BY LETTER—

California, For the salvation of a widow's three sons. *Illinois*, W—, for a sick wife to be restored; for husband and wife to be filled with the Spirit. *Indiana*, F— W—, for an aged sister to be filled with the Spirit, and two grand-daughters converted. *Kansas*, F— S—, for an invalid sister to be sanctified and healed; for a brother's conversion, and a backslidden son to be reclaimed. L— for a sister [84] to have clear evidence. *Massachusetts*, for a sister to be filled with the Spirit; and to have bodily healing. T—, for conversion of two sons. *Michigan*, R—, for a sister to be filled with the Spirit, and for the conversion of two men. E— S—, for a brother to be filled with the Spirit. *New York*, K—, for a sister to be sanctified. C— C—, for a mother to be sanctified, and two sons saved. *Ohio*, C—, for a sister to be sanctified. *Pennsylvania*, S—, for family to be saved. S— H—, for a minister to be sanctified, and for an outpouring of the Spirit in his charge. *West Virginia*, F— S—, for a sister to be healed in body.

III.—IN THE OPEN FIELD.

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."—(Matt. 22 : 9.)

DIRECTIONS.—1. Precede every effort with special prayer. 2. Study character, so as wisely to make your approach. 3. Be not discouraged by a rebuff—try again. 4. Have some case on hand constantly, and follow each one up closely—aim to be a SOUL-SAVER.

WORK SUGGESTED.—1. Try to reclaim a backslider. Passages to study—Prov. 14 : 14; Jer. 3 : 12.

2. Look well after the poor at this inclement season. See Psa. 41 : 1; Prov. 21 : 13.

3. If you can prevent oppression in any case, do so. See Zech. 7 : 10; Isa. 1 : 17.

4. Endeavor to reconcile those who are at variance. See Matt. 5 : 9; Matt. 5 : 24.

5. Select a *great sinner*, and work perseveringly for his salvation. See Isa. 1 : 18; Acts 2 : 39.

WITH OUR CORRESPONDENTS.

Bro. F. C. M., of New York, says: The Guide has come to our home for three or four years, and no visitor is more welcome. I have been blessed by it, as have others. I pray that the year to come may be its best, and that every reader may experimentally know of the doctrine.

Bro. G. W. F., of New Britain, Ct.: Every time I went to the window in our factory and saw The Guide waiting for me, my heart would thrill with gladness. These thoughts would come with such sweetness: Here it is all the way from New York without any wrapper—and the beautiful words, Guide to Holiness—any hungry soul might have opened it and been made glad with the sweet instruction it contains. Just like those that have been washed in the blood, they need no Sunday wrapper to go to Church in. They are always shining with sweetness, even in affliction. When it comes we are called to pass through it, the patience, the love, the sweetness that constantly flow are encouraging to others. Glory be to God!

Mrs. M. J. Read, evangelist, Lucas, Ia.: I have seen upwards of 500 souls converted last summer as the result of my simple trust in God as an humble agent in His hands. When I think of it, my heart cries out, "What a gathering that will be!" The Lord has given me 1500 in eighteen months. All glory to Jesus—in Him is victory!

Mrs. J. E., Cumminsville, O.: The Guide is just grand—it is rich and full of food for the mind and soul. I pray for you, specially, every noon-hour. May you live long, and may God give you more wisdom and love each day, to give forth to the world.

J. McL., Elmira, N. Y.: I forward to you the pay for The Guide for another year. Though old and infirm, I feel I cannot well get along without it. It does me good; I find it so helpful, so encouraging, so comforting! Long may it live to bless and comfort the old way-worn pilgrims who are nearing the end of their journey to their better home above. God bless you!

"God bless you!"—A minister in Michigan writes: Dear Friends—You are strangers, but you are friends. The evidence I received of it this morning—the present of our Guide another year, brought tears to my eyes, and balm to my poor broken heart—especially the cordial words, "God bless you!" coming from a stranger so far away. I very much need God's blessing, and I am so thankful that I may, and do, have it. [It is to meet such cases as this that we have our BENEVOLENT FUND.—Ed.]

The Wall Roll.—Mrs. A. L. Crosby, Chicago, Ill.: The Wall Roll came yesterday. I am more than pleased with it. The selections are excellent—the paper fine and strong. The type is so large and clear it can be easily read across the room without the aid of glasses. Spread it.

Light Needed.—Bro. H. S. G., of Connecticut, writes: I am surprised and pained to see how ignorant and blind even good people are on the subject of Holiness. I think it is owing, mostly, to the fact that we never hear a sermon on that line. I have lived in this place for over twenty years, and have been a member of the M. E. Church over thirty years, and in all that time have had but two or three pastors who preached it at all. [Some Holiness evangelist should visit that place.—Ed.]

The only true line.—Rev. Geo. Biddle, pastor of the A. M. E. Zion Church, Worcester, Mass., wrote some time ago: I am now holding revival services on this, the only true line, pardon for the unconverted, and cleansing for the believer, and God is graciously working with us. Three or four of my members have been wholly sanctified and others are very much concerned. [God always puts a seal on such labors.—Ed.]

The Benevolent Fund.—Sister Emma Hutt, of Ohio, says: When The Guide came to hand with the announcements for the year 1889, I fondly hoped to be the first to send a "thank-offering." But now, so much time having intervened, I sincerely hope that ere this little pittance reaches you, that you will have been receiving them by the "hundreds"—yea, "thousands."

The Work in Plymouth, Mass.—Rev. J. H. James writes: Those who only know of this ancient town as the landing-place of the Pilgrims, may be interested to learn that there is here a spirit of aggressive Christianity. In our Methodist Church there is great zeal and activity, and every month souls are being brought to God. We are now just entering upon a house-to-house canvass of the whole place, under the auspices of the united Churches, to find non-Church goers. We mean, by God's help, to find, and if possible evangelize the last man, woman and child.

ERRATA.—By some strange mishap, one of Bro. Parker's "Prayer Meeting Helps" was fearfully mangled last month. The word "blunders" was substituted for "burdens," and repeated several times. He was made to say, "Shift your blunders to His shoulders," etc. (see page 177.) No one would suppose that he would write that. It was simply a typographical "blunder," which is liable to occur after all possible care in proof-reading. Bro. Parker has recently been appointed pastor of Beekman Hill Church, in this city.

THE HARVEST FIELD.

AT HOME.—

—One hundred conversions are reported in the Locust St. M. E. Church, Greencastle, Ind.

—Thirty young men attend the Chinese Mission in New York.

—In Cumberland Street Church, Philadelphia, (J. J. Timanus, pastor,) on a late Sabbath evening, seven were converted.

—There have been 88 conversions within a year on Fulton circuit, T. H. Lockwood, pastor.

—On Haskel circuit, So Kansas Conference, (J. A. Showalter, pastor), between 50 and 60 conversions.

—The special work at Odebolt, Iowa, H. W. L. Mahood, pastor, aided by Dr. Reddy, evangelist, resulted in many being converted and sanctified.

—The first week after Rev. L. Hazard was appointed to Harrisville, Mich., a revival commenced—60 converted.

—The revival in Seventh Street M. E. Church, Philadelphia, (S. M. Vernon, pastor,) under the labors of Thomas Harrison, continues, many professing conversion.

—A wonderful revival is progressing in South Delaware (O.) Mission. About 100 conversions reported. Rev. T. W. Creighton, and students of the Ohio Wesleyan University, have been aiding.

—Nortonville Mission, Louisville Conference, M. E. Church, South (J. W. Martin, pastor), has had 30 conversions—among them some of the hardest men in town.

—Reinbeck, Iowa, has been having a gracious revival. The pastor, A. S. Cochran, has been aided by C. W. Garlock, evangelist. Ninety have sought Christ.

—During two weeks of special services at Mt. Ayr, Ia., the pastor, W. B. Thompson, was aided by J. R. Allen, evangelist. Many sanctified and converted.

—Mrs. Maggie Van Cott has been aiding the pastor, Rev. C. H. Maine, in Rockport, Me. The whole town has been stirred, and religion was the topic of conversation, on the street, in the store, and everywhere. Many were saved.

—Bro. J. H. Collins, evangelist, has held meetings in a large tent in various places in Western Ky., audiences from one to two thousand. At each of these meetings 50 to 150 conversions, and 50 to 75 professed entire sanctification.

—The new Mission, started in New York by Dr. Stone, late of India, similar to that of the "McCall Mission" in France, is proving a great success. A work of salvation is progressing. A policeman in attendance was converted on a late Sabbath, under interesting circumstances.

ABROAD.—

—The English people are again in raptures over the singing of Sankey.

—In Italy there is great indifference on the part of the people towards the Romish Church—but many, drifting from the Church, are becoming *infidels*.

—The Christians of Madagascar gave \$20,000 for missions in one year. All of the twelve hundred native Churches are self-sustaining.

—The new and distinctively mission policy of Home Missionary organization of the Wesleyan Connexion in England, is bearing abundant fruit, not only in London, but in Manchester, Birmingham, Liverpool, and other great centers of industry.

—Rev Kanichi Miyama, pastor of the M. E. Church at Honolulu, Hawaiian Islands, reports that he has in the Church thirty-eight members and fourteen probationers.

—Rev. H. Jacobsen writes from Svedborg, Denmark: "We greatly enjoyed the privilege of having Bishop Mallalien with us at our annual meeting. The Lord has already blessed us while here; large numbers of strangers attend our preaching, and we are expecting great things from the hand of our Lord."

—Rev. Dr. Drees, Superintendent of our South American Mission, writes:

"I have heard such testimonies of faith and salvation here as would thrill the heart of the home Church if, by some telephonic process or agency, they might be heard in the class-meetings and lovefeasts of North America. And the witnesses are many and increasing in number. A three-weeks' meeting was held in Buenos Ayres, with most blessed results, and bringing in many of those who through the water-front of that great city.

—The city of Jerusalem is growing in size and population at a remarkable rate. The Jews are to the front as builders. The Rothschilds have completed a new hospital. Close beside it a new Abyssinian church. The Russians have erected a new church, consulate, lodging houses for pilgrims of the orthodox national Church, and a hospital. Near to the Russian group stands the "German House," for German Roman Catholics, from whose top the German and Papal flags float side by side. [Look out for stirring times in and around the Holy City, soon.—ED.]

—Poor Tom (South Australia) was a fearful drunkard—no matter how he hated it. He fought with all the agony of despair against it, only to find that his fighting and struggles left him deeper in the mire. Locked up again and again, and wife and family pleading, did no good. But one Saturday, locked up for drunkenness, he thought of words he had heard in an Army meeting. Got out, and came on the following week—and after following him up for several nights we had the joy of seeing him weep his way to Christ; to be followed in a few nights by wife and daughter. To hear him speak with tears running down his cheeks of what God had done for him was indeed a pleasure.—*War Cry*.

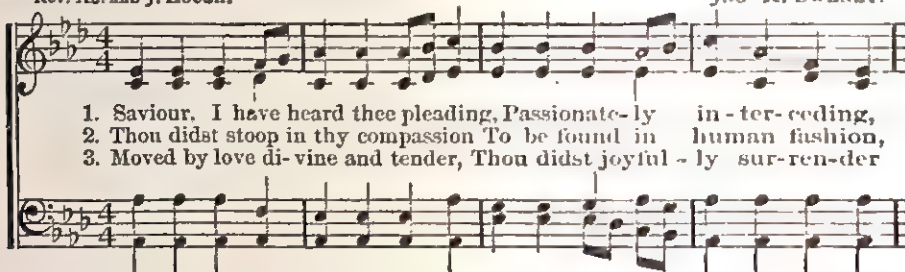
GUIDE HYMNAL

48

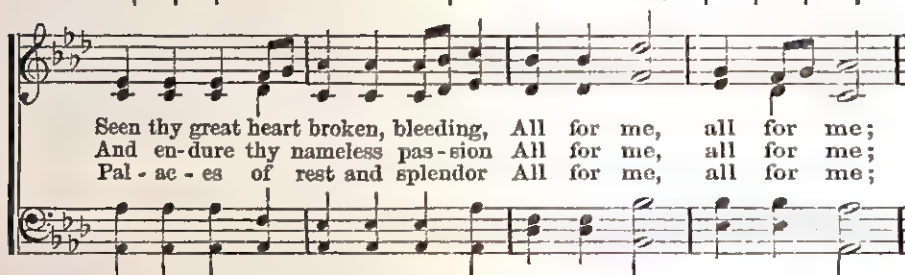
All for Me, All for Thee.

Rev. ALFRED J. HOUGH.

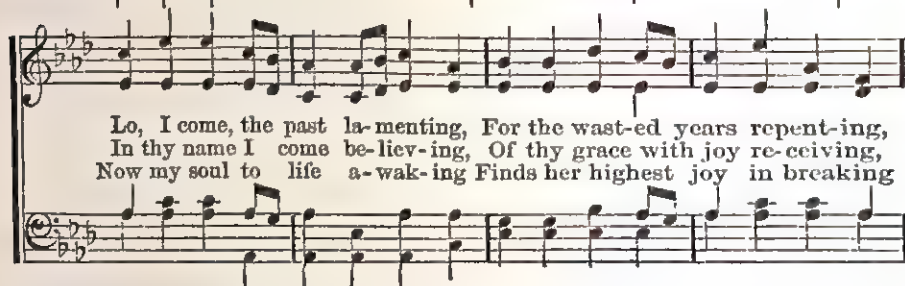
JNO R. SWENEY.



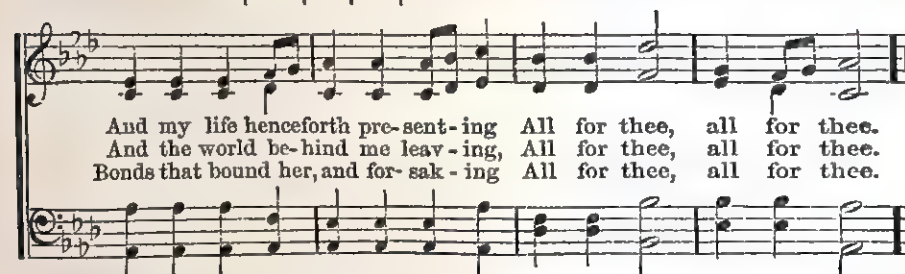
1. Saviour, I have heard thee pleading, Passionate-ly in-ter-ceding,
 2. Thou didst stoop in thy compassion To be found in human fashion,
 3. Moved by love di-vine and tender, Thou didst joyful-ly sur-ren-der



Seen thy great heart broken, bleeding, All for me, all for me;
 And en-dure thy nameless pas-sion All for me, all for me;
 Pal-ac-es of rest and splendor All for me, all for me;



Lo, I come, the past la-menting, For the wast-ed years repent-ing,
 In thy name I come be-liev-ing, Of thy grace with joy re-cieving,
 Now my soul to life a-wak-ing Finds her highest joy in breaking



And my life henceforth pre-sent-ing All for thee, all for thee.
 And the world be-hind me leav-ing, All for thee, all for thee.
 Bonds that bound her, and for-sak-ing All for thee, all for thee.

4 'Neath the cross I see thee bending,
 To the place of skulls ascending,
 None attending, none befriending,
 All for me, all for me;
 Now my heart with thy life beating
 To each cross shall give glad greeting,
 While my lips are still repeating
 All for thee, all for thee.

5 In thy Father's glory sharing,
 And the crown of ages wearing,
 Thou art now a home preparing
 All for me, all for me;
 With the souls of thy befriending,
 Saved from sorrow never-ending,
 Shall my song be heard ascending
 All for thee, all for thee.

Copyright, 1899, by Jno. R. Sweney.

Sample page of "SHOWERS OF BLESSING," Profs. Sweney and Kirkpatrick's new singing book. Over 100 new hymns similar to above, 192 pp., 35 cents per copy, by mail; \$3.60 per doz., not prepaid. Address JOHN J. HOOD, 1018 Arch St., Phila., Pa.



—*FEBRUARY, 1889.*—

THE WORD FOR THE MONTH.—“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.”
(John 5 : 24.)

“JESUS, Thou Joy of loving hearts !
Thou Fount of Life ! Thou Light of men !
From the best bliss that earth imparts,
We turn unfilled to Thee again !

“We taste Thee, O Thou Living Bread,
And long to feast upon Thee still ;
We drink of Thee, the Fountain Head,
And thirst our souls from Thee to fill !”

WORDS OF LIFE.

BY REV. GEO. HUGHES.

JESUS said, “The words that I speak unto you, *they* are spirit, and *they* are life. This is true of every gracious word that fell from His lips directly, and also of every utterance of inspired prophets and apostles—“*they* are spirit, and *they* are life.” We shall ask our readers, as the months of the year are gliding past to look at some of these WORDS OF LIFE. Here is one :

“*I am the Bread of Life.*”

A beautiful word indeed—a message instinct with life. Here is a famishing world—famishing because cut loose from the source of supply, God. Without fold or feeder, the multitudes wander o’er “desert wastes.”

But a royal Visitant from the Father’s throne, in whose house there is bread

enough and to spare, makes joyous proclamation, “*I am the bread of life*”—sweet, nutritious, satisfying, ever-accessible, never-failing bread. And He further declares, “He that cometh to me shall never hunger.” The world’s unsatisfying dainties shall no more tempt the appetite. Ah, yes, beloved, “this is the bread which cometh down from heaven, that man may eat thereof and not die !”

But how are we to partake of it ? The skeptics, listening to His words, said, “*Will he give us his flesh to eat ?*” No ; not that—a thousand times better than that—as much better as is the *spiritual* than the *carnal*. We feed upon Him by *faith*. Faith is a living principle, apprehending JESUS, who is our life, and appropriating the life that is in HIM. Then our whole being becomes instinct with life—the living bread nourishing us day by day.

Reader, are you eating of this bread ?

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119 : 18.

"Onward in Thy triumphant way,
Thou message of the Holy One!"

The Sermon.

CHRISTIAN CONSECRATION.

BY REV. A. B. KENDIG, D. D.

[Pastor of Hanron Place Methodist Episcopal Church,
Brooklyn, N. Y.]

TEXT.—"For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother: that he may bestow upon you a blessing this day."

—Exod. 32 : 29.

IN MY former paper, I tried to define Consecration, show how it was distinct from Sanctification, and that as a Religious act, it was obligatory on all. In this, I consider the *involvements*, the *methods of*, and *motives to*, this most delectable and essential state of religious attainment and experience.

I. THE INVOLVEMENTS OF CONSECRATION. These are substantially included under the following heads :

1. *Self-Surrender.* Hence the appeal of Moses in the context, "Who is on the Lord's side?" This both as a duty and necessity is strongly emphasized in Jas. 4 : 7—"Submit yourselves, therefore, to God." And so Paul insists on this in Rom. 6 : 13. This surrender embraces body, soul, spirit, with all they comprehend or control; members of the former, and faculties and possibilities of the latter; including time, substance, reputation, friends, and influence, to be used *by, for, and to* God, for His honor and glory, and according to His own will and pleasure. To this Paul must refer when speaking of himself (Acts 27 : 23), "God,

whose I am, and whom I serve," even in the dangers that surrounded him. We should remember, God demands all, because He gives all. This transaction is not to be considered in the *legal* aspect of a "quid pro quo," but a surrender in absolute trust, because of our faith in His character and relationship to the soul. So Charles Wesley puts it in his hymn,

"Take my soul and body's powers," etc.

This, as a basal act, is of the utmost importance; indeed, without it, a religious experience is impossible. A traditional historic incident may add light to this thought. When the Collation delegates approached the Roman General to surrender their city to him, he asked, "Are the people of Collatia in their own power?" Do you deliver up *yourselves*, the people of Collatia? your city, fields, waters, boundaries, temples, utensils, all property human and divine, into my hands, and to the Romans?" "We surrender all." "And so I accept you." Such a surrender God requires, and He can accept nothing less.

2. *Self-Renunciation.* And this Moses puts to the Levites in this language: "Let him come unto me." While this and self-surrender are closely allied in thought and act, there is yet a difference; the former is in the purpose, the latter in the act. Hannah vowed and purposed to give her child to God if a male. When born and of sufficient age she *gave* him. That, was the surrender, this, the renunciation. "Ye are not your own; for ye are bought with a price," Paul declares to the Corinthians; referring, doubtless, to the purchase of slaves. The law may force me to surrender that to which I never renounce my right and claim. This surrender and renunciation constitutes a "whole burnt-offering," which was entirely consumed (Rom. 6 : 16-18).

3. *The destruction of all antagonisms.* Read the requirement in verse 27 of the context, "And slay every man his brother, and every man his companion, and

every man his neighbor"; and in verse 28, "And there fell of the people that day about three thousand men." Moses spake at the Divine dictation. These people, though thus related, and dear to each other by the ties of consanguinity, were yet compelled to become their executioners, in order to escape their contaminating influences, and perfect or complete their own consecration. Thus we read, "And all the sons of Levi gathered themselves together unto him." Surely, this was a bloody consecration! But God bestowed a blessing upon them that day. A similar scene is enacted at Shittim because of Israel's sin. Is not this what our Lord refers to when He urges the pulling out of the eye, or the cutting off the foot? And James, when he shouts, "Resist the devil"? Possibly Paul had this in his mind when he wrote to the Hebrews, "Ye have not yet resisted unto blood, striving against sin." Blood antagonisms must be resisted and conquered.

II. HOW IS THIS CONSECRATION ATTAINED?

1. *By consulting the Word of God.* "Thus saith the Lord God of Israel," was the declaration of Moses in verse 27. We must go "to the law and to the testimony" in this, and in every other matter appertaining to our religious duty. Does God's Word teach anything on this subject? if so, what? Am I, in my Christian experience, where and what this Word demands of me? Why not? "Speak, Lord, thy servant heareth," must now be the attitude of the soul. A holy hush, a devout reverence, entire sincerity, must dominate us at this supreme moment. The Word must be final— from it there can be no appeal.

2. *There must be Introspection.* "Let a man examine himself," by the Word, and in the joint light of its revealings, supplemented by the Spirit of God. Have I ever thus consecrated myself to God? Am I now so given to Him as that I fully, according to my best light and sin-

cerest conviction, maintain this relationship? This must be done honestly, and then, "If in anything ye be otherwise minded, God shall reveal even this unto you."

3. *There must be the desire and purpose to make an entire consecration to God.* This is more than a mere sentiment, an occasional wish, or something sighed after; it will absorb the thought, command the will, and intensify the affections, until like Isaiah we will cry, "With my soul have I desired thee in the night." As Daniel "purposed in his heart not to defile himself with the king's meat," so they who would attain entire consecration, with its fulness and blessings, must purpose to do "this one thing," and rest not until it is consciously attained.

4. *We must do it.* "And the children of Levi *did* according to the words of Moses" (v. 28). The preceding steps lead to this—without this accomplished, they are worthless; this achieved, they were indispensable. David's purpose must be the soul's resolve in this moment of exalted possibility, "One thing have I desired of the Lord, that will I *seek* after"; or it must exclaim with Paul, "This *one* thing I *do*," or with Jacob, "I will not let thee go, except thou bless me." With Moses, it must insist on dying, or prevailing. *Doing it*, is the climax. *Do it*, intelligently, thoughtfully, reverently, without reserve, finally and forever. Such a consecration God has graciously bound Himself to accept. It is man's utmost output, possible and necessary; and when thus done,

"Heaven comes down our soul to greet,
And glory crowns the mercy seat."

Now it stands on Pisgah, and with its enlarged vision beholds its inheritance around, beneath, above, and adores in rapturous service, its Lord and Redeemer! This is heaven on earth—holiness embodied—purity, basking in the white light of God's inspection to hear Him say, "Well done!" But we pass to notice

III. THE INDUCEMENTS TO CONSECRATION

tion. You will observe, by a study of the setting from which the text-germ has been taken, that the *specific* object on the part of Moses and God, was to find out by confession of the people themselves, who were *really* and *fully* "on the Lord's side." For this involved the safety of the individual, and the glory of God. I may notice as subsidiary motives,

1. *Its reasonableness.* (Rom. 12:1). In John 17:19, we have this pathetic declaration from our Lord: "For their sakes I sanctify myself, that they also might be (truly) sanctified through the truth." I devote myself, that they also may devote themselves. Did Christ die for me? Can I do *less* than live for Him?

"Love so amazing, so Divine,
Demands my soul, my life, my all."

Viewed from every standpoint, the totality of our being is God's reasonable claim, and our reasonable service. Less than this, Government does not accept of the citizen, or parents from children. This much husbands and wives exact of each other. Surely, "the fairest among ten thousand, and the One altogether lovely," is entitled to as much!

2. *Safety should impel us to seek it.* The alternative presented itself to the Levites of making the consecration as demanded, or losing their all. Destroy that which would destroy you; else you will be destroyed by it. In the deadly antagonism between sin and holiness, one or the other must be subjugated—it is possible for *one only* to dominate. I must be overcome, or, like my Master, be an overcomer. God or Satan must and will have the supremacy. I elect which. If the latter, I die; if the former, I live. This means the entirety of being for one or the other. By their obedience, the Levites were specifically accepted, commended and confirmed in their holy calling. So here, it is our safety; we cannot do less and be a cure.

3. *It gives added strength.* The consecrated soul is the strongest soul, for good or evil. The legions of Alexander and the

cohorts of Napoleon, were less potential to make kings and rulers tremble, than was Paul or Luther; and why? solely because of their consecration, and the power that comes from it. In a consecrated being, there is unity, and because of this, strength.

4. *It will increase your usefulness.* Paradoxical as it may seem, it will bring harmony out of discord; turn the lion into the lamb; change the hawk into the dove; and convert the curse into a blessing. It will make us sweeter, better, and more helpful in all life's relations.

5. *God will bless you with His fulness.* Moses pleads with the Levites to make the consecration on these grounds, "That He may bestow a blessing upon you." We may then confidently expect the fulfilment of Haggai 2:19, "From this day I will bless thee." Moses, when in his later life was blessing the tribes, refers to this very time and act of the Levites, and prays God's blessing on them. The intense peace, comfort, and delight that comes consciously to the soul in this state of exalted experience, can never be conceived of them, until revealed by the Holy Spirit.

All these are motives; considerations that should weigh with the wisest and best. But *the motive* that surpasses all others, and should outweigh all others is

6. *The glory of God.* And this as included in His commands, and pertaining to His sovereignty and headship. This motive includes within itself all the others; as in the apple you have the tree with its trunk, branches, leaves, blossoms and fruit. This must forever answer all controversy, and end all argument, when God speaks and says, "Be ye holy; for I am holy." He cannot demand the unattainable. He is love, and not unreasonable. But just because He is reasonable, and love in infinite fulness, He can require nothing less. Such a consecration is essential to entire sanctification, and will most certainly secure it. Do you doubt? Try it!

TRUTH IN SENTENCES.

—"To go up the mount of meditation is to pass out of narrow ways and busy tumult up into an ampler, purer air; out of dusty roads to dewy freshness. We begin then to see the proportion of things. The present is lost and the eternal unfolds itself."

—"There is a religious life that craves stimulants. It lives on religious excitement—tears, thrills, raptures. This is the religious life without either the milk or the strong meat of THE WORD—it never meditates on the law of the Lord."

OPEN LETTERS TO YOUNG PASTORS ON HOLINESS AND THE CHRISTIAN PASTORATE.

BY REV. J. R. JAQUES, D. D., PH. D.

(President of Hedding College, Abingdon, Ill.)

II.—THE PREACHER'S KNOWLEDGE OF HIS THEME.

My dear Brother :

YOUR supreme business is to preach Christ and Christianity. To do this, you must *know* Christ and Christianity. This knowledge must come, *first*, through the intellect, or the use of the mental faculties. According to the Divine plan, whatever a man or minister can acquire by study can be acquired by no other means or method. No miracle will be wrought to convey through any other channel what can be won by patient study.

The importance of studying all knowledge, science, and literature to the largest possible extent can scarcely be exaggerated. The great theme of Christianity is so interwoven with all philosophy, history, literature, science and art, that the preacher may utilize all knowledge. He may—he *must* make all possible excursions into the realms of universal knowledge, that by all means he may

know something of everything, in order that he may know everything of this *one* thing—Christ and His system of salvation for the world. He must adopt as his own the motto of the sublimely studious Dr. Adam Clarke: "*Through desire a man, having separated himself, seeketh and intermeddleth with ALL WISDOM.*"

The minister must be a student. He must climb the mountain peaks of knowledge, not to be higher than others—not to be *seen*—not to *enjoy* the outlook, but to see more of the illimitable territory of truth that concerns Christianity. Especially must the minister of the Gospel be, as Mr. Wesley says, "*homo unius libri*,"—"a man of one book." All other books must be subordinate and tributary to THE BIBLE. With all our helps and all our knowledge in these days, it is to be feared that even many ministers have but a vague knowledge of the plan, structure, analysis and words of the Bible. The exhortation of Paul to Timothy is needed in these days: "Study to show thyself approved unto God—a *workman* that needeth not to be ashamed—rightly dividing the WORD OF TRUTH." And if we seek higher argument for the study of The Word, we know not how to add to the emphasis or the authority of the words of our Lord, whose command comes ringing down the ages—

"SEARCH THE SCRIPTURES."

All this we may say and boundlessly more of the ever-pressing need of the study of *God's Word* by the preacher of *The Word*.

(2.) But after the most critical study of the Bible in the original tongues, and the mastery of the great commentaries and the vast tomes of Biblical literature and theology, the student may miss the great aim of all true Bible study, and *fail to find The Living Christ*. What modern scholar may hope to surpass or equal the vast knowledge of the Old Testament possessed by the learned Rabbis of our Lord's time, and such teachers as the famous Gamaliel? Their knowledge

of the Old Testament Scriptures extended to the analysis of every book, chapter, word and syllable of the sacred text. Their Biblical scholarship—so far as the latter was concerned—was prodigious, and perhaps never surpassed in the world's history. But while they searched the *letter* of the text and knew it all, *they failed to see Christ Jesus in the Old Testament!* "Strange blindness," we say—but no man, without the Holy Ghost, can distinctly see Jesus, the full-orbed Christ, in the Old Testament. Sometimes we see a curious work of art in the form of a picture—said to contain a mysterious beauty. We look and look again, but see nothing but a common picture of trees, flowers, rocks, water, land, and sky—till looking at the right angle, in the right light and *in the right mood of mind*, we all at once see a beautiful face and form all undiscovered before. But now it appears so plainly—so distinctly visible, that we wonder we did not see it before. Now in all the history and prophecies of the Old Testament, in our hours of spiritual illumination, we see the adorable figure of the Lord Jesus. In all the types and rites of the Mosaic dispensation, we see the reflection and shadow of Jesus, the Son of the Blessed—O, so plainly—so unmistakably—that we wonder that the learned Jewish Rabbis could not discover the picture, when the Divine Original was walking the hills and vales of Judea, and even the streets of Jerusalem and the courts of the temple!

But wonderful as is this blindness of these Jewish students of the Old Testament—which contains the record of a prophetic Christ—how much more is the blindness of some even diligent students of the New Testament, which contains the record of a historic and living Christ! There are learned Theologians in some of the Universities of Europe, who have studied the Scriptures with every appliance of modern scholarship, till they are prodigies of Biblical learning,

but have failed to find Jesus, the Son of God, *because they have studied with the light of science, but without the light of the HOLY SPIRIT.* They have entered the temple of Truth—have studied its architecture, measured its pillars of strength, and admired its beauty, but have failed to find the Shekinah of the Divine Presence. We hesitate to tell how many preachers in Christendom are, in our opinion, studying and preaching the "letter" of Scripture which "killeth." No man can successfully study the Word who does not have the light of the Spirit that first inspired the Word. The Holy Spirit in the heart illumines the sacred page, and completes the revelation by furnishing the key to the mysteries of the spiritual kingdom contained in the written Word.

However well you may study the four Gospels, Matthew, Mark, Luke and John, you must have the *Fifth Gospel*—the *Gospel of the Holy Ghost*, as the key of the first four.

(3.) Thus there must be the twofold light of Reason and of the Spirit in order to a knowledge of Christian Truth. But there is a *third* light, and that is the light of *experience*. Christianity is *Holiness*. *He then who would know Christianity MUST BE HOLY!* This is but a particular instance of an all-pervading law of the moral and intellectual universe. No man can fully know that which does not strike a sympathetic chord in his own nature. Or, to state this law otherwise: No man can fully know that which is unlike his own nature and experiences. The illustrations of this law—so numerous in all the experiences of human life—will occur to every thoughtful mind.

Christianity (or Holiness) is an experimental science. It cannot be learned by speculations of the intellect. It must be tested in the laboratory of the heart. It cannot be learned out of books, or even THE BOOK. It must be learned by *experience*. If to this argument a climax is needed, who in the universe can find a higher authority than the max-

im of Divine Science contained in the promise, pledge and challenge of our Lord :

"IF ANY MAN WILL DO (IS WILLING TO DO) THE WILL OF GOD, HE SHALL KNOW OF THE DOCTRINE."

That is : if any man has a will in harmony with the Divine will (or is *holy*), he shall know of the doctrine of Holiness !

The preacher, then, to complete his equipment as a student and teacher of Christianity, must be a holy man. How can he fully teach a path he has never trod ? Rhetoric is scarcely adequate to express the absurdity—the mockery of the minister who points and exhorts to a path he dares not—or does not—tread and attempts to describe a Holiness by hearsay which he ought to know by experience.

May the Holy Spirit teach you and me somewhat of the heights and depths of meaning of the apostle's words to a youthful preacher :

"Take heed to *thyself* and to thy teaching. Continue in these things ; for in doing this thou shalt save both *thyself* and them that hear thee.

OUR FATHER'S GOOD PLEASURE.—"*Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.*" (Luke 12 : 32.) In these words we read the future destinies of the world. When an Alexander arises and hurries through the world, snatching crowns on the right hand and on the left, and threatening to take unto himself all sublunary power, the people of God are told to fear not ; the kingdom is for them, not him. So too when a Julius Cæsar grasps at the sceptre of universal dominion. And when a Napoleon appears on the scene, they calmly wait to see him and his kingdom vanish. For they have looked with Daniel on the image that expressed beforehand the vicissitudes of the world from the Babylonian dominion down to the time when dominion is given unto the Son of man, and by Him given to the people of the saints of the Most High. "The meek shall inherit the earth." Not only is there for them an inheritance reserved in heaven ; but thrones shall come down from heaven and set upon the earth ; and they shall sit thereon. "For we shall reign on the earth."—*Bowen*.

TRUTH IN SENTENCES.

—"He shall be like a tree." The word *tree* has the same as the word *truth*, that which stands and abides. The blessed man is he who has something to hold on *with* and something to hold on *to*. The roots are wrapped about the stones. The principles have taken hold of God's everlasting truth."

"The promise is, 'I will guide thee with mine eye'—then must I be near Him, ever looking up—then must I walk in the light as He is in the light, and my fellowship must be with the Father and with His Son Jesus Christ."

MY EXPERIENCE IN SICKNESS.

BY REV. BISHOP CYRUS D. FOSS.

(Taken from the new volume, "FORTY WITNESSES," By Rev. S. O. Garrison.)



ON THE first anniversary of an injury which seemed slight, but proved very serious, I feel moved to offer special thanksgiving to Him "in whose hand my breath is." "What shall I render unto the Lord for all his benefits ?" I can at least swell the chorus of His praise by the addition of one unworthy note.

The first Sabbath in February, 1882, I spent in a prairie village, to which I had volunteered to go in the hope of being a peace-maker between the factions of a discordant Church. After preaching on Saturday evening and Sunday morning, holding a lovefeast, administering the Lord's Supper, and addressing the Sunday-school, while I was walking rapidly toward the place for the evening service, within fifty feet of the door, a misstep gave my foot a fearful wrench and (as was not known until three months later) broke the smaller bone of the leg. After a few minutes of excruciating pain, I managed to hobble into the hall and, sitting in a chair, preached on personal religious experience—a subject on which I am better informed now than I was then.

On February 5th, my health seemed perfect, as it had almost always been. For twenty-seven years no sickness had kept me in bed a single day. Then came ten weeks of failing strength, alarming symptoms in my foot, the slow and painfully reluctant surrender of one after another of my Conferences and other appointments for work; then typhoid fever, seventy-five days in my room (including a month of oblivion); then the slow, O how slow! creeping back from the gates of the grave.

I had always preached a pretty high doctrine of providential and gracious help, of resignation and of joyful acquiescence in the will of God; too high, as some of my friends thought. I was sometimes told that experience would very likely moderate my statements on these subjects. *Now I know* what I then believed. The teaching was true. I have been promoted into a higher class in the school of Christ, the sufferer's, and I have no fault to find with the great Teacher.

One of the delightful experiences of my sickness (not creditable to me as being a surprise) was that in every strait I always found Jesus on the spot ahead of me. I never had to wait for Him nor look around for Him. Such assurances as these kept chiming in my soul like silver bells: "Even there shall thy hand lead me, and thy right hand shall hold me," "A very present help in trouble," "Before they call I will answer," and "Lo, I am with you alway." At no time did I have to struggle for comfort of mind or for anything else. Every thing was ready at my hand, more than I would have dared to ask. When I was slipping downward little by little toward the grave, sickness and death seemed to me the easiest and most natural things in the world; but when the outlook changed, and convalescence began, this life looked magnificent. I would not have changed places with Gabriel; to be able to lay hold of God's work again

with both hands would make earth a heaven.

When, after long confinement, the fever smote me, and I thought it probable that the beginning of the end had come, I was taken "up into a mountain apart," and found my Tabor. A certain Wednesday was my diamond of days, and its splendor was followed by the serener glory of other days scarcely less memorable. I was filled and thrilled with an altogether indescribable sense of the absolute verity of the great Christian beliefs and of the magnificent privilege of having any place in the kingdom of God. It was superb to be, do, suffer anything to please Him. The dying words of Dr. Roberts, the well-known Baltimore local preacher, came often to my lips. When an anxious friend, who feared that he would quickly exhaust his failing strength, said to him, "Don't shout so; whisper what you wish to say," he answered, "Let angels whisper; redeemed men must shout!" Many a time the walls of my chamber echoed those words in no whispered tone. And yet my friends know that my religious experience, while sometimes highly emotional, is rarely demonstrative.

A month later, at another very critical stage of my illness, I was most delightfully led in a very different path. Again and again it occurred to me, what a happy outcome of my sickness it would be if the Saviour should come into my room in visible form and instantly heal me! I knew if He should come and say, "What wilt thou?" my quick reply would be, "Lord, make me perfectly whole and perfectly holy." I did not pray for such a miracle, nor wish it; but day after day in my quiet afternoon hours the inspiring thought kept coming, "How grand a testimony it would be if, in these skeptical times, I might go forth proclaiming that in a single moment the audible word of the visible Christ had perfectly cured me of a severe sprain, a broken bone, typhoid fever, and prostra-

ting weakness; and if my testimony should be so confirmed by that of physicians and friends as to be lifted above the possibility of scientific doubt!"

At length, when this thought had grown so familiar that the realization of it would hardly have surprised me, there came in place of it a strong impression (like an audible voice, and yet there was no voice), sealing on my mind as never before the words, "Thomas, because thou hast seen me thou hast believed. Blessed [I have always thought that means *more blessed*] are they that have not seen and yet have believed." The delicious fancy of a possible miracle gave place to the solid fact of the greater blessedness of that dispensation of providence and grace which can transform and glorify all suffering; and this was a wondrous sweetener of my long trial.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

TO THE DEAR OLD GUIDE.

(After Thirty Years' Companionship.)

BY R. B. BAKER.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Psa. 60: 4.

FIFTY YEARS hast thou reflected
Heavenly light upon earth's way;
Shine, with e'er increasing brightness,
More and more, to perfect day.

Thou hast kept the banner waving,
Ever for the truth displayed;
E'en though standard bearers falling
At their post! All undismayed

Other hands have caught the standard,
Hands and hearts by grace endued,
And the watchword, Onward, Upward!
Nobly for the cause have stood.

Well may'st raise an Ebenezer!
Thy glad year of Jubilee!
Prospering, go on to prosper—
Many Happy Years to Thee!

TRUTH IN SENTENCES.

"ONLY love seeks love; only love wins love; only love satisfies love. Here see the very nature of God. And here see our nature too."

"The even flow of true love to God can only come from knowing Him as 'the One altogether lovely.' We must kindle our fire at the flame of His great love to us."

THE HOLY SPIRIT TESTIFYING OF JESUS.

BY REV. CHAS. W. L. CHRISTIEN.

I.—AS OUR SANCTIFIER.

THE first act of the Holy Spirit when He visits a sinner, is to convince him of sin. He shows him his sin in its true light, not as simply a blunder and a folly, but as a rebellion against God and His holy law; a rebellion which has brought him into condemnation and guilt. And having led him to this point, He takes him a step further and makes him realize his utter helplessness and need of a Saviour; and in spite of all his natural pharisaism makes him see that he is "shut up" to Christ. And He will not permit him to have any peace until by faith he casts his lost soul upon the One Sacrifice which Christ presented on his behalf. But as soon as he does this He sheds abroad a sweet, new peace within his heart. And it would be very interesting to dwell upon each of these points and see how, throughout, the Holy Spirit testifies of Jesus as the Justifier.

But in accordance with the great theme of this Magazine, we wish to notice how the Holy Spirit testifies of Christ as our Sanctifier.

When a sinner receives pardon, he always receives a new heart. Regeneration accompanies justification, for "if any man be in Christ he is a new creature." And regeneration is the beginning of sanctification. It is often said

that the Holy Spirit sheds abroad the love of God in the heart, and that this is the cause of the change. Possibly it is more correct to say that the Holy Spirit has been carrying forward a process of change all the way through the course of penitence, though the passage from slavish fear to childlike love is the crisis and completion of it. But it is not till the soul believes in Christ that the change is experienced, and so regeneration is by faith as much as the justification which it accompanies.

The development of the work of sanctification into entire sanctification is a further process by which the Holy Spirit testifies of Christ. Very often a convert has imagined that the inward enemy was dead and buried at the hour of conversion. The stunning blow which was then given to old sins has been mistaken for capital punishment. But there comes a time—and sometimes a very sad awakening it is—when the believer discovers that the enemy is still there, not only living, but struggling hard to regain his old dominion. We are not to suppose that this awakening is always sudden, for the Spirit's work is infinitely various; but He does show the "inbred sin," and He does create in the breast of the believer a great desire for deliverance from it. Wesley often speaks of "groaning for full redemption," and this is often no figure of speech but a stern reality. But why does the Spirit create this longing? Because He whose blood "cleanseth from all sin" desires to bestow the gift much more than the anxious man can ever wish to receive it. Let us remember that God never creates a longing without providing a supply to meet it. If He gives the bee the instinct for honey, He fills the land with flowers. If He gives the swallow the instinct of migration, the warmer climate awaits its coming. If the Spirit puts into the heart of the sinner a cry for pardon, it is because "through this man is preached the forgiveness of sins." And in like

manner God would never create within me an irrepressible yearning for a clean heart if there was not a mighty Deliverer who could say, "I will, be thou clean."

But a definite faith in Christ is God's appointed condition of bestowment. Just as no deliverance from the guilt of sin came until the soul cast its burden upon Jesus as the Justifier, so no deliverance from indwelling sin is ever realized save as the believer trusts in this same Jesus for full salvation. Our Lord responds to nothing but faith, but to faith He ever will respond. And just as when the sinner trusts for salvation he is accepted, and "the Spirit bears witness with his spirit" that he is a child of God; so when the believer trusts for full salvation, the Holy Spirit sheds abroad "perfect love" within the heart, which is the necessary expulsion of sin.

This, however, is not all. What is that state into which the Holy Spirit has led the fully saved? It is into a likeness to Christ himself. He brings him to entire devotion to God, but the Master said, "My meat is to do the will of Him that sent me." He gives him a joy in service, but the Lord said, "I delight to do thy will, O, my God." He gives him complete resignation to the Father's will, but He said, "Not my will, but Thine be done." He gives him a soul of sympathy for the perishing, but the "man of sorrows" beheld the city and wept over it. The blessed fact is, the Holy Spirit has been restoring the man to the image of God, which is visible in Christ, for "He that hath seen me hath seen the Father." A general or a political leader may have followers who are altogether unlike himself in inward character, though following him in a certain line of action. But the work of the Holy Spirit is to make every one who bears Christ's name like his Great Example in the secret springs of action as well as in the walk and conversation, and so to reproduce the resplendent character of Christ in the thousands of His saints.

TRUTH IN SENTENCES.

—"GOD'S WORD cannot be a dead word—a mummied history, a fossil. The breath of God must make it immortal. But we need the anointed eye, the opened ear, the understanding heart."

—"Neither in this world nor in the world to come will we have done with this way of approach unto God through the precious blood of Christ. Here and hereafter it will be the strength of our hope, the source of our joy, the theme of our adoring love."

SANCTIFIED BY "THE GLORY," PRESERVED BY "THE PRESENCE."

BY REV. CHARLES MUNGER,
(Of the Maine Conference.)

"There I will meet the children of Israel; and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God."

—Exod. 29 : 43-45.



OUR title hints two great facts: God sanctifies by an instantaneous, supernatural manifestation of Himself—"The Glory." God preserves by His abiding Presence. We now consider the first of these facts.

God dwelling with man upon the earth is the supreme blessing—"the fulness of the blessing" of any and all dispensations. Hence the words, "I am the Lord their God, that brought them forth out of Egypt, that I may dwell among them." (Exod. 29 : 46.) But the place where God dwells must be holy—the persons who minister to Him must be holy—the things of that ministry must be holy. Hence the words, "The tabernacle (*margin* Israel) shall be sanctified—the altar shall be sanctified, and Aaron and his sons shall be sanctified to minister to me."

This sanctification was two-sided—human and Divine, natural and supernatural, gradual and instantaneous. Man must sanctify himself and the tabernacle and its furniture by implicit obedience to the words of God in the case. These words were all set before them in the Ritual. Read Exod. 19 : 40, and on every page you find God's "Thou shalt" on one side and His "I will" on the other. And, mark! the "Thou shalt" always conducted to the "I will." The obedience rendered, the promise was performed. And the point where the one was finished was the exact point where the other began.

"So Moses finished the work. Then the cloud covered the tent and the glory of the Lord filled the tabernacle." (Ex. 40 : 33.) The obedience to the "Thou shalt" was man's part, in that he of his own free will gave the offerings for the tabernacle—constructed it—erected it,—furnished it according to the Divine plan. Then, according to a plan of marvelous complexity and significance, man dedicated or consecrated it as the dwelling-place of God. By the Divine order, by numerous rites, man then attached to every part of that sacred tent and to every person and thing that touched it, a supreme sanctity or purity, all of which was professed and declared by the golden crown upon the high-priest's head bearing the words,

"HOLINESS TO THE LORD,"

And the Divine command respecting this crown whenever their representative, the high-priest, officiated at the altars, was this: "It shall always be upon his forehead, that they may be accepted before the Lord." (Exod. 28 : 38.)

All this was man's part in the sanctification of himself and of the tabernacle for God's abode. This was gradual. Step by step in obeying this ritual, man approached those places where God had promised to meet him, viz.: the great altar of burnt offering at the door of the tabernacle, and also the mercy seat in the

Holy of Holies. See what is said about these trysting places, where God met man and communed with him :

"Thou shalt offer upon the altar two lambs . . . day by day continually. . . . This shall be a continual burnt-offering . . . at the door of the tabernacle before the Lord, where I will meet you to speak unto thee; and there I will meet with the children of Israel, and Israel (marginal reading) shall be sanctified by my glory, and I will sanctify the tabernacle . . . and the altar. I will sanctify Aaron and his sons to minister to me in the priest's office. And I will dwell with the children of Israel and will be their God." (Exod. 29 : 38-46.) Compare Ex. 25 : 21, 22 : "Thou shalt put the mercy-seat above upon the ark, . . . and there will I meet with thee and commune with thee from above the mercy-seat."

The best explanation of these wonderful words is the inspired record of their fulfilment :

"So Moses finished the work. Then a cloud covered the tent and the glory of the Lord filled the tabernacle." (Exod. 40 : 33, 34). "And when Moses was gone into the tabernacle to speak with Him, then he heard the voice of One speaking unto Him from off the mercy-seat." (Numb. 8 : 8-9.) "And Moses and Aaron went into the tabernacle and came out and blessed the people, and the glory of the Lord appeared unto all the people, and there came a fire out from before the Lord and consumed upon the altar the burnt-offering, and when all the people saw it they shouted and fell on their faces." (Lev. 9 : 23, 24.)

This was the fulfilment of the promises, "The tabernacle, Aaron and his sons, and Israel, shall be sanctified by my glory"—"I will appear unto thee there, and commune with thee."

Notice, 1. This was God's sanctification, and it came when man had completed his part of the required work. 2. This sanctification was supernatural and instantaneous. 3. It was by the coming of the "glory of the Lord" into the tent and the "appearance" of the Lord by sight and sound to the persons sanctified.

"Sanctified by my glory." What was that glory ? It was that miraculous and wonderfully brilliant light which God had chosen as the vehicle of manifesting His presence. "My presence shall go with thee, and I will give thee rest." (Exod. 33 : 14.) God was in that light. When it entered the tabernacle, God entered, and from it, resting upon the mercy-seat, He spoke and manifested "His glory." From that moment, "In his temple every whit of it uttereth his glory" (margin), Psa. 29 : 9, or as the revised version renders it, "In his temple everything saith GLORY."

This was "the fulness of the blessing" of that covenant, and was God's object-lesson pointing, not to the bodily appearing of Christ in Herod's temple, but to that sudden appearance of the Lord in His own spiritual temple to purify it, which Malachi foresaw, and which was gloriously accomplished when the Holy Ghost came into the bodies and souls of believers at the Jerusalem Pentecost, while upon every heart was the tongue of fire. Then and thus was Christ's real tabernacle-temple sanctified by that incoming glory. And then I doubt not every one said glory, "For the glory of the Lord," the true Shekinah, which had been for ages lost to God's Church, returned to His true Zion with shoutings of grace and glory. The light of prophecy and of inspired history concentrate upon that hour and its glorious work.

The old prophet had said of that seeking band, "The Lord whom ye seek shall suddenly come to his temple. . . . And He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem—the whole Church be pleasant unto the Lord." And one of the chief actors in that Pentecostal glory was privileged to see it repeated years after while he was preaching to Gentiles. Of that experience he wrote thus :

"God gave to them the like gift as he did unto us who believed. As I began to speak the Holy Ghost fell on them as on us at the beginning. And he put no difference between us and them, purifying their hearts by faith." (Acts 11 : 15-17 ; 15 : 8, 9.)

The promise of this full manifestation of God to and in believers was distinctly announced by the Saviour in John 14 : 21, 23 :

"He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me, shall be loved of my Father, and I will love him and will manifest myself to him."

In verse 23 Christ explains this by the words :

"My Father will love him and we will come unto him and make our abode with him."

The word here translated *manifest*, is emphatic. It differs from the one commonly employed to express the making known a person or thing, by a prefix which gives the force of our word *fully*, or wholly. Hence the meaning of the Lord is, "I will *fully* make known myself (my presence) to him." So Young, in his Analytical Concordance. And remember, this full manifestation is by the "coming" of God to him individually. The manifestation is not general and collective, but particular and personal—"to *him*." This is certainly analagous to the coming of "the glory" into the tabernacle and temple. That was by the glory-cloud filling every part wholly. This was by the Holy Ghost at Pentecost filling each disciple in every part wholly or fully. Hence Paul selected the very word which by its composition expressed this fulness of sanctification when he prayed for the "brethren" at Thessalonica :

"The very God of peace sanctify you wholly" *i. e.*, in every part and power, completely or fully.

These testimonies of inspiration compel several conclusions which cannot be denied without a direct and positive rejection of the Divine Word. They explain many points in the Christian

scheme of salvation. We emphasize only two :

Sanctification is both gradual and instantaneous, natural and supernatural, human and Divine.

Man's sanctification is gradual, approached and accomplished by implicit obedience to God's "Thou shalt." God's sanctification is instantaneous ; accomplished by a supernatural manifestation of Himself to the obedient believer, performing the Divine promise : "There I will meet with thee, and I will commune with thee from above the mercy-seat." (Exod. 25 : 22.)

OUR ONLY PLEA.

BY REV. J. SCARLETT.

GOD is good in all our need,
Our immortal souls to feed ;
We should Jesus Christ confess
As "the Lord our Righteousness."
We are needy—helpless—poor
Soldier-hardness to endure ;
But our Lord is "strong to save,"
He has triumphed o'er the grave.

Jesus is the sinner's friend,
On His grace we must depend ;
Through His righteousness and blood
Is the only way to God.
We no other Refuge know
From the fear of coming woe,
But this way of saving grace
So much needed by our race.

Who has ever with desire
Coveted affliction's fire ?*
Yet the test befitting is
To prepare for future bliss.
Trial opes the ear of faith,
Lets in what the Spirit saith.
Precious faith on Christ lays hold,
Coming forth, at length, like gold.

Sin's black flag o'er all has waved,
Man is totally depraved—
But in Christ we are complete,
Faith can never know defeat.
All aside from Him is vain
God's lost favor to regain ;
To this truth all facts agree—
"Jesus only is our plea."

* Written while passing through a scene of affliction.



"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119 : 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

THE TRIPLE CONFLICT.

FOR forty centuries since the challenge in Eden, Satan had waited for a personal conflict with "the seed of the woman." The temptation in the wilderness was a crucial period in Jesus' life. Immediately following His baptism, it pleased God He should be tested. Forty days of such abstinence from food as would be implied in any fair interpretation of this plain narrative, would be a most appalling test of any character or principle upon which it might be brought to bear.

It was a part of God's great programme. Matthew says He was "*led up of the Spirit* into the wilderness to be tempted of the devil." Mark says, "*The Spirit driveth him into the wilderness.*"

The temptation was three-fold. It struck at human nature's weakest points. It was a series of the subtlest appeals to the soul's created instincts and aspirations. It was an assault on a holy nature. Nothing in Jesus responded to it. A sinful nature measures the quality and intensity of the temptation necessary to overcome it. A sinless nature like His, or a sinful nature made holy by His blood and imbued with His resisting power, must be tempted wholly from without. Satan-ic attacks, not sinful tendencies are the temptations of a soul held by a momentary faith in God. These tests of Jesus thus become representative. Let us humbly learn what they mean to a holy man.

SELF-PRESERVATION BY WRONG METHODS.

The first temptation was an inextricable blending of the right and the wrong. Satan was too wise to attempt to induce Jesus to a glaring evil at first; but here were involved three

rights with one wrong carefully concealed. The case was urgent. He was famishing with hunger. This was the logic of the temptation: It was not abstractly wrong for Him to work a miracle, as it was inherent in His nature. It was not abstractly wrong for Him to make bread by miracle, for He did that afterwards on two occasions. It was not abstractly wrong for Him to endeavor to save His life, for that is the constitutional prerogative of all animal nature. But the wily devil knew that this apt combination of abstract rights could not make right an act of disobedience to the wishes and will of God. Jesus' reply shows that He was in this fiery test at God's command: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Every man is in God's hands, and a general providence superintends. Upon the evil and the good and upon the just and the unjust alike the sun rises, and the rain falls. To the holy soul, Divine providence becomes Fatherhood, fellowship, personal preservation and defense. The tests of our confidence are not insignificant, when Satan's malicious machinery produces at our weak points the most plausible reasons for our taking matters into our own hands in some exceptional and crucial emergency. It is not only an argument for, but a proof of, the victory of holiness, that all relief from all the evils of life is sought in the will of God. The ravens are still at His command, and the "bread that cometh down from heaven" will sustain life until His better plan is worked out for us. By turning the stones to bread Jesus would have strengthened His body, and lost the cause He came to serve. He resisted. and God who led Him up to the test, fed Him through angels' service. When character and death are on one side, and surrender to wrong with life are on the other, the soul that by the blood of Jesus has been brought to know God as He ought to, will choose the former with a shout of joy for the privilege.

AN ABUSE OF THE GIFT AND FACULTY OF FAITH.

Failing to force his famishing victim to a selfish and sinful exercise of His miracle-working power, Satan sought to test His faith in God's protection. Surely if He was the Son of God, the Father would not permit His destruction, though He leaped from

the temple; such was the monstrous presumption suggested. As quickly as before was he vanquished by an "It is written."

One of the adroit methods of Satan to destroy a holy man is to present plausible problems to his faith. The Scripture statements of its mighty results; the recorded deeds of eminent believers; the promises that include within the scope of its exercise "all things," that make all things "possible to him that believeth," give ground for caution lest a wrong use of a beneficent gift lead one to tempt the Lord our God. The presumption of the sinner is a baseless assumption of the weakness of the character and government of God. The presumption of a saint is the unwarranted application of faith. A genuine holy faith never experiments. If it does it is folly, and not faith. A holy man tempts God if, without suitable covering within his control, he ventures to expose himself to the inclement weather, on the ground that the Lord preserves His children. The faith is presumption that ignores the godly judgment in the use of means. A holy self-protection is the basis of a Scripture faith in God's protection. Nature's laws are God's expressions of a physical righteousness that can be violated only on the peril of a loss of moral righteousness. Hence holiness ignores nothing, however trivial, in its encompassing sweep. It demands that its witnesses be altogether loyal, whether in eating, drinking, or praying. The glory of God must be the aim of every act, and a tender regard for His will must pioneer every purpose into deed.

A CHOICE BETWEEN SACRED AND SECULAR INTERESTS.

Thwarted the second time by the calm sufferer who had come to set up the new kingdom, the devil now made his final appeal to the ambition of the young King. He should own all the kingdoms and glory of this world. There was Egypt, the land of the Pharaohs; and Greece, illustrious among the nations; there was the Roman Empire, with all its vast wealth and splendor of architecture; what a gift to a poor man without prestige or power! And only a small equivalent was asked, as the devil would count values—simply to "fall down and worship me." But the quiet reference is again to the

"It is written," and the chagrined and defeated enemy of God retired from the field, and the waiting angels hastened to revive the weary Conqueror.

Unholy ambition is like holy aspiration in many respects. To rise above our present self is our God-given prerogative. Hence there is laudable ambition—ambition without pride or the use of unrighteous means. The love of possession is inborn, therefore it is easy soil for the infernal seed of the destroyer. The devil's use of it in the Saviour's case is illustrated in the history of every man. The temptation is to turn the whole attention to the greatness and glory of material things. It is fascinating to have the power which large possessions give—and as dangerous as fascinating. In a sense, all things belong to the good man. "All are yours (including the world) and ye are Christ's, and Christ is God's." In another sense the world and the fashion of it are to be trampled bravely under the feet of him who would achieve the fullest soul-triumphs in holy living.

The possession of wealth, if carefully environed with holy consecrations, is among the blessings. It gives wider range for usefulness, furnishes employment for laborers, enriches and advances civilization, erects churches, builds up missionary and charitable institutions, and is a valuable force in the vanguard of religious progress. But the significance of this temptation of Jesus was the method by which He was to become wealthy. It was the gift of the devil, and was conditioned upon his being worshiped. Had he presented himself in hideous form, with eyes burning with malignant hatred, his offers would have been quickly repelled. As an attractive property-owner, with affable smile, the quiet soul before him as quickly repudiated them.

This is the condition upon which many of the things of this world are obtained. "Fall down and worship me," is the Satanic demand. Is it done? Ah, how sadly observation affirms it to be true! Does it enter the sanctuary? Does it clip the wings of good souls who sink instead of soar? It is the last and strongest temptation of the devil to bring about this awful exchange—purity, saintliness, and God, bargained away for "the glory of this world." O, ye saints of the Lord, aspire to be holy, and serve the Lord your God only, though you sleep in a borrowed tomb!

PULPIT TOPICS FOR FEBRUARY.

BY REV. JOHN PARKER.

WATCHING THE HEART.

Sabbath, Feb. 3—Prov. 4: 23.

THE diligent keeping of your heart does not mean that morbid introspection, that cheerless suspicion of your own motives, that chills endeavor and chains your liberty; but it means that wise and godly sensitiveness to all indifference, hypocrisy, and professional piety,—that care against self-justification and self-vindication in matters that would condemn you. Keep your heart from the morbid and indifferent, from the too rigid and the too flexible, the frigid and the placid.

—“Thine heart” is the source and centre of moral character—the throne-room whence issue the forces that rule the life,—give its supreme occupancy to God. “The issues of life” come from it,—let God, the Source of spiritual life, live and rule in it.

—For some reason, “diligence” is required to keep it; the speared sentinel and the sleepless eye. Is it because “the heart is deceitful above all things”? Is it that this lost, and all is lost? this polluted, and all decays? Or is it that this kept pure, and you see God? *Keep it, but do not freeze it. Keep it for Him.*

BY THE GRACE OF GOD.

Sabbath, Feb. 10—1 Cor. 15: 9, 10.

GRACE, is that free and unmerited favor and love of God, which is the source of all the benefits we receive from Him,—the fountain of redemption. Our salvation has no other source but His eternal love. To this cause Paul attributes his spiritual life and hope. The Bible nowhere glorifies human nature—the grace of God found us ignorant, guilty, defiled. His pity sought, and His mercy saved us.

—*What we are*—of hope, consolation, upward tendencies—grace made us.

The Bible gives no countenance to a Christianity that brings no sense of need, no witness of adoption, and no reliance on His grace for continuance.

—“*By the grace of God*”—“but I am not meet”—contrasting what he was and what he is. Such were, and are, you and I—recovered, saved. “Not meet,” but *saved*.

—*What we shall be* is also of grace, and is indicated by our hope, in which is strong consolation, holds as an anchor, purifies (1 John 3:3), is a living hope (1 Pet. 1:3). Be faithful.

A SAVING AFTER-THOUGHT.

Sabbath, Feb. 17—Psa. 73: 1-3.

HIS situation had been exceedingly perilous—assailed by temptation nicely adjusted to his circumstances and condition. It is this adjustment to our weakness, taste, or necessity, that makes temptation perilous to us. Temptation was thus adjusted to the Saviour’s necessity (Matt. 4: 2), but He sinned not.

1. The Psalmist’s temptation was to doubt, then distrust, then despair. Doubt as to the interest God takes in His people—distrust as to His love for saintly character—then tempted to cast aside all confidence in Him. It was the old temptation that conquered our Eden mother, that God is unreasonably severe, unkind, indifferent (v. 11). “Therefore,” says Satan, “abandon the idea of His care, trust to yourself, to sagacity, to law. He cares not.”

2. *Why this weakness?* (1) He had lost sight of God’s goodness and interest in the clean-hearted (1st v.). (2) His low spiritual condition left him available to temptation. Does yours? A low experience is an open door for temptation.

3. *Our safety.* Clean hearts, clean hands. Wait; trust in His guidance; then you will be satisfied and safe (vs. 23-25).

MY FRIEND.

Sabbath, Feb. 24—Sol. Song 5: 16.

THIS is the Church’s confession concerning her love for Christ. See the Saviour’s response (Psa. 45: 1-17; John 15: 15). As such, no longer a servant’s place, for wages, or a servant’s limitations, but the familiarity and counsels of a friend. His will, unknown to others, is made known to you. “Abraham was the friend of God” (James 2: 23)—appeared to him, conversed with, revealed secrets to him.

1. Three things are essential to true friendship: a *common nature*, a *common aim*, *reciprocal duties*. Such is the friendship between Christ and His Church and people.

2. She delights to make known His friendship. “This is my friend, O daughters,” etc. She is most faithful when and where her Friend is most unpopular. His faithfulness to her (Deut. 31: 6-8; Isa. 43: 1-3; Heb. 13: 5).

3. As His friend you prefer His people, choosing them for companionship, counsel, and confidence (Psa. 119: 63; Rev. 1: 9).

—Heaven will be an eternity of fellowship with Him and His people (Rev. 7: 5). See that you have some of it here. (1 John 1: 3.)

PRAYER-MEETING HELPS

FOR FEBRUARY.

FIRST WEEK.

HOLY LIFE AND TESTIMONY. (1 John 3 : 7.)

1. OUTWARD and inward righteousness, the doing and being righteous—this is holiness. "If holiness is a life, why the necessity for testimony?" It is both life and testimony. Holiness requires loving obedience, and God calls us to this testimony. "With the heart . . . with the mouth," etc. (Rom. 10 : 10). It cannot be obtained without believing, nor retained without confession. Your confession honors Christ, identifies you, teaches those who hear, overcomes Satan.

2. "Righteous as He is"—not in degree, but kind. A drop from the ocean is like the ocean—a spark from the flame is like the sun. He can never be more holy, but you can. Knowing Him better you will be more like Him. In this we shall increase forever. His holiness is original, independent, infinite. Ours is derived, and dependent on His grace. But it is like His. This likeness will be our eternal bond.

3. "Let no man deceive you." Many are being deceived. Be loyal—loving—righteous.

SECOND WEEK.

THE LOST CHRIST. (John 20 : 13.)

MR. FINNEY tells of a devout, desponding friend who, obtaining a wonderful baptism of the Spirit, came to see how he and multitudes of Christians had put the Saviour out of sight. Said he, "Bro. Finney, the Church has buried the Saviour."

1. *He is a buried Saviour* to all who do not receive Him for the purposes of His incarnation. These purposes are indicated by the Holy Spirit (Luke 1 : 67-75). Also by Paul (Rom. 6 ; Eph. 3d) ; By John (1 John 1 : 7 ; 3 : 8).

2d. He is such to all from whose faith as teacher and deliverer He has been substituted by creeds, worldly refuges, the flesh ; and to those who rely for salvation on sacramental grace, culture, Churchism ; or regard Him as only the helper and not the exclusive source of salvation.

—Make Him your ever-present, living Christ, the Life, the Truth, the Way—your righteousness, sanctification, and your final redemption of the body from death.

—Like Mary, talking to her lost Christ—He is near ; call Him, as she did, "Master."

THIRD WEEK.

MUCH FRUIT OR NOTHING. (John 15 : 5.)

HERE is the true philosophy of success or failure in the Christian life. It is false to say concerning the Christian life, "resolve and you will succeed."

1. "Without me . . . nothing"—that is, nothing as fruitbearers. Can do many other things without union with Christ ; can make money ; obtain earthly friends and favor ; live in pleasure, obtain culture, etc.

2. Union with Christ is the only source of the Christly fruit. The fruit comes from Him, not you. Hence, abide in Him, or fruitless. The Christly fruit reveals your relation to Him, for it can come from nothing else.

3. You must bear His fruit, or your Christian life is "nothing." (1 Cor. 13 : 2.) If not fruitful you will be "cast forth" "broken off," "withered," then burned.

4. Abiding in Him, and where He the vine can live, you, the branch, can be fruitful—in poorhouse or palace.

—You may be grafted into Him, but need purging (v. 2). He will do it. "More fruit" is His great purpose. "More fruit," or prayer will be hindered and discipleship a failure.

FOURTH WEEK.

MY SPRINGS. (Psa. 87 : 7.)

SPRINGS are refreshing sources of supply—abundant, spontaneous, satisfactory. God is thus the acknowledged fountain of needful and comfortingsupplies to all His true people.

—Needful and comforting supplies—what are they? Pardon and adoption assured. Holiness imparted—peace—victory over temptation—strength for duty—patience for trial—courage for conflict—confidence concerning the untried future. As a spring gives what is natural to itself, so the supplies I need are natural resources in God. Fruit is demanded of me, but I cannot bear it unto holiness unless I abide in Him. (John 15 : 5.)

—"All my springs are in thee"—so that apart from God he desired nothing—God above everything—God in everything—God approving everything—and this is holiness of heart and life. (Psa. 73 : 25.)

—The testimony of the text is a revelation of him who makes it. Your most frequent and pleasing resource is the best revelation of your real self. Men know you best by the springs to which you most readily resort. Are they in God? If they are, what then?



"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6 : 11.

"Unite our hearts in love to Thee,
And love to all will reign."

A COMFORTING EXPERIENCE.—"I laid me down and slept; I awaked; for the Lord sustained me."—Psa. 3 : 5.

"I slept, and I awoke, and found
My kind Preserver near."

HOME-LIFE IN THE PSALMS.

IN THE NINETY-FIRST PSALM.—"*I will say of the Lord, He is my refuge and my fortress: my God, in him will I trust.*"—Psa. 91 : 2.

(Read in connection the following six verses.)

In the language before us we see deliberate and positive choice of the Lord: "He is my refuge and my fortress." It is well for such choice to be made as to the individual and as to the family. When this is the family choice, it brings the household into covenant relations with God, including promises of protection in times of evil. There is reference in the passages following the one above cited to those forms of evil to which men are exposed, and which so appall the hearts of those who are not in these covenant relations. The secret plots of the wicked, like "the snare of the fowler" set for the unwary bird—the desolating *pestilence* that walketh in darkness, like an unseen foe, not knowing when or where he will strike—the destruction "that wasteth at noon-day." These are dreadful visitations which often come upon the land, and enter human habitations with destructive power, and thousands fall on the right hand and on the left. Under these afflictions the faces of the ungodly turn pale with fear, and they shake like Belshazzar in sight of approaching doom.

It is very different, however, with those who confide in the Lord. The home where the fear of God reigns, is under Divine guardianship. The tender care of our Father is beautifully set forth in the 4th verse, in the picture given of the mother-hen brooding o'er her young. So "the Lord pitieth them that fear him," and shelters them in time of storm, and when beset by adversaries.

The unseen foe may plot against us, and cunningly lay his snares, but "there is no wisdom nor counsel nor device against the Lord." There may be terror all abroad in the night—and the poisoned arrow may be flying by day—but we may calmly repose under His wing of love.

The wasting pestilence may strike down thousands, hurrying them to untimely graves—but the hearts of them that fear the Lord are kept in perfect peace. It is not said that in no case shall these destructive forces touch us; but it is said, Thou shalt not be *afraid* of the terror by night—nor for the arrow—nor for the pestilence—nor for the destruction. Fear is gone when God is our refuge and fortress. The stroke of calamity, if it fall, is only a chariot of love to bear us upward to our Heavenly Father's house and the mansions of light. It has been well said, that "Those who preserve their purity in times of corruption, may trust God with their safety in times of general desolation. Whatever is done, our Heavenly Father's will is done; and we have no reason to be afraid of that."

We may well, therefore, take up the language of holy song:

"Built by the word of His command,
With His unclouded presence 'blest,
Firm as His throne His bulwarks stand;
There is our hope, our home, our rest."

WESLEY AT DINNER IN HIS OLD AGE.

AT SLIGO, Mr. Wesley was entertained in the barrack by Mr. Burgess, who invited a large party to meet him at dinner. During the repast, the venerable minister suddenly laid down his knife and fork, clasped his hands, and looked up in the attitude of praise and prayer. Instantly every one was still and silent. He then gave out and sang, with great animation, the lines:

And can we forget,
In tasting our meat,
Th' angelical food which ere long we shall eat,
When, enrolled with the blest,
In glory we rest,

And forever sit down at the heavenly feast?

A peculiar solemnity and hallowed feeling rested upon all present.—*Sel.*

THE CROWN OF PATIENCE cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but if thou wish to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—*Thomas a' Kempis.*

LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

PRAYER.

DEAR little ones : Do you know what real heart-prayer is? When you want something very much that you know your dear parents are able to give, and if they deem it best for you to have what you desire, do you not ask them in a way that proves you are in earnest? Now, think how much more able and willing our Heavenly Father is "to give good things to them that ask Him." In how many ways has He shown His mind toward us. He has promised to be "very gracious unto us, at the voice of our cry—when he shall hear it, he will answer thee."

Dear little ones, Jesus knows who you are. Now, what do you desire above every thing; is it not to please Him who has done so much for you? There was once a little girl who was taken to Church by her nurse. She heard the minister say, "O, children, throw open your blinds, roll up your window shades, and make known your requests to God." Returning home, upon being made ready for bed, the nurse retiring, she went to the window, threw open the blinds, rolled up the curtain, and asked the Lord for a china tea set. She then retired, confidently expecting her request to be answered. The next day a kind relative sent her a beautiful set. As she became older she never forgot her childish prayer, and learned to trust Him always, although her prayers were not always answered thus literally.

Now, dear little ones, tell Jesus everything—all your little troubles that seem so hard to bear. He loves you, and longs to have you come to Him. Above all, ask Him to forgive your sins, and to make you clean through His precious blood. Jesus loves to answer prayer—have you proved Him?

Make this your heart's cry : "I am but a little child. I know not how to go out, or come in. Teach me Thy way, O Lord." He will not turn away from you because you are little and weak.

THE TRY COMPANY.

We are looking for letters to know that the members of the Try Company are at work.

TEXT FOR THE MONTH.—"*The wise in heart shall be called prudent : and the sweetness of the lips increaseth learning.*"—Prov. 16 : 21.

Take as the hymn, 317 in the Methodist Hymnal, commencing,

"Thy ceaseless, unexhausted love," etc.

QUESTIONS TO ANSWER.—1. In what city did the Israelites bury Joseph?

2. What city was founded by Omri, king of Israel?

3. What was the chief city of the Ammonites?

LOVED ONES GONE BEFORE.

MRS. M. A. HAWKINS.

I am kneeling to-night by mother's chair,
Where her form so often has bent in prayer;
Her place is vacant, but our home above
Is richer with all her wealth of love.

Although my sainted mother had seen the frosts of eighty-three winters, yet had she not outlived her usefulness. For more than thirty years she had read and loved *The Guide*. She was converted and united with the M. E. Church when only nineteen years of age. In early life she was an earnest worker in the missionary cause, and her children have caught her spirit. She was born in England in 1804, where she lived for about forty years. She then removed to N. Bloomfield, Ohio, where for forty-three years she was faithful in her home, true as a wife, devoted as a mother, respected as a neighbor, and esteemed as a Christian. For over fifty-six years she was the wife of W. D. Hawkins. When the summons came, "Child, thy Father calls; come home!" her response was, "I am ready if it please the Lord to take me." Not a complaint escaped her lips during the week of intense suffering. With one of old she could say, "My heart is fixed, O God, my heart is fixed." On the 13th of March, just as the sun had set, our mother's spirit took its flight, to be forever with her Lord.

—M. A. Hawkins, Jr.

REV. SAMUEL SPATES was born January 31st, 1815, and passed to his heavenly home from Red Wing, Minn., April 19th, 1887. He was a minister in the Methodist Episcopal Church forty-eight years, fifteen of which were spent as missionary among the Ojibwa Indians. He loved *The Guide*, fully believed the doctrine, and proclaimed it. He was in the personal enjoyment of the experience. The close of his earthly life was full of triumph. Some of his last utterances were : "The everlasting arms are around and underneath me." "Perfectly glorious—hallelujah!" As long as we could hear his voice, he was shouting, "Farewell! Hallelujah!"

THOMAS EMERSON was born in Welhope, England, June 9, 1845. He emigrated to this country May 14, 1867, and died in Omaha, Neb., April 22, 1888. His conversion was clear and powerful, and his Christian life sincere and devout. He loved *The Guide*, and was a member of the Methodist Episcopal Church twenty years, and class-leader and steward for years. It was his delight to help others in the way to heaven. He lived prepared at any moment to enter the eternal world. He leaves a wife and five children, who deeply mourn his loss.



"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145 : 7.

"Jesus, attend, Thyself reveal;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE meeting was opened by singing the
238th hymn, commencing
"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.'

After which Rev. Geo. Hughes read a number of requests for prayer, coming from various sections of the country. Several persons present arose in response to an invitation to those desiring prayer that they might receive a clean heart.

Mrs. Palmer.—How I rejoice to be here to join in this service to-day! And how glad I am to see so many rising who desire a clearer Christian experience. God's favor must be sought. I am sure we do not get spiritual blessings until we desire them and ask for them. It is only they that seek who obtain the pearl of great price. My heart is burning to-day with a desire which I present before you. I have settled it in my mind that the reason why we do not make better spiritual progress is because we do not have all the power which Christ intended us to have. My desire and prayer is that the Holy Ghost may come upon us this afternoon, and help us to see our way clearly. Let us get rid of the world and of self. Let us realize that we must be emptied before we can be filled. There must be cleansing before we can receive the Holy Ghost. O, may we be given to see why we do not have more of His power! I know that God is willing to answer our prayers if we but make them in sincerity and come to Him in faith, with a "Thus saith the Lord."

Prayer was offered by Rev. Dr. Elon Foster.

Singing—"Love Divine, all love excelling."

Mrs. Palmer.—Our prayer is that we may be filled with the Holy Ghost. This is the topic of the day. This is the thought that has been in my mind so solemnly—that our Churches and we ourselves might be filled with the Holy Ghost.

And I do so want the dear ones who have risen here to-day to know the joy that may be theirs. I will read a part of the 51st Psalm: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." If we pray in faith we shall be cleansed from sin, and filled with the Holy Ghost. I have been praying that the blessed Spirit would show us what sinful hindrance there may be, and that we may give it up. Are we ready to do so? We need not fear or fail. There is no danger if we only put on the strength of the Lord. Let us say, with a glad heart, I will come to Him; I will put my trust in Him. "Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

Shall we expect this prayer to be answered here this afternoon? Are we willing to have it answered? What a blessed privilege is ours! I do not know what we are living for if it is not to glorify God. Any one who reads the 17th of John will see that Jesus has left the work to us: "The glory which thou gavest me I have given them; that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one." O, let us be workers together with God, and feel our deep responsibility in such a situation. I know that God, the Holy Ghost, is here in our midst truly, and O what a tremendous responsibility we assume if we resist the Holy Ghost! Let the blessed Jesus come in, and then we shall be able to teach transgressors the way, and sinners shall be converted. Let us keep in the spirit of prayer to-day, whether it be mental or vocal prayer. Let us also improve the hour to the utmost. God is with us here. Jesus said, "If any man thirst let him come unto me and drink. He that believeth on me, out of him shall flow rivers of living water." In olden times there were but partial manifestations of the Spirit, but we are now living in the special dispensation of the Holy Ghost, and we must accept it or bear the consequences.

Singing, "There's a wideness in God's mercy."

HAPPY IN CHRIST'S LOVE.

A Sister.—I am happy in the love of my Saviour. His very last words on earth were, "Lo, I am with you always." O, to think that Jesus is with me all the way! I live with that blessed truth ever in my heart.

A PERSONAL EXPERIENCE.

A Sister.—What is it that fills us with holy joy? How is it that we know Christ? Is it only as a matter of history? It is more—it is to us a personal experience; it is because of that blessed Holy Ghost—so tender, so loving—never speaking of Himself, but taking of the things of the crucified but risen Christ and showing them unto us. O, honor the Holy Ghost to-day! We want Him, so that our story of Christ may be believed and that sinners may be converted.

A Sister.—I was troubled and in doubt, but I went to the dear Lord and He just filled me with Himself. All the day long He gives me joy in my heart, All He wants is our hungering for Him, and He will do the rest.

Singing, "Hallelujah, 'tis done."

A PLEA FOR MERCY.

Dr. Lowrey.—In the lesson we are directed to what we ought all to understand here. It is a plea for mercy. "Have mercy upon me, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out my transgressions," says the first verse of the psalm. And again, "Wash me thoroughly from mine iniquity and cleanse me from my sin." We get the barriers out of the way when we are wholly emptied of sin. These two things must be taken together—we must be cleansed in order to be filled. It is also possible for a person to be so purged and purified as to be "whiter than snow." This cleansing we want now and here to obtain. I remember these meetings constantly; I think of them every day, and pray that they may be very successful. I feel that what is needed to make them successful is that we have the Pentecostal power upon us. Then shall we see sinners converted. I think I may say, without boasting, that there is nothing between me and God, as there seems this bright morning to be nothing between the material world and the shining sun. I thank God He has cleansed my soul, and I trust to feel so through all the years to come. I praise Him for the multitude of His tender mercies.

TRUSTING THE SAVIOUR.

Rev. J. Freshman.—Just a word of testimony. I was here at the delightful Christmas meeting, but not at the following one, and now I wish you a Happy New Year. Let us go on our way rejoicing, trusting in the Saviour, and doing His will. I want to say, in connection with the work in which I am specially interested, that Hebrew souls are being saved in this city, and I ask your prayers that God may go with me and help me to do His work not only here, but in the old city of

Jerusalem, where I am going soon. God bless you! I will think of you affectionately as I am traveling from you.

Singing, "Precious name, O how sweet."

A Sister.—I bless the Lord for the day I came into this meeting. I first learned here of my Saviour, and now I have learned to trust Him all the way along.

GLADNESS IN JESUS.

A Sister.—I am so glad to be here and see your sweet, gentle faces, and enjoy the fellowship of His dear people. It is the Spirit that fills you with God's love, and O, may the dear Lord baptize you with the baptism of fire! I love to be here, and I have promised my dear Master to be a witness for Him. The dear Lord keeps me by His power, and He will keep me forever. I am so glad to see dear Sister Palmer here to-day, and I pray God to bless all in this meeting.

STILL TRUSTING JESUS.

Sister Denner.—I can say that I am still trusting Jesus. A few years ago I was led here, and led so far into the light by the testimony I heard here, that I am constantly thanking God that I ever came, and I thank Sister Palmer for the precious lesson I received from her when I first came into this place. I thank God for His goodness and the multitude of His tender mercies. I re-echo the testimony of the sister who has just spoken. Perhaps you do not know what I am to-day, but Jesus knows. I am saved in Him who never changes, but is always the same. He knows my heart, and does not condemn it. O, I praise Him that He is such a friend to me! In seeking Him the blessed Holy Spirit has revealed Himself to me. If we seek to know Jesus He will teach us all we would know. Whatsoever we need we will find in Christ. I am so glad that the salvation of my soul is more than anything else. The blessed Master will bring good to us out of everything. I praise God for the teachings of these meetings. I came here absolutely ignorant, yet, resting on God's Word I was let into the knowledge of this blessed salvation. My only prayer is that Christ shall reveal Himself to me. Poor as my best is, I am giving it to Jesus. My aspiration is to be all and all in Him. O friends, rest upon His Word! Get a clean heart. Be definite in asking for what you want and need. It is beyond expression, the blessed knowledge of the Son of God.

WE ARE WHAT WE PREFER.

Rev. John Parker.—I suppose every one here is what he prefers to be. We are pursuing the

course we prefer. Either we are for Christ or we are not. I do declare to you that the dominant fact of my life for more than forty years has been that I wanted to be holy. There is no person I so much emulate as a holy man. Coming down to this meeting to-day, there came upon me an unusual baptism of the Spirit; and I thought—I to receive the Holy Ghost! Then this thought—that it was the distinctive peculiarity of the Saviour's ministry to bestow this baptism. The great work of Christ, next to our redemption, was to choose for His own glory a people out from the world, and endue them with the Holy Ghost. He has deigned to give it to me. Hallelujah! O, how thankful I am for His precious truth! It is one of the evidences of the Holy Ghost that you are saved from fanaticism and censoriousness—that you are gentle and charitable. The Holy Spirit is among us to-day. Receive Him now. O, my soul, how I reverence Him! With all my best intentions—and they have been pure—I am so unworthy. But, blessed be His name, He saves to the uttermost!

THE THEME OF THE DAY.

Rev. Dr. Elon Foster—I am not a stranger to you, nor to the work of these meetings. It is an old work. The Bible is here, as it ever has been, our only authority. The theme of the day is the gift of the Holy Ghost, and in all these doctrines there is no dissent heard. We believe in the Holy Ghost. We believe all the words revealed to us in this regard. We are here that the Holy Ghost may have His way in our hearts. It is His Spirit shadowed forth in our hearts that makes even the vilest clean and to be like Christ. He knows all hearts, and He makes the required provision. The blood was shed for us, but it is the mighty Spirit that must do the work of applying it. O, may we not only have the word "Pentecost" on our lips, but have it in our hearts!

TESTIMONY IN BRIEF.

A Sister.—I want to testify to God's goodness to me. For sixty years I have tried to walk in the way, and O, how I have been blessed all the way along!

A Sister.—I praise the Lord with all my heart! I feel that I have been near the gate of heaven here to-day. Jesus shall be mine—mine to the end.

A Sister.—I know the time has nearly expired, but I could not go away from here in silence without being self-condemned. I bless God that I know that He is my Saviour, and I am His forever.

A Brother.—I love Jesus with all my heart, soul, mind and strength. He can save to the uttermost; He has saved me. I do praise Him for what He has done for me.

Mrs. Palmer.—I think it will be very profitable for us now to spend some time in prayer, but first I desire to ask now many will rise to signify their desire that the Holy Ghost may come down in power upon our Churches and upon ourselves; after which we will all kneel in prayer to God to send His Spirit upon us. Nearly all arose.

Fervent prayers were offered by Rev. Dr. Lowrey, Rev. John Parker, and Mrs. Palmer, followed by singing the hymn,

"Refining fire go through my heart,"

And also the hymn,

"I rise to walk in heaven's own light"—

followed by the Doxology, and closing with the Benediction pronounced by Rev. Geo. Hughes.

INSTANTANEOUS SANCTIFICATION.

CORINTHIA DAY, of Lake City, Iowa, writes: For several days previous to this instantaneous work of the Holy Spirit, of which I now testify, I had been praying the Lord to inspire my heart with power Divine. I had no idea in what manner the Lord would answer my prayer, but I knew that His word was true, and I expected its fulfilment in some way. Now I know just the moment when the Lord took full possession of my heart—if in an audible voice He had spoken to me it could not have been plainer. My heart was instantly filled with inexpressible joy. It was in the presence of many persons, and if there had been ten times as many, I should have had to tell of what I had received. I knew, to a certainty, that the Lord had cleansed my heart from all sin—praise His name! My soul was so pervaded with Christ's love, that the very atmosphere was filled with glory, dazzling my natural eye, and everything around me seemed to be praising God. If I had been of a shouting temperament I should surely have shouted aloud. But as I was not, I received it calmly, but words cannot express the joy of my soul. I had been prejudiced against the term "*sanctification*,"—I called it "*perfect trust*." But the perfect victory which Christ had achieved, conquered all prejudice, and I can now call it sanctification.

Now Jesus is my joy all the day long. He has given me perfect freedom. Before, there was a timidity which I could not overcome. Now, it is removed, and I am ready to declare how blessed it is to have the heart wholly sanctified.

OUR SOCIAL MEETING.

THE WORD—"Surely he hath borne our griefs, and carried our sorrows."—*Isa. 53: 4.*

"He lives, all glory to His name;
He lives, my Saviour still the same."

A New Year Testimony.—Mrs. S. L. Kean, Philadelphia: My Father is the husbandman. He who overlooks the pruning, yea, who Himself uses the knife upon the vine, is the God of Love, our Father—therefore the skill and the tenderness are both perfect. "Every branch in *Me* . . . that beareth fruit, He purgeth it that it may bring forth more fruit." Then the deprivation, the loss it may be of health or wealth or friends, the cutting away of a goodly bough, beautiful to behold, and one that has been bearing fruit, is not punishment—not for neglect of duty, not because the heart was unconsciously set upon its beauty—but that it may bring forth more fruit. Blessed words, blessed pruning! "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

It Casts out Fear.—M. P. Tripp, Cushing, Iowa: To-day I am filled with the love that casts out fear. I feel the blood of Christ applied that washes whiter than snow. Glory, glory be to Jesus! How sweetly He keeps me in the hollow of His hand, saved to the uttermost—hallelujah! I realize that immortal youth is blooming upon my brow.

Fully Dedicated.—Jos. F. Hindes, Baltimore, Md.: In the beginning of the year (1888), I fully dedicated myself to Jesus—every power of my being brought into sweet submission to His will (and it has been the shortest year of my life)—and He accepted the offering—so I am controlled by the blessed Holy Ghost. When I go out to my work He goes with me, and I am fully conscious of His divine assistance. He so strengthens and helps me that, where once I grew weary I now feel rested—and truly, labor is rest, a blessed rest with Jesus all the time. In my classes, prayer-meetings, and holiness meetings, leading the singing, I find continuous help. Glory to His name!

For Six Years.—Rev. J. M. Ingling, Iola, Ill.: For six years I have, by the grace of God, enjoyed the privilege of witnessing and preaching the full sanctifying power of Christ. To-day my soul is filled with power divine.

Praising God for Holiness.—Mrs. L. E. Gregory, Canaan, Dak.: Glory to God for the blessing of holiness! I love it more and more, and I am reaching after more of the good things of God. I am the Lord's, and He is mine—He is very pre-

cious to me. I could not live here in Dakota without Jesus—He keeps me every day, amid the trials of a Western life. Truly, "Jesus is a rock in a weary land, a shelter in the time of storm." In the terrible blizzard out here last winter, when so many perished, I had four dear boys away from me all night, and supposed they had all perished, but they all came home safely in the morning—glory be to God!

The Day of Days.—Mrs. M. A. Berry, Quincy, Mich.: The last day of June, 1877, was the day of days to my soul. The blood of Christ cleansed me from all sin, and since that time I have endeavored to keep the faith, and now rejoice in a perfect salvation from all sin.

When Twenty-four Years Old.—C. M. Elliott, Heanning, Minn.: When twenty-four years old I obtained the blessing of holiness, and dwelt truly in "Beulah Land" for one year after, and then I lost the evidence. I lost it through indulging in foolish mirth. If I had had The Guide to explain it to me from others' experience, I need not have come through such an ordeal as I did. But, I thank the dear Lord four years ago I was brought into perfect rest in Christ again. O, how wonderfully the Lord Jesus carries every burden! I cannot explain it, but when tribulation comes, it seems for a moment as if it would crush me; but I say, "Lord Jesus, I must cast this burden too upon Thee," and, praise God, it is all taken away.

Jesus very Precious.—Rev. J. H. Thornley, Ocean Grove, N. J.: Jesus is very precious. He keeps me in perfect peace. I am not as well as usual, physically, but "the joy of the Lord is my strength." My supporting motto for the coming days is: "The eternal God is thy refuge, and underneath are the everlasting arms."

Greater Victories.—Mrs. O. M. Fitzgerald, Newark, N. J.: My testimony is, still greater trials and still more glorious victories. Glory to the Lamb! The language of my longing heart the Heavenly Father just now gives me in verse—

Could I but know, O gracious Lord,
Thy perfect will as angels do,
In strength Divine I'd tread the road
The strait and narrow way, the true.

Thou Great Illuminator, shine
Just now into this willing heart;
Thou knowest, Lord, Thy will is mine,
And life nor death can e'er us part.

The pleasant, flowery paths of earth
Have not the smallest charm for me;
They die here where they have their birth,
But pure joy lives eternally.

The sweet communion given to me,
With Lord of lords and King of kings,
Will last through all eternity,
While I His endless praises sing!

EDITOR'S STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

YIELD all the days their dues,
But when the evening night is lost, or dim,
Commune with your own spirit, and with Him !
Restore your soul with stillness as is meet,
And when the sun bids forth, haste not to show
Your strength. but kneel for blessing ere you go,
And meekly bind the sandals on your feet.

"THIS YEAR ALSO."

THE Parable of the Barren Fig Tree, as given by our Lord, is one of peculiar significance and solemnity. The tree was planted advantageously for growth and fruitfulness. It was in a vineyard where the soil was rich, and it had the careful nurture of the dresser of the vineyard—and yet it was barren. For three years the owner of the vineyard had sought fruit thereon, and found none. Then said he to the dresser of the vineyard, "*Cut it down; why cumbereth it the ground?*" But the vine-dresser plead for longer delay, saying, "Lord, let it alone this year also, till I shall dig about it, and dung it : And if it bear fruit, well : and if not, then after that thou shalt cut it down."

There is important spiritual truth contained in this parable. The tree planted in the vineyard, represents us and our high Gospel advantages, giving the Lord of the vineyard the right to expect that we will bear abundant fruit. The barrenness of the tree in the parable is descriptive of the state of many who live under the genial rays of the Gospel. The inspection of this tree from year to year, and the unfruitfulness found, shows that God will not allow our failure to improve our advantages to pass unnoticed. The intercession of the dresser of the vineyard represents the pleadings of Jesus our High Priest, before the throne of His Father

in our behalf. His plea is, "*Let it alone this year also !*" And He promises increased efforts, if peradventure life and fruitfulness shall appear.

Beloved readers, this subject admits of pointed application to several classes. *First*, Those who see their privilege of true holiness, and yet fail to reach it. There are those who apprehend the truth, to a certain extent desire to realize its power, and who make some effort to grasp the prize. For want of decision, or from defective consecration, or failure to lay hold of the promise by faith, they fail to reach the goal of perfect love. They were in this condition on the first of January, 1888, and they have entered upon the year 1889 in a similar situation. They know not the life or the joy of full salvation, hence can have no fruit unto holiness—not a single blossom appears upon the tree. So far as entire holiness is concerned it is barren, barren, BARREN ! Let all such lingerers know that the Lord of the vineyard is sorely disappointed. How many years has He come to the spot where you are planted, seeking fruit and finding none—three, or more ? Alas ! that He should have such disappointment in you. He might justly cut you down as a cumberer of the ground—but He is compassionate, and Jesus pleads, "*Let it alone this year also !*" Shall this be a fruit-bearing year ? Will you meet your Lord's expectations—will you ?

Second, It has an application to our unsaved friends. There are those who are united to us by tender bonds, who are out of Christ. They have been reared under Christian influences, but they are unsaved—they are barren trees. Justice cries, *Cut them down !* But mercy pleads, "*Let them alone this year also !*" Father, mother, is it your child that is thus involved ? Look well to the matter this year. The Lord depends upon you, probably, for the extra care and nurture, if peradventure those loved ones may be saved.

It may be that *you* are the only one that can effect the salvation of that beloved one that is out of Christ. Be careful then of your spirit, of your daily example, and mode of life. Be sure that the Christly character is seen in you. Be circumspect—be holy. Then may you be an instrument of salvation to others.

—"Goodness, like the river Nile, overflows its bank to enrich the soil, and to throw plenty into the country."

"THIS ONE THING."

At the Tuesday Meeting held on New Year's day, Mrs. Palmer laid especial emphasis on the words of the apostle Paul to the Philippians: "This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." She plead that each and all should be enlisted among the "*One thing I do*" people.

There are those who shrink from being designated as persons of "*one idea*"—it has become a term of reproach. But we can afford to bear the reproach, if it is a reproach, for Christ's sake. The *one idea* here set forth is the greatest idea that ever swayed a human mind. It comprehends all that is grand in human character and destiny—it has the sweep of two worlds—it compasses time and eternity.

The *one thing* to which the apostle calls the saints at Philippi has a twofold application. It is retrospective and prospective. In its retrospective application it calls for *forgetfulness*—"forgetting the things that are behind." The mistakes of our lives have been many, and it is possible that we may have been betrayed into sin. The whole past needs to go under the blood. There is no use to brood over our failures—forget them, if possible.

Prospectively, it contemplates decided action. "I press toward the mark," etc. What is the mark? Entire Holiness. To that we must aspire, and be content with nothing less. The prize of our high calling is suspended upon it—the crown and the throne. We say it demands decided action—"I press"—with all possible earnestness. Just like the Grecian racers, who put forth every power, if by any means they might reach the goal. So let us run—keeping our eye steadily upon the mark, animated by the example of our Lord who despised the shame, and was obedient even unto death. So let us run that we may obtain.

—"Many a good man's purse is like a syphon, the very emptying of which insures its refilling."

GIVE YOUR TESTIMONY.

ONE of the ways of Christian overcoming, is "*the word of our testimony*." "They overcame him" (the great adversary), it is written, "by the blood of the Lamb and the word of their testimony." None will be among the overcomers who get beyond the blood. It is right to sing,

"Never farther than Thy cross,
Never higher than Thy feet."

A faith that ever appropriates the atoning blood of Jesus, and a humility which will keep us at His feet, are indispensable to perpetuated Christian Holiness. If there be those who think or say that they have no further need of "*the blood*," they are being led away with the error of the wicked, and are in danger, speedily, of making shipwreck of faith and of a good conscience.

But *our testimony* is an essential element of overcoming power. There are vigorous efforts being made to silence the testimony of those who enjoy perfect love. And in proportion to the vigor thus displayed must be our persistence in giving our testimony. No man must seal our lips. If one washed thoroughly clean in the blood of the Lamb should hold his peace, "the very stones would cry out."

Let us utter some words of caution at this point. We should weigh our words in giving testimony on the line of holiness. They should be deliberate, solemn, and with evident humility. There must be care to exalt Christ in this saving work—the *I* must be hidden in the *He*. If we give the impression that *we* have done anything, or *attained* anything, we are on the wrong track. If we are perfect in love, we have received it as a *gift*, and hence our testimony should simply magnify THE GIVER. Perhaps, since the reception of *the gift*, you have seen great success in working for Christ—as minister, evangelist, or other worker. Beware how you speak of these things, lest there be, in a slight degree at least, self-laudation. We cannot be too careful lest Satan should gain an advantage over us, at the door of our lips.

"My soul shall lay her fears asleep,
Secure in Christ's embrace."

ONE TOUCH.

AN EMINENT writer says, "If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God." It is God's design that every human life should have a rosy sunset. And if such is not the realization, it is because His benign purpose is frustrated. We may be workers with God in bringing about these blessed results. "No man liveth to himself, and no man dieth unto himself." We are every one consciously or unconsciously influencing those with whom we come in contact. In the home-circle, in the marts of trade, and everywhere, we are helping to mould the character of others.

The conception of the writer above quoted is that of a single touch giving a rosy hue to the sunset of a human life. A little thing indeed, and yet tinging the exit of a mortal from time into eternity with glory.

—"The happiness of love is in action—its test is what one is willing to do for others."

SUCCESS OF SAINTHOOD.

ONE has said, "The success of sainthood is the success attained by struggle and suffering, and achieved by faith—a success of honor, of clean hands and a pure heart—of service to man and glory of God."

Sainthood is the pledge of success. If the character be maintained—New Testament sainthood—victory is on the line. Tribulation, suffering, conflict may be included in the Providential allotment, but the subject thereof will assuredly be victor. He holds in his hands the approved weapon, in the wielding of which there can be no failure. "This is the victory that overcometh the world, even our faith."

There is no furnace of trial so hot as to consume the real saint of God—he will surely "walk unburnt in fire." There is no conflict with the powers of darkness so severe as to overmatch the Christian warrior. In all he is more than conqueror through Him that hath loved him."

"O Christ of God! O spotless Lamb,
By love my soul is drawn!"

EMPTIED HANDS.

IT HAS been said, "the more God empties your hands for other work, the more you may know he has special work to give them."

When God enters upon the *emptying process*, there is often a disturbance of the mind. When we find things slipping away from us, things which we have fondly cherished, and which we esteemed very needful in the prosecution of our life-work, we are led to wonder what our Father means by these withdrawals. And if for a moment we cease to keep our eye of faith steadily fixed upon the promise, we may become distrustful, casting away our confidence. It is ours to leave everything in God's hands—knowing that if He empties our hands it is only that He may fill them with other and richer blessings. We should therefore follow His guidance without questioning, and all will be well.

—"LOVE always has in its heart the seeds of new sacrifice."

THE BITTEREST TEARS.

ONE writer says, "The bitterest tears shed over graves are for words left unsaid and deeds left undone. 'She never knew how I loved her.' 'He never knew what he was to me.' 'I always meant to make more of our friendship.' Such words are the poisoned arrows which cruel death shoots backward at us from the sepulchre."

These death-shots are indeed poisoned arrows. How well to be proof against them! How? Why, be holy—positively holy. That gives circumspection, a calm equipoise of spirit, a watchful eye, so as to omit no opportunity of usefulness. It prompts to the utterance of the right word in the right place—and the stretching forth of the hand on the moment, and in the way in which action is demanded. Christ wants *minute-men* for soldiers, always ready for orders, and to move at once on the enemy's works. In thus living and acting we shall honor Him, and secure His "Well done, faithful servant!"

—ABOVE the anthems of the celestial choir,
Jehovah hears our feeblest cry.

TWO CONVENTIONS.

WE have been privileged to attend two Conventions, recently, for the promotion of Holiness.

The first was held in Tabernacle Church, Camden, N. J., J. L. Sooy, pastor, under the direction of the New Jersey Conference Holiness Association. A preliminary service was held on Saturday evening, led by Rev. John Thompson, of Philadelphia, which was a precious season. An old-time lovefeast was held on Sabbath at 9 A.M., led by Rev. W. C. Stockton. God's presence was gloriously manifested. Bro. Thompson preached at 10.30, and God owned the word. A spirited altar service followed, and some entered into Gospel liberty. In the afternoon an interesting Sabbath-School service was held, the Superintendent, Bro. Patton, having arranged a good programme. On Monday and Tuesday, Bros. J. Rogers, W. B. Osborn, W. N. Ogborn, S. Townsend, and Dr. Hanlon, preached, and the word was in power. On Wednesday there was an *All-Day Service*, commencing with a "*John Wesley Meeting*" at 5 A.M. Bros. Boswell and Pepper, of Philadelphia, preached during the day, and Dr. Watson gave the closing message in the evening.

Throughout these services "the power of the Lord was present to heal, and quite a number entered into rest—some converted and others sanctified. Dr. Watson continued to aid the pastor for two weeks after the Convention closed, and the work of salvation went steadily forward.

The second Convention was held in the Primitive Methodist Church, Tamaqua, Pa., A. Humphries, pastor, from Dec. 31st to Jan. 6th. He was aided by Rev. W. McNally, of Girardville, by the Editor of *The Guide*, and others. Bro. Humphries experienced the blessing of entire sanctification at the time of the Girardville Convention, and was led to open a similar convocation in his own Church. God greatly blessed his efforts. We spent Saturday and Sabbath there, and shall not forget our visit. On Sabbath morning the people were so melted that we had to go into altar-work, which continued almost until the opening of the Sabbath School. The saving work went on in the Sabbath School, and several were converted, one of them the son of the President of the Board of Trustees, who had been sanctified in the morning. The evening service was greatly blessed in the conversion and sanctification of souls. It was a day long to be remembered. We enjoyed the privilege of giving three Gospel messages. The work is still progressing.

—"LOVE deals forbearingly with the greatest sinner."

"A SERPENT AMONG THE BOOKS."

WE recently met with the following incident:

One day, a gentleman in India went into his library and took down a book from the shelves. As he did so he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books nowadays; they nestle in the foliage of some of our most fashionable literature; they coil around the flowers whose perfume intoxicates the senses. When the record of ruined souls is made up, on what multitudes will be inscribed, "Poisoned by serpents among the books!"

This is a day when, as never before, serpents are found among the books. The power of the press is incalculable. No one knows this better than "that old serpent, the devil." And he has set himself to work to poison the literature which is freely distributed among the masses.

Periodical literature is fearfully affected. The deadly virus is widely disseminated. Among these prolific agencies for evil is *The Sunday Newspaper*. The publishers of our great metropolitan papers have set themselves to work to swell the circulation of these issues immensely. They strive to make them exciting to the passions of the human heart, the worst passions. Their ingenuity is set on fire of hell. By this means multitudes are being kept from the sanctuary, and they are sinking into the worst sort of godlessness—and into eternal perdition. Then, the popular magazines which find their way into what are called "*polite circles*," are being poisoned—infidelity and licentiousness pollute their pages.

As to the books, we here see the trail of the serpent. And many human hands and hearts which lay hold upon them, feel the deadly sting, and the impress is upon their brow.

What is to be done? We answer, *Fight fire with fire*—the fire of hell with the fire of God out of heaven! Circulate holy literature. But you say, I cannot afford to buy many books. Can you not afford 1, 2, 3, or 5 cents a week for this? Get a box and keep it on the mantel-piece, and drop in a small sum weekly, and when you have enough to buy a good book, buy it, and make a circulating library of it among your friends and neighbors. We would like every reader of *The Guide* enrolled in a PENNY-A-WEEK SOCIETY, to circulate pure literature. How many will join?

—“YOUR salvation is *God's* business; His service *your* business.”

OUR INQUIRY ROOM.

A SPIRITUAL ATTITUDE.—“My soul waiteth for the Lord more than they that watch for the morning: I say more than they that watch for the morning.”—Psa. 130: 6.

“Thou callest me to seek Thy face,—
'Tis all I wish to seek;
To attend the whispers of Thy grace,
And hear Thee inly speak.”

Half-Hours in the Gospels.

HALF-HOUR WITH MARK.—“And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves, and he was transfigured before them.”—*Mark* 9: 2-10. (Read to the 15th verse of the chapter.)

WE HAVE here recorded a great fact in the life of our Lord Jesus Christ. In His incarnation His divine glory was hidden. He was, as He walked on the earth, “in fashion as a man,” hence His supreme Godhead was not recognized. In Him the multitudes beheld no form nor comeliness, “no beauty that they should desire Him.”

On the occasion to which this narrative refers, He had determined to give His disciples some glimpses of His exalted character. Hence He selected the three disciples whom He was accustomed to have as His immediate companions, to behold His transfiguration upon the Mount. Their presence was sufficient to afford ample testimony concerning the mountain revelations.

Probably the transfiguration occurred in the night season—one of those splendid nights enjoyed by the Orientals. At the auspicious moment, His appearance was marvelously transformed. St. Luke says, “While He prayed the fashion of His countenance was altered.” There glowed in that “altered countenance” infinite purity, love and light. And his garments were also covered with light. “His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.” While thus covered with supernatural radiance, the Eternal Father gave significant testimony. “There was a cloud that overshadowed them: and a voice came out of the cloud, saying, ‘This is my beloved Son: hear him.’” The disciples were of course entranced by this unparalleled glory—every other object

faded from their view. “Suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.”

This transfiguration of the Lord Jesus was, as we believe, typical of that exalted spiritual character which it is our privilege to possess under the New Testament dispensation—a character of *purity, love, and light*—our vision being filled with the splendors of Christ. In the possession of such a character we become “*burning and shining lights*,” bearing the image of the Heavenly as we have borne the image of the earthy.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Michigan asks us to give our opinion, *yes or no*, in regard to an entertainment in the Church (she sends a bill). Then she asks, Is it right to support a Church when we *know* the Spirit has forsaken the house called by His name?

Ans.—To the first inquiry we answer, as we have done repeatedly, No! We are opposed, uncompromisingly, to making any house of worship a play-house.

As to the *second*, we would say to the sister, we have no means of *knowing* that the Holy Spirit has positively deserted a house that is desecrated, therefore we must not withdraw our support, but pray earnestly that pastor and people may see the error of their course.

THE WORK IN CLEVELAND, O.

Rev. Wm. Sampson, of Cleveland, Ohio, Superintendent of the Children's Aid Society and Industrial School, writes: The *Tuesday Meeting* for the promotion of holiness is held every week, at 2.30 P. M. in the parlor of the First M. E. Church in this city, Mrs. Dr. Hontz, leader. This beautiful and successful work has been well sustained. Having the Divine approval, the Holy Ghost convicting, sinners have found pardon, and believers experienced entire sanctification through faith in the blood of the Lamb.

Very many readers of *The Guide* will see this notice, and who, having been greatly blessed in this parlor, will lift up their hearts to God in prayer and thanksgiving, entreating that the Holy Spirit may deepen conviction so that ministers and members may be groaning for full salvation. The outlook has never been more hopeful than the present. Glory to His name!

HELPS TO CHRISTIAN DEVOTION.

Our Saviour's Example.—"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."—*Luke 6 : 12.*

PLAIN DIRECTIONS FOR THE YEAR.—1. Have a *closet* somewhere—a place of retirement and communion with God. 2. Have stated times for such closet retirement—morning and evening, at least, and at noonday if practicable. 3. Be not hurried, if possible—be deliberate in your approaches to THE KING. 4. Get into the frame indicated by the injunction, "*Be still*"—be still enough to hear your Father's softest whisper. 5. Be sure to shut the door—keep out all intruders. 6. Invoke the presence, illumination and intercession of the HOLY SPIRIT. —(See *Rom. 8 : 26.*)

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—FEBRUARY.

1. Prov. 4; 14. Prov. 13; 20. Psa. 17; 13, 14.
2. Phil. 2; 4, 5. Mark 9; 41. Psa. 119; 173.
3. Heb. 12; 28. Prov. 28; 18. Psa. 118; 28.
4. 2 Pet. 1; 5-7. Job 17; 9. Psa. 143; 10.
5. Eph. 4; 27. Jas. 4; 7. Psa. 71; 12.
6. Eph. 5; 15, 16. Zech. 10; 12. Matt. 6; 13.
7. Psa. 37; 4. Psa. 37; 4. Psa. 145; 21.
8. Eph. 5; 14. Psa. 37; 6. Psa. 88; 9, 10.
9. Eph. 4; 31. Gal. 6; 16. Psa. 141; 4.
10. Isa. 1; 17. Isa. 54; 13. Psa. 119; 33.
11. Prov. 3; 9. Exod. 20; 6. Psa. 25; 5.
12. Eph. 5; 18. Luke 11; 13. Psa. 51; 12.
13. Ezek. 18; 30. Acts 5; 31. Lam. 5; 21.
14. Psa. 146; 3. Psa. 9; 9. Psa. 17; 8.
15. Heb. 3; 8. Psa. 34; 18. Psa. 69; 17.
16. Prov. 1; 10. Jas. 1; 5. Psa. 37; 11.
17. Isa. 8; 13. Mal. 4; 2. 1 Chron. 16; 35.
18. Deut. 4; 9. Gen. 28; 15. Psa. 16; 1.
19. Colos. 4; 6. Prov. 16; 21. Psa. 141; 3.
20. Rom. 12; 18. John 14; 27. Psa. 5; 8.
21. Col. 3; 2. John 14; 3. Psa. 73; 25.
22. Amos. 4; 12. Heb. 8; 12. Luke 18; 13.
23. Rom. 12; 14. Matt. 5; 11, 12. Isa. 38; 14.
24. Psa. 100; 4. Psa. 33; 8, 9. Psa. 80; 1.
25. Luke 8; 18. Isa. 55; 3. Psa. 119; 34.
26. John 5; 39. Prov. 2; 3-5. Psa. 119; 18.
27. Rev. 2; 10. Deut. 33; 12. Psa. 32; 7.
28. 2 Tim. 2; 22. Micah 7; 19. Psa. 91; 2.

IN THE DIVINE TREASURY.—Let us take as the subject of special study for the month :

GOD'S CHARACTER.

The Creator—Gen. 1 : 1; Exod. 20 : 11.

Is a Spirit—John 4 : 24; 2 Cor. 3 : 17.

Declared to be Light—Isa. 60 : 19; James 1 : 17; 1 John 1 : 5.

Love—1 John 4 : 8, 16.

Invisible—Job 23 : 8, 9; John 1 : 18; 5 : 37; Col. 1 : 15; 1 Tim. 1 : 17; 6 : 16.

Unsearchable—Job 11 : 7; 26 : 14; 37 : 23; Psa. 145 : 3; Isa. 40 : 28; Rom. 11 : 33.

Incarnate—Rom. 1 : 23.

Eternal—Deut. 33 : 27; Psa. 90 : 2; Rev. 4 : 8-10.

Omnipotent—Gen. 17 : 1; Exod. 6 : 3.

Omniscient—Psa. 139 : 1-6; Prov. 5 : 21.

Immanent—Psa. 139 : 7; Jer. 23 : 23.

Heart-Searching—1 Chron. 28 : 9; Psa. 7 : 9; 44 : 21; 139 : 23; Jer. 17 : 10; Rom. 8 : 27.

II.—CLOSET PRAYER.

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."

—Psa. 141 : 2.

RULES TO BE OBSERVED.—All who participate in these CLOSET EXERCISES are considered to be members of our *Guide Prayer Union*, and are expected to observe the following rules: 1st, To pray daily, during the month, for the cases specified. 2d, To pray in faith—expecting that God will answer. 3d, To claim a *personal blessing* while holding up others before our Father's throne. The names of all who are working in this department should be recorded in our *GUIDE PRAYER UNION REGISTER*. We will furnish a neat Certificate of Membership to all such as will follow out the *Prayer Exercises* and the monthly *Bible Studies*, which may be a pleasant bond of Christian fellowship.

HYMN for the month, No. 33 in the Methodist Hymnal, commencing—

"O God, our strength, to Thee our song
With grateful hearts we raise," etc.

1. GENERAL SUBJECT FOR PRAYER.—*That the work of Holiness may be revived in all parts of the world, this year.*

2. REQUESTS BY LETTER—

Canada, B—, for a brother in financial trouble. S—, for a son and his wife to be saved. Illinois, Q—, for a minister to be sanctified. H—, for a sister to be filled with the Spirit, and to have bodily healing. A—, for a sister to be sanctified. W—, for a mother to be sanctified, and son converted. C—, for husband and wife to be sanctified. Indiana, for a Christian Home in Indianapolis. Iowa, a sister who has lost the blessing of holiness to have it restored. Massachusetts, M—, for a brother to be sanctified. Nebraska, B— C—, for the conversion of husband. O—, for a revival. New Jersey, P— W—, for a daughter of 14 to be converted, the only one of the family unsaved. J— C—, for a sister in great affliction. New York, C—, for a sister to have clear evidence of her acceptance. C—, for a sister to be filled with the Spirit, and husband converted. Ohio, M—, for the conversion of children. C—, for family to be saved. T—, for a mother to be sanctified and son converted. Texas, E—, for a minister and wife to be filled with the Spirit.

III.—IN THE OPEN FIELD.

"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22 : 17.

WORK SUGGESTED.—1. Testify to some one, in private, of your full salvation. Isa. 43 : 10; Acts 1 : 8.

2. Tell of your conversion to an infidel. John, 9th ch. Isa. 32 : 20.

3. Get some poor children clothed, and take them to the Sabbath-school. See Psa. 41 : 1; James 2 : 15-26.

4. Try to win a young man for Christ. Mark 10 : 17; Prov. 8 : 17.

5. Attempt the reformation of a great swearer. Jer. 23 : 10; Matt. 23 : 16.

WITH OUR CORRESPONDENTS.

From Bishop Taylor.—From Liverpool, our good Bishop writes : We had a smooth, pleasant voyage, arriving here on the morning of Dec. 11th. We expect to sail for the West Coast on the 22d. The weather here is damp and chilly. My cough is no better, and not likely to be in this climate. In the torrid zone, where people go to die, I expect to get well. In my past history I have found myself adapted to all climates alike. But a heavy cold which I took on the platform at the General Conference did not let go its hold as an ordinary cold, and then I was taken with catarrhal-bronchitis, and my work was so excessive, and day and night changes of temperature so great, that the trouble was kept up. I commit my body as well as my soul to Jesus daily, and cheerfully accept the decisions of His will in regard to both. I think I am needed at the front, hence, for the sake of His work I wish to live as long He can use me effectively. Pray for us. [Let unceasing prayer be made for the Bishop and his work. We expect to hear favorably from him on reaching Africa.—ED.]

In Accord with God.—Rev. C. Munger, Cornish, Me., writes: My soul is in accord with God—never more so. I never felt so solidly saved as now—glory, all glory to Jesus! The sight of my camp chair, over which I wept and vowed to God at so many of our National Camp-meetings, fills my eyes with tears of joy, and I rejoice to repeat them with all the fervor and honesty of a soul soon to touch the immortal shores by God's mercy. The star of my life, the light of my home, has faded into the immortal glory. Since she left me I walk alone, and feel, with Longfellow—

"The gold is rifled from the coffer,
The sword is stolen from the sheath;
Life hath but one more boon to offer,
And that is—Death."

Nevertheless, God giveth me complete victory, and sweet, blessed rest in Him. I live for Christ and His name, and service was never so precious as now. Hallelujah! By God's grace I will meet you and other dear ones on the heavenly shore.

The Guide A Blessing.—K. A. Busted, Brooklyn, N. Y. (in a letter to Mrs. Palmer): I have not capacity to tell the benefit derived from The Guide. Years ago it was one of the means of establishing me in the truth. The articles of one whose initials were O. K. (I know the letter K. was one), were made such a blessing to me. And every year since, although it has often changed hands, it has been a guide to me, conveying knowledge. But, of late years, and especially now, it has grown richer, purer, and fuller of instruction and comfort. Every number grows

better, more fully freighted with that comfort and consolation which only can teach and sustain the life of Christ in our souls.

A Tuesday Meeting.—Rev. J. W. Totten, Oshawa, Can.: Our Holiness meetings, held on Tuesday afternoon, have been times of great blessing and power. We have been favored with the presence of Mrs. Dr. Slee, of Cleveland, and Rev. Dr. Jaques. Their testimonies and counsels greatly encouraged us. Lovers of holiness, pray for our work in Oshawa. We glory in a perfect Saviour, and have unspeakable delight in preaching a perfect salvation, and in walking each moment with a perfect Saviour.

Working in His Sphere.—Rev. Wm. Webb, Wadena, Minn.: I prize The Guide next to my Bible. I purpose, God being my helper, to continue its reading just as long as I am able to read anything. I am living in a sparsely settled township in the country, nine miles from Wadena. Our people are poor, just now, as our crops have been very small for two years past. I am farming for a living six days in the week, and doing what I can for the Master on the Sabbath in the capacity of a local preacher, and Sunday-school worker. I love the Saviour and His cause, and delight to see sinners converted and believers sanctified.

Alive to the Subject.—Mrs. Lydia Smith, Youngsville, N. Y.: The people here say they have so much good reading in their houses. I tell them I have a table full, but nothing suits me like The Guide, and if I have but one dollar to spend I shall take it. I have been reading to-day "*Four Years in the Old World*," by Mrs. Phoebe Palmer, (which I have had for many years,) and others. My heart is alive to the subject of holiness.

A Word from Rev. James Caughey, New Brunswick, N. J.: I have had four attacks of illness, which shook the house of clay—but I am better now, thank God! Mrs. C. is in poor health, but we are both happy in Jesus.

Sweeping through the Gates.—Sister Emma N. Mead, of Ramelton, Ind.: My mother has been a constant subscriber to The Guide for about thirty years, but she went "*sweeping through the gates*" to her home in glory, on the night of Sept. 11th, at the age of 84—*seventy-four* years a bright, consistent Christian. She was not rich, as the world calls rich, but she often sent The Guide for a year or more, to those whom she thought needed it. For many long years she was a patient sufferer, leaning on the arm of Jesus.

Revival in Dakota.—Rev. W. P. Pearce writes from Andover, Dak.: A glorious revival started. Souls converted every night. Prayer-meetings at 6 a. m., 1, and 6.45 p. m. Many sanctified.

THE HARVEST FIELD.

AT HOME.—

- In South Plymouth, Ohio, 107 conversions.
- In St. James' Church, Cohoes, N. Y. (S. H. Kirkbride, pastor), 35 conversions.
- In West Bedford, Ohio (C. E. Ruddick, pastor), 70 conversions reported.
- Grace Weiser has been working in Trinity Church, Chester, Pa.; in ten days, 90 seekers.
- St. John's Church, Georgetown, Del. (J. D. Kemp, pastor), has had 50 conversions.
- At the close of a three weeks' meeting in Burney, Ind., held by L. N. Jones, there were 47 accessions.
- First Church, South Bend, Ind. (H. M. Middleton, pastor), has had 84 accessions since Conference.
- At Elba Centre, Ill. (H. B. Ward, pastor), special services, conducted by Rev. D. Tasker, resulted in 30 conversions.
- Bros. J. L. Tillman and son have held twenty-two special meetings in Georgia, Alabama and Florida—500 have professed to be saved.
- Sisters Lida Kenney and Nettie Van Name have been at work in Fairlee, Md. The Church was richly baptized, and 30 professed conversion.
- Twelve Jewish converts were recently baptized in the Hebrew Christian Church, New York, J. Freshman, pastor.
- At Pleasant Hill, Md. (C. A. Jones, pastor), they have had a remarkable revival—50 professed to have found Christ.
- Rev. B. Fay Mills, evangelist, has been conducting Union revival services in Roxbury, Mass. The result has been a wonderful stirring of the whole city, and many professing to find Christ.
- Evangelists Jos. H. Smith and D. B. Updegraff have had a blessed revival in McKeesport, Pa. The large altar in "Blue Ribbon Hall" was filled each night.
- Bro. J. R. Allen, evangelist, has been working in Clearfield, Iowa—60 seekers of holiness at the first meeting. The altar was filled, nightly, with seekers of pardon and purity.
- Hedding Church, in this city (A. C. Morehouse, pastor), has recently had the services of Mrs. Van Cott. A work of revival is steadily progressing.
- Rev. W. Swindell, presiding elder of South Philadelphia District, reports a number of revivals: "Pitman" Church, Phila., over 60; "Tasker," 50; South Chester, and "Trinity," Chester, many being saved.
- Rev. Thomas Harrison, has opened work in this city, in the Beekman Hill Church, Rev. John Parker, pastor. The outlook is very good.

ABROAD.—

—Thirteen missionaries sailed from New York Dec 13th, to reinforce the mission work of Bishop Taylor in Africa.

—AFRICA.—Sister *Mary Kildare*, one of Bishop Taylor's missionaries, writes from Banana:

"From the first I praised the Lord for the privilege of joining a self-supporting mission, but it has pleased Him to hold me back thus far. Now let the Bishop give me a chance—that is, leave me alone in the only way in which I can work now (I mean after his return), and I will show, with the blessing of the Lord, that a woman can support herself in Africa, and neglect no duty the great work requires.

"I have found a place where I know the Lord is very evidently blessing the work. I love the people, and I am sure they love me, notwithstanding counter influences against it. I have great hope, however, of the last resistance yielding, as matters are certainly improving. If I were a few years younger, I would willingly go as far into the interior as the Bishop would send me, but at my age I am satisfied to be where I am."

—It is reported that there is an immense field for work among the women in Jerusalem.

—Rev. B. F. Kephart, of the Minnesota Conference, has gone to be Presiding Elder of the Cape Palmas District, Liberia.

—A remarkable Christian movement among the Jews of Siberia is reported, the leader being a Polish Jew, Jacob Sheinmann by name. Exiled to Siberia twenty years ago, because of avowal of his belief in Christianity, he there began to proclaim his convictions.

—Pundita Ramabai, the high-caste Hindu-woman who spent two years in this country soliciting funds for the establishment of a school in India for the education of Hindu widows, has returned to India with \$50,000.

—Rev. W. L. King, of Bangalore, India, says that nine months ago there were less than two hundred in the native Sunday-schools. On November fifth there were 2,700, and a new mission had been started.

—Bishop Newman, in a missionary address, recently said of the pope: "There he sits on the banks of the Tiber, singing the old Methodist hymn, 'No foot of land do I possess.'"

—To thirty-six Churches connected with the American Board's Madura Mission, 365 persons were added on confession of faith in 1887.

—At Simla, Dr. Carey, of the Baptist Mission, lately baptized eleven Hindu adults.

—In Lucknow, India, on the Sabbath, thousands of children—Hindu, Mohammedan, Protestant and Christian—are being taught to love the name of Jesus; to believe in Him as their only Saviour. Our Christian ladies go to the Zenanas and sit down beside the Hindu and Mohammedan women, and show them as well as tell them of the love of Christ for them. Looking from any standpoint the Christians in this city are a blessing, and not in this city only, but in all parts of India. They are becoming a power that helps to mould public opinion. The Christians in this country are not found in theatres, at the races, in the ball-room, or at the gaming table. Wherever they go, they never go where they fear God's question being asked—"What doest thou here?" They turn away from each pleasure that they would shrink from pursuing, were God to look down and say, "What are you doing?"

GUIDE HYMNAL

Let Your Light Shine.

Miss E. SAIDER HUGHES.

Dedicated to Rev. A. M. White.

M. H. EVANS.

1. O Church of Christ, God-founded, Thy faith in Him re - new;
 2. And thou, Christ's loved disci - ple, Our lead - er tried and true,
 3. Farewell, O friend, God knoweth If we may meet a - gain—
 4. Souls saved, the weak faith strengthened, The fal - len ones reclaimed;
 5. May meet?—we shall for-ev - er Around the great white throne,

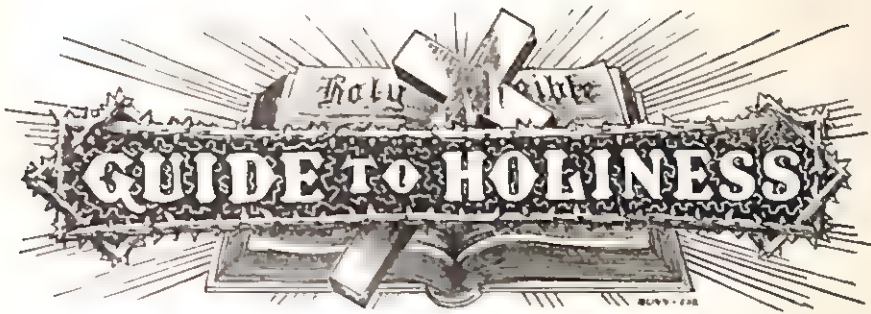
The field is white for har - vest, The la - bor - ers are few.
 To oth - er fields God call - eth, Go forth His work to do.
 A three-years' ben - e - dic - tion Thy life with us has been.
 By those who once were scof - fers, Our Christ as Lord is named.
 Thy sheaves in glo - ry gar - nered, When Christ shall claim His own.

CHORUS.

Let your light so shine, Let your light so shine, Let it shine, let it shine,
 Let it shine, let it shine,

That your Father may be glo - ri - fied; Let it shine, let it shine, Let your
 light so shine, let it shine,

light so shine, Let your light so shine before men That your Father may be glorified.
 Sv.



—*MARCH, 1889.*—

THE WORD FOR THE MONTH.—“I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

“I will also save you from all your uncleannesses.”—Ezek. 36 : 27, 29.

“O COME, Creator, Spirit blest !
Within these souls of Thine to rest ;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

“Come, Holy Spirit, now descend !
Most blessed gift which God can send ;
Thou Fire of love, and Fount of life !
Consume our sins, and calm our strife.”

WORDS OF LIFE.

BY REV. GEO. HUGHES.

THE beloved John, under the inspiration of the Holy Ghost, has given us precious words concerning the Lord Jesus Christ. Here is a sentence worthy of our careful consideration :

“This life is in his Son.”

The whole passage reads, “And this is the record, that God hath given to us eternal life, and this life is in his Son.” That is the brightest record ever made on earth. And the making of it has set all heaven in jubilee !

ETERNAL LIFE ! and this life in God’s Son, is the royal proclamation, ringing out to earth’s remotest bounds. “O earth, earth, earth, hear the word of the Lord !”

The record is made, on the living page—traced by the Divine hand, and no

created hand can efface it. It is legible, beautiful, everlasting. “The word of the Lord abideth forever.” “God hath given to us eternal life.” Humanity is bankrupt, hence has “nothing to pay.” Sin has despoiled us to the last farthing. The death-impress is upon every soul that has descended from Adam. Life through Christ is now, however, penetrating the dull ear of death. Grave-clothes may be exchanged for the habiliments of life and salvation.

It is the gift of God, in *His Son*, mark that ! He who rejects Jesus as the DIVINE MAN, the MIGHTY TO SAVE, is poor indeed—“dead in trespasses and sins.” He who would have eternal life must accept it at the hands of THE NAZARENE. Reader, lay hold upon it, in all its richness and fulness. Let your heart, in the simplicity of faith, say, IT IS MINE ! He who has eternal life abiding in him is rich indeed.

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—*Psa. 119 : 18.*

"Onward in Thy triumphant way,
Thou message of the Holy One!"

The Sermon.

THE KEY TO THE STOREHOUSE;

OR,

FAITH IN GOD THE SECRET OF ALL TRIUMPH.

BY REV. A. J. JARRELL,

(Of the Methodist Episcopal Church, South.)

TEXT.—"And He could there do no mighty work."—*Mark 6 : 5.*

I WOULD not have put it thus. I should have been afraid. I would not have said there was anything the Lord could not do. But since Mark said it, I am not afraid to repeat it. And since God moved the hand that wrote the word, I dare not modify it. I make bold to say, therefore, that there are places and occasions in which God cannot do any mighty work. The secret of the failure lies in the unbelief of the people. And yet, men doubt, and doubt, and wipe their mouths, as though they had done no evil in the sight of God.

Mr. Spurgeon came in late one Sabbath, rubbing his hands, and saying, "Brethren, I am fresh from a struggle with doubts." "And why did you not tell us," said one of the deacons, "that you were fresh from a struggle to keep from stealing a horse?" "What do you mean, sir?" "I mean what I say." "But I do not understand you." "Well, the same God that forbids your stealing a horse, also forbids your doubting. How

dare you do the one, more than the other?" "You are right, sir. I have no more right to doubt God, than I have to steal a horse," said the honest-hearted preacher. And yet there are good men who call doubting an infirmity. Others think it proof of great brain. Hard run for proof. Unbelief is a sin and a shame everywhere and all the time. Still men nurse and pet their doubts—cultivate and develop their unbelief, until they absolutely lose the power of faith. The moment they do, Christ loses the power to do any mighty work for them. Listen: "And He could there do no mighty work"—"because of their unbelief," as Matthew adds.

THE KEY.

Christ can never do any great work in us, or for us, until we trust Him to do it.

There are just two lights I desire to turn on this lesson: The light of Experience, and the light of Scripture.

I begin with the lesser light of Experience. I do not remember the day when I was not seeking the Lord. The last three years of my unconverted life, I was continually seeking Him. But during the last three days and nights, I hardly ate, or drank, or slept. I stood on the very borders of despair. I could shut my eyes and see forked lightnings on all the mount of God. The wrath of God seemed to abide upon me. My bread was wormwood, and my drink was gall. I could neither think, nor weep, nor pray more. As I walked alone from Church in August, 1856, I mused within myself: "Did not Christ come into the world and die for sinners?" "Yes, He did," I said. "Am I not a sinner?" "God knows I am!" "Then, did He not die for me?" "Yes, He did," I said, and I felt it was rock bottom beneath me. "But, if He loved me enough to die for me, buy my pardon, and pay for it with His own blood, do I not know He loves me enough to give it to me, now that it is all paid for?" "Yes, He does,"

I said and dared to look up into the face of the sky and repeat, "I know He does, I know He does!" Then, for the first time in my life, I let loose all my doubts and trusted Jesus and, in the twinkling of an eye, the Everlasting arms met around me. I thought I could almost hear Him say, "Why did you not trust me sooner, so I might have saved you from all this sorrow?"

I finished my education and became a preacher. I determined, if I ever found a man as near perdition as I was, I would try these same questions on him. They were four golden grappling-hooks, that had brought me up from the pit; and I believed they could bring any man up. At last, I found my man. I was chaplain in the army, and being too sick to march with my regiment, I was sent to a hospital in Richmond. At ten o'clock one night, as I lay asleep, the "ward-master" touched me. "Are you not a chaplain, sir?" "I am," said I. "Well, a dying captain, in another ward, begged me to bring some preacher to pray for him. Will you go?" As quick as I could dress, we entered the long hall. He lay about midway of the row of bunks. He turned a fearful glance at me. "Are you a minister, sir?" "I am." "Well, for God's sake, come and pray for a dying sinner, that will be in hell before morning, unless mercy can reach him!" By this time I had reached the head of his bunk. I began to repeat some passages of Scripture for him to lay hold on. But he lifted his hand—"My dear sir, I am dying. I have no time to hear you talk: pray!" I dropped on my knees, but he seized the prayer out of my mouth, and prayed until he fainted. When he stopped, I began; but in a half-minute he caught his breath, and with it, the prayer again. And such a prayer! Knee deep in the river of death, and he unsaved! How he prayed! It has been twenty-five years, but I can see that face, and hear that prayer to-day. But I determined,

when it came my turn again, to close the prayer. I sprang to my feet: "Captain, if you have only three minutes to live, I must talk to you two out of the three." I thought of my grappling-hooks. "Captain, did not Jesus Christ come into the world and die for sinners?" "Yes, He did." "Are you not a sinner?" "What a sinner I am!" "Then, did He not die for you?" "Yes, He did." "But, if He loved you enough to die for you, and buy your pardon, do you not know He loves you enough to give it to you, now it is all paid for?" Not a muscle moved in his face. He fastened his eyes on me. I could see "his soul was stretching its arms to greet Jesus." I repeated the last question, and the light flashed all over his face, and he clapped his purple hands over his head as he shouted, "Yes, yes! I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God! Thanks be to God, who giveth us the victory through our Lord Jesus Christ! I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Then he fainted away again. But in a few moments he came up with a shout. He continued fainting and reviving—singing and shouting, until midnight, when he slipped the last cord and left the world's little shadow behind him forever. He had prayed ever since that fatal bullet had pierced his breast eight days before, but not a ray of hope entered his heart until the moment he touched Jesus; then all was light.

Carvosso had seen all his children converted but one. Borne down with anxiety about her, he sought counsel of his class-leader Sunday night, as they returned from class. "Why do you not claim a promise on the Lord?" asked the leader. "I do not understand you." "Is not the Book full of promises, and do not some of them bear on your case?"

Lay hold on one of these, and throw all your weight on it, until God feels your confidence at the other end of the line." "I will do it," said the dear old man. They parted. In a moment, the promise swept down like a cable before Carvosso's eyes: "Thou shalt not leave one hoof behind thee." He recognized it in all its breadth and meaning, and seizing it, he swung clean loose from earthly doubts and fears. God signaled him that all should be right. Waking or sleeping, he rested on that promise. For ten days he saw no change. On the tenth day, he was ploughing near his house, when a message came from his wife: "Do come at once; it seems that daughter will die." But he understood it. "What is the matter, daughter?" he asked, as he entered her room. "O, father, pray for me; I do believe I am lost!" In a few minutes, she was converted. "Now, daughter, tell me all about it." "I do not know anything about it, save that on Sunday night, ten days ago, just before you came from class, something got hold of my heart that I could not shake off, or read off, or sleep off. I have been miserable ever since." "I know all about it. That very hour I claimed, with all my heart, the promise of God on you—that is what has moved you."

When Carvosso quit doubting, God began working. But why multiply experiences? They are the same, the world over, and for all ages. Faith is the only key to the storehouse.

(To be continued in the next number, and when completed will be put in tract form for general circulation.)

THE point of difficulty with most of those whose prayers are not heard is in their indulgence of heart-sin; iniquity in the heart that may find no expression in word or act in the hearing or sight of men. The worm is at the core. The cherished evil desire or purpose—oftener an unlawful desire than a fixed purpose—breaks the connection between the soul and God.—*Sel.*

TRUTH IN SENTENCES.

"LOVE is the great centripetal force of the universe, controlling by its power thrones, dominions, principalities, powers, intellects, and hearts."

It is a cord of heavenly origin, linking souls together; finer than gossamer, but mightier than adamant.

The Alpha and Omega of religion, is LOVE.

OPEN LETTERS TO YOUNG PASTORS ON HOLINESS AND THE CHRISTIAN PASTORATE.

BY REV. J. R. JAKUES, D. D., PH. D.

(President of Hedding College, Abingdon, Ill.)

III.—"PRESENT EVERY MAN PERFECT." DEFINITE EFFORT.

My dear Brother :

I ASSUME that you are convinced by Scripture that it is your supreme duty to promote the holiness of your Church by the use of all means in your power. This great end will not be accomplished by general and vague aims and methods. The Church will scarcely rise above the ideal and plan in the Pastor's mind and heart. There must be a definite aim, purpose and plan to bring the Church up to the standard of a holy experience, or, humanly speaking, they will never reach such an experience.

There are many reasons why there must be definite effort. Some of these reasons it may be well to name.

1. *Definite Effort alone will bring Definite Results.*

In the lower realm of secular enterprise, definite effort alone is expected to win success. This statement needs no proof in this connection. The preacher sees all around him in the secular world the triumphs of definite aim and effort.

What reason have we to believe that this great law of definite effort—so manifest in the natural realm—is to be laid aside in religious activity?

Paul says, "*Present every man perfect!*" "*Without spot or wrinkle or any such thing!*" "*Follow peace and holiness!*" All this and all New Testament teaching mean definiteness of aim in Pastor and people. "*Present every man perfect!*" The Pastor is an artist. The perfect statue or painting first existed in the artist's brain as a definite ideal, and then in his will as a definite purpose. The Preacher is a builder. His finished work is the "wood, hay and stubble" of carnal error, or the "gold, silver and precious stones" of holy truth—according as is his aim and purpose. The Preacher's work will be about what he seriously aims to make it. As the average Church member is not holy, simply because he has never seriously and definitely *purposed* to be holy, so the Preacher has not a goodly company of holy Church members because he has not set before him the definite purpose, plan and *task* of "presenting every man perfect."

Depend upon it: the minister who is vague in purpose will have his reward in vague results. He will have nothing more or higher than he aims at. If he aims not definitely at the conversion of sinners, no sinners will be converted. If he aims not definitely at the sanctification of believers, believers will not be sanctified. For it is to him according to his faith: that is, according to his *aim*, for no man will aim higher than his faith, or have faith higher than his aim. A Preacher may preach instructive, able Scriptural sermons, but the absence of the steady, definite aim at the immediate conversion and sanctification of the people will be followed by the absence of conversion and sanctification of the people.

2. *The Scriptures Teach the Importance of definite Effort for the Sanctification of the Church.*

All the prophets of the Old Testament are represented as declaring that the *new covenant*—or New Testament—has one supreme aim, and that is the holiness of God's people. Read the words of the Holy Spirit as given by Luke in his first wonderful chapter:

"He spake by the mouth of his holy prophets which have been since the world began . . . to *perform* the mercy promised to our fathers, and to remember his holy covenant—the *oath* which he swore to our father Abraham—that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear **IN HOLINESS AND RIGHTEOUSNESS ALL THE DAYS OF OUR LIFE.**"

The whole Old Testament is thus seen to point toward holiness as the ultimate aim of the New Testament.

How clearly our Lord expresses the same great purpose and aim of the Scriptures. Hear His words of dazzling light and infinite weight and infinite depths of meaning:

"This is the first commandment (of perfect love), and the second is like unto it. On these two commandments hang all the Law and the Prophets (that is, the Old Testament).

"Thou shalt love the Lord thy God with all thy heart!"

This is *definite* to the last degree. Who can make it more so?

The "Sermon on the Mount" is but a Divine torrent of truth, all pouring in one direction and concentrating itself in the one precept: "**BE YE THEREFORE PERFECT.**"

When the Christian Church was to be inaugurated, this central aim of the Gospel was again made to stand out conspicuously. The Apostles were commanded by our Lord definitely to seek the baptism of the Spirit, or the gift of *power*. The Apostles, after conversion and after their call to the apostleship, assembled as part of the one hundred

and twenty in the "upper room" and prayed definitely for this power of the Spirit. If they had continued for ten days to pray for good things in general, but not definitely for the fulness of the Spirit, we would never have heard of the wonders of Pentecost. Note this well-defined aim through all the New Testament. The Apostolic Epistles are full of the same purpose expressed in wondrous variety of argument, entreaty, example and illustration. Read the Epistles through *in one sitting* to gather the grand impression and spirit of them all, and you shall find that the grand *thought* in the apostolic heart that struggles for utterance, is this definite purpose to bring the Churches up to holiness of heart and life.

The Apostolic Ministry must then aim at *definite results*—not aimlessly teaching a little of this and a little of that as the whim of Preacher or people may dictate. Everything in sermon and exhortation that does not tend directly or indirectly to the conversion, sanctification and salvation of the people, is worse than useless: it is impious impertinence, at which angels might weep.

(To be continued.)

THE CONSENTING HEART.

YES, kind Saviour, grieving
O'er the sad past,
All my vain hopes leaving,
Come I at last;
Thine—Thine I am,
O bleeding Lamb!
To Thy heart receiving,
Hold Thou me fast.

On Thy Word relying,
Safe let me rest,
All my tears now drying
On thy dear breast;
Dawns the sweet day,
Bright o'er my way,
Foes and fears all flying,
Here I am blest.

—Ray Palmer.

TRUTH IN SENTENCES.

"JOY, which is the fruit of the Spirit, is a deep, inward, heart-felt emotion of the mind, and is in its nature and origin closely connected with love and peace."

It is heaven-sent, and is guarded by the Divine hand."

This joy is love, filling the believer's cup,—love full, and running over.

A FRIEND'S EXPERIENCE.

(From the New Book, "FORTY WITNESSES.")

BY DOUGAN CLARK, M. D.



I WAS born in Randolph County, North Carolina, on the 17th day of 5th month (May), 1828. I was educated at Haverford College, Pennsylvania, at which institution I graduated in 1852. I took the degree of Doctor of Medicine at the University of Pennsylvania in 1861, and practiced my profession for about fifteen years. Since 1866 my residence has been in Richmond, Indiana.

My parents were both ministers in the Society of Friends. I had accordingly a birthright membership in that Church. I was carefully and tenderly brought up, and taught that I must fear the Lord and keep His commandments. The Scriptures were daily read in our family, and I soon learned to read and enjoy them for myself. The parental discipline which I received was strict, but kind and loving. I was to a great extent shielded from the temptations to gross sins to which many young people are exposed. I was a regular attendant upon public worship, and in my earliest years I enjoyed hearing good preaching.

The chief things inculcated in the teaching and preaching of those days—I mean half a century ago, so far as the Friends' Church was concerned—were to mind and obey the light of God's Holy Spirit, and to bring the heart into subordination to the light; to be

moral and upright and honest and truthful and good; to do what duty required, and to obey God; and thus to work out salvation with fear and trembling.

It is true that Christ crucified was often spoken of as the sinner's hope of acceptance with God; but the fact that the Spirit always testifies of Christ and draws men to Him was too much lost sight of, and the necessity of an immediate and definite conversion was not clearly insisted upon.

I cannot point to the time when converting grace first reached my soul. I am quite sure that it was in very early life. I am certain that there were occasions every now and then, during my boyhood and youth and early manhood, when my soul was filled with the love of God; when I was contrite before Him; when my peace flowed as a river, and when I enjoyed what I now believe to have been the witness of the Spirit to my adoption and sonship.

A man can be alive even if he does not know when his birthday was; and so we may have the unmistakable signs of spiritual life without, in all cases, being able to point to the moment or the day when such life began. It is not so important to know the *time* as the *fact* of our conversion. But notwithstanding these things are so, yet I want to add right here that I do consider a definite, conscious conversion—to which the individual can point in all his subsequent life as the day of his birth into God's kingdom—to be an inestimable blessing and a glorious privilege. And where people are rightly instructed such conversions will be the rule, and any other kind the rare exception.

Until I had reached middle life my experience was very unsteady and unsatisfactory. God was wonderfully good to me; but the carnal mind was very strong and ever struggling against the movings of the Spirit. So I was up and down, one day on the house-top, the next in the cellar; sinning and repenting,

backsliding and returning; at times growing in grace and at times almost losing my faith and my hope. I was a Christian, but not a healthy one. Still, upon the whole, I can say, to the glory of Jesus my Saviour, that during those years, by His grace, I did make considerable progress in the Divine life. The old man—the strong man—was mostly kept in bonds. The struggle was often severe and protracted; but when I trusted in Jesus He gave me the victory.

When I was about thirty years of age, my attention was first called, distinctively and intelligibly, to the subject of holiness as an actual, obtainable experience. This was from a perusal of the *Interior Life*, by the late Professor Upham.

But it required many years for me to grasp the subject experimentally and practically. I made consecrations again and again—written and verbal—but somehow they did not stand the test. I struggled and prayed, and often got the victory; but I was not delivered.

When nearly forty years of age I began to speak, not infrequently, in Friends' meetings as a minister. I only felt just call enough to justify me in opening my mouth and, without deciding whether the Lord really intended to make a minister of me or not, I thought it safest to attend to present openings and opportunities to speak for Him as they occurred. It was comparatively only a short time before my monthly meeting gave its official sanction to my ministry by "recording" me as a minister of the Gospel. And still I was interested in the subject of holiness, and still I was desiring it, and still I was *not* enjoying it.

At length, in the 12th month (December), 1871, while attending a series of meetings at a Friends' Church in Ohio, in which Brother David B. Updegraff was taking part, and acting under his advice, I arose in a large assembly and stated my sense of my own unworthiness and weakness; but that relying

wholly upon Christ I did there and then reckon myself dead indeed unto sin and alive unto God through Jesus Christ my Lord.

I had now committed myself publicly. While I knew I could not make myself dead to sin, I felt as if the responsibility was now laid upon Jesus. What I *reckoned* in faith He could make real and true. There was no very marked feeling for several hours. I held on by faith to my confession. Then came peace—full, quiet, calm; not rapture, nor ecstasy, but “All the silent heaven of love”; and this continued almost without intermission during my waking hours for several weeks.

Now, what did I get?

Answer: 1. A clean heart; I was baptized with the Holy Ghost, and my heart was purified by faith.

2. Perfect love.

3. The endowment of power; for whatever spiritual power I have been possessed of since, either for winning sinners to Christ or bringing believers to entire sanctification, by consecration and faith in Jesus, I date it from that blessed day and hour.

How has it been with me since?

There have been failures on my part, but God has kept me wonderfully. There have been great and exceedingly subtle temptations—angel-of-light temptations—but Jesus has carried me through. There have been great trials and fearful sorrows, greater, I believe, than the average Christian, or even the average holiness man, is called upon to endure; but Jesus sustains, and keeps, and consoles. There has been a good deal of blessed service for Him, both in preaching and writing, and a good many souls testify to having been blessed and brought into the light and experience of holiness through my instrumentality, with pen or tongue. I wish the number was manifold greater, as it might have been if I had been wholly the Lord's from my youth; but I can re-

joice now when others preach and write better than I, and are the means of gathering in hundreds where I bring units.

I do still testify that by the grace of God I am reckoning myself dead to sin; and I have a sure confidence that *now* the blood of Christ cleanseth me from all sin, and that I have received, and now have, the gift of the Holy Ghost. Praise the Lord!

THE HOLY SPIRIT IN THE GOSPEL DISPENSATION.

BY REV. JAMES HARRIS.

II.—THE SPIRIT IS THE BREATH.



TEMPLE completed in every part, a gem of architectural perfection, shining in the beams of a rising sun on a Sabbath morning upon which it was to be dedicated, but without a single occupant or worshiper, was our first conception of the Christian dispensation without the Holy Spirit. The Spirit gave it LIFE.

Another figure meets us in the Scriptures. The Christian dispensation is a body of which the Holy Spirit is the Breath. To this the apostle Paul compares it in his epistle to the Ephesians: “The head, even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth . . . maketh the increase of the body unto the building of itself in love” (Eph. 4:16). He also uses the same figure in Col. 3:7. In Genesis, 1st chap., we are told of the creation of man in the image of God, and in chap. 2 the process of this creation is described. His body was formed out of the dust of the ground. As thus formed it was perfect—“it was fearfully and wonderfully made.” Its frame was not hid from God, when it was made in secret. It was curiously wrought

in the lowest parts of the earth. The imperfect substance of that body was under the eyes of God—and all its members were written in His book. At last that body was completed, but it breathed not, moved not, thought not, spoke not. It was ready for the Spirit which should send the blood pulsating through veins and arteries—give strength to the nerves, vision to the eye, hearing to the ear, voice to the organs of speech, and thought, will, memory and coherence to the brain, and emotions to the heart. A perfect human body, organized in every part, is dead and useless without the spirit. So is the New Testament dispensation without the Holy Spirit.

Of the body it is said, "God breathed into his nostrils the breath of life, and man became a living soul." And similarly it is said that our Lord, on the first occasion that He met with His disciples after His resurrection, said to them, "Peace be unto you; as the Father hath sent me, even so send I you. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost." (John 20:22.) And on the day of Pentecost this breath came upon those assembled in the upper room as a "rushing mighty wind, which filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost and began to speak," etc. (Acts 2:4.)

We find in the Old Testament another thrilling illustration. It is in Ezekiel's vision (chap. 37.) A great city has sent forth a mighty army to which it has entrusted both its own defense and its glory in the conquest of other nations. That whole army, like Sennacherib's, perishes in a widely extended plain. Years slowly pass away until they become centuries, and all hope dies, while the city and country it was to defend become a prey to their enemies. Of that army nothing remains but bones that were very dry, and weapons utterly useless by rust. Over that valley there rolls the voice of the prophet, at the command of God:

"O, ye dry bones, hear the word of the Lord. . . . Behold I will cause the breath to enter into you and ye shall live." Then followed a revival. There was a re-forming of the host of the Lord—every individual had the semblance of a man—probably each man was again clothed with his weapons of war. What a mighty host it was! "But there was no breath in them." It was an army of imbeciles. Not one of them could wield a sword or strike a blow, or shoot an arrow. An army only in appearance and numbers. There must be another prophesying—but not now to earth, but to heaven. Not now to emn, but to the Breath. Thus saith the Lord God, "Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up, an exceeding great army." (Ezek. 37:10.)

The Christian dispensation is the revival which Ezekiel foresaw, and foretold in this prophetic vision. And how does it illustrate these two things: that every revival consists of two distinct works—one of the creating God, the other of the inspiring Spirit. One is a work of creating anew; the other a work of revivication. And both these works are essential to a true Christian revival. Without the first work, there would be no persons to receive the Spirit—nothing but bones. Without the second, there would be the persons—yes, a vast multitude of them, but powerless as the locomotive without steam.

If all the members of Christ's Church to-day were baptized with the Spirit, as soldiers of the cross they would be bold to take up and firm to sustain the consecrated cross. O, that the prayer might go up everywhere, "Come from the four winds, O breath, and breathe upon these slain, that they may live." Then all who now have only the form of godliness would live, and would stand upon their feet, an exceeding great army.

TRUTH IN SENTENCES.


"PEACE and LOVE are said to be cherubim that united their spread wings over the mercy-seat, as they gazed intently into the meaning of the sprinkled blood and its purchased blessings "

"PEACE is love reposing; love resting among the sweet flowers and green pastures, beside quiet waters."

THE HOLY SPIRIT TESTIFYING
OF JESUS.

BY REV. CHAS. W. L. CHRISTIEN.

III.—AS "KING OF SAINTS,"

HRIST alone is King in His own Church. All the saved are His subjects. They are His because He has redeemed them unto Himself with His own precious blood. But they are His especially because He has adopted them into His family of saved ones. And how deep the interest that He has in them, only He Himself can tell. "The Lord's portion is His people." Every child of His is infinitely precious to Him. He has made him His own by pain, and death, and when the lost one came and sought salvation at His hands, the Lord saw of the travail of His soul and was satisfied.

And because they are His it is the Royal prerogative of Christ to guide the whole life of each one of His children, to appoint him his work, to fix his station, to order his goings, and to decide how long his course shall run, and where, and under what circumstances, he shall close the scene and pass from work to rest. And it is the believer's unspeakable consolation to know that the plan of Christ concerning him is one that only infinite love and wisdom could devise.

To this Kingship of Christ over His Church the Holy Spirit in His opera-

tions upon the heart of the Christian, is continually bearing witness. He does so by creating within the believer the spirit of obedience to Christ. When a sinner is brought to the cross for salvation he yields himself to the government of Christ as his Lord and Sovereign. He pledges himself to submit to His commandments, and to govern his whole life according to the Saviour's will. He resigns and gives up himself to be forever at the Lord's disposal. He engages henceforth to live "not unto himself, but unto Him who died for him and rose again. And if at any time there arises a temptation to murmur against the command or to neglect a duty, the Holy Spirit instantly protests and says, in the inmost heart and conscience, "He is thy Lord, serve thou him."

We must never forget that unless a believer's inner life is right with God, the outer life will never be. We are at every moment in our walk and conversation just what our hearts are making us. Our life will neither rise above the level of our hearts nor sink below it. And although fear, or a simple sense of duty, may lead a believer to a certain line of conduct, the work will only be half done if the heart was not in it, and very soon it will be left altogether undone. It will be spoiled in the doing, or simply neglected. But let the heart be in it and there will be not only faithfulness in its performance, but a great joy, so that we may settle it as a truth not to be disputed, that if a man is to fill his appointed place in life, and be doing day by day what his Saviour-King desires, he must have an inward spiritual life that is in harmony with God. With the heart altogether right with Him, God can lead His child whithersoever He desires. He has the helm in His hand. But the Divine purposes will be and must be frustrated if it is not so.

But it is only the Holy Spirit who can thus make and keep right with God. We sing, with Bishop Ken,

"Direct, control, suggest this day,
All I design, or do, or say,"

And the prayer is Scriptural. Direct my path, mark out my way. Control my spirit as well as my actions. Suggest—let me hear the voice behind me saying, "This is the way, walk ye in it." And the Good Spirit does all this for faithful souls. But He strengthens also, for every duty, for every temptation, for every dark and troubled hour. So that the Holy Spirit seems to say to each one of God's people, "Thy Saviour has a blessed work for thee. He has purchased and saved thee. Thou art His. Thy life is at His disposal. He is thy King. His will is thy guide. Thou hast consecrated thyself to His service, and He has accepted the living sacrifice. Let me prepare thee for thy work. Let me make thee 'meet for the Master's use. Let me make thee what His servants ought to be to stand before Him. Let me touch thy lips with the hallowed fire that thou mayest speak His words. Let me strengthen thee that thou mayest speak His words.'"

And so in His continued operations upon the heart of the child of God, the Holy Ghost is testifying of the sovereignty of Christ over His Church.

DELAY NOT.—What we do, we would better do right away. The clock ticks now, and we hear it. After a while the clock will tick and we shall not hear it. Seated by a country fireside, I saw the fire kindle, blaze, and go out. I gathered from the hearth enough for profitable reflections. Our life is just like the fire on that hearth. We put on fresh faggots, and the fire bursts through and up and out, gay of flash, gay of crackle—emblem of boyhood. Then the fire reddens into coals. The heat is fiercer, and the more it is stirred, the more it reddens. With sweep of flame it cleaves its way, until all the hearth glows with the intensity—emblem of manhood. Then comes a whiteness to the coals. The heat lessens. The flickering shadows have died along the wall. The faggots drop apart. The household hover over the expiring embers. The last breath of smoke has been lost in the chimney. The fire is out. Shovel up the white remains. Ashes!—*Dr. Talmage.*

TRUTH IN SENTENCES.

"LONG-SUFFERING expresses the quality of being patient, the power of suffering or enduring calmly, or with equanimity of mind, any evil, as toil, pain, affliction, or provocation."

There can be no completeness in Christ when this fruit is not growing.

In proportion as love, joy, and peace fill the soul, this grace of long-suffering will flourish also.

SANCTIFIED BY "THE GLORY," PRESERVED BY "THE PRESENCE."

BY REV. CHARLES MUNGER,

(Of the Maine Conference.)

II.

IN THE Benediction which by Divine order was to conclude the tabernacle and temple service, Preservation by the Presence of the Lord was twice prayed for:—

"The Lord bless and keep thee.

"The Lord make his face to shine upon thee.

"The Lord lift up his countenance upon thee and give thee peace."—*Numb. 6 : 23.*

This triple formula of Blessing, with a different accent in each in the Hebrew text, is supposed by some to hint the Trinity of Blessers so distinctly announced in the Christian formula of baptism, as also in the Apostolic Benediction:—

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

This benedictory prayer has its Divine warrant in Christ's positive promise that the Trinity—Father, Son, and Holy Ghost—would come to and abide with those who love Him and keep His word. (*John 14 : 16-23.*) The preserving power of this Presence is the matter now before us.

The Psalmist said (*42 : 5*): "I shall praise him for the help of his counte-

nance." Margin, "I shall praise him, for his presence is salvation." And Job hints this fact in his acknowledgment: "Thy visitation hath preserved my spirit."

Joshua (24:6) reminds Israel of the way that God preserved them at the sea, when the Egyptians were close upon them and "They cried unto the Lord and he put darkness between them and the Egyptians, and brought the sea upon them." And in the same chapter (v.17), we find the people saying, "The Lord our God . . . preserved us in all the way wherein we went, and among all the people through whom we passed."

The 121st Psalm is filled with this preserving care of God:

"The Lord which made heaven and earth will not suffer thy foot to be moved. . . . The Lord is thy keeper. . . . The Lord shall preserve thee from all evil. He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and even forevermore." And Paul reaches the climax (2 Tim. 4:18): "The Lord shall deliver me from all evil, and will preserve me unto his heavenly kingdom." How? By His abiding Presence.

When the apostle prayed, "The very God of peace sanctify you wholly," he added, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:23.)

The rendering the particle *en*, "unto," here presents a difficulty which I presume all have felt as something out of harmony with the analogy of faith and common consent of doctrine. Alford attempts to avoid it, by translating it *in*—"in the coming." The new version has it, "at the coming"—neither of which relieves but rather increases the difficulty.

Prof. Morse, now of Evanston, whose critical acquaintance with the Greek is excelled by few, renders it: "May your whole spirit, soul, and body, be preserved

blameless by or through the abiding presence of our Lord Jesus Christ."

Those who have read Dr. Crooks' reply to Dr. Curry need no further proof that the usual meaning of the word *parousia* "coming" is a personal bodily appearing, and that such a coming is unquestionably declared in the New Testament. Whether Paul uses the word in a different sense in this passage I would not affirm positively, but there are reasons which point that way.

It is nothing uncommon for this apostle, as other writers, to use a word in different meanings. This *en* translated *unto* in this text is used over three thousand times in the New Testament, in all of which it is translated in our common version *unto* only four times, if I mistake not. But the same translators render it "by," "through," "hereby," "whereby," more than one hundred times, in all of which the sense is, *by means*, or *by agents*, or *by methods*.

So if we understand it in that sense here, we are not without the authority of a very frequent usage found in nearly every book of the New Testament, and abounding in Paul's epistles.

Again: this view is in harmony with the uniform teaching of the New Testament writers upon the subject of sanctification and preservation. A few of many examples, showing the agencies and means and methods of God's mercy in sanctification and preservation:

(Col. 1:21, 22.) "And you . . . hath he reconciled in the body of his flesh *through* death, to present you holy and unblamable . . . in his sight, if ye continue in the faith."

(Col. 2:11.) "In whom ye are circumcised . . . in putting off the body of the sins of the flesh *by* the circumcision of Christ."

(John 17:17.) "Sanctify them *through* thy truth."

(Rom. 15:16.) "That the offering—margin—sacrificing of the Gentiles might be acceptable, being sanctified *by* the Holy Ghost."

(1 Cor. 6:11). "Ye are sanctified . . . in the name of the Lord Jesus, and *by* the Spirit of our God."

(Heb. 13:20). "Now the God of peace *through* the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ."

So of preservation:

(1 Pet. 1:5). "Who are kept *by* the power of God through faith."

(Jude 1). "Sanctified *by* God the Father, and preserved in Jesus Christ." R. V., "Beloved in God the Father, and kept for Jesus Christ."

And Christ's prayer is decisive as to the time and place of this keeping. "Holy Father, keep through thine own name those whom thou hast given me." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Sanctify them through thy truth."—(John 17:11-17.)

We build no theory upon this exposition of Paul's words. Whether he intended to teach in 1 Thess. 5:23, that believers are preserved by the abiding presence of God or not, the fact is distinctly taught and constantly implied throughout the Scriptures.

Moses "endured as seeing him who is invisible"; and when he said, "If thy presence go not with me, carry us not up hence," he meant the abiding presence manifested or made known to them in modes of God's own choosing. And God's answer to this prayer shows the same: "My presence shall go with thee, and I will give thee rest."

The abiding presence, however made known to the soul, is at once the mode and measure of its rest. Doubt respecting this presence destroys true rest, and robs the heart of peace. When Christ unfolded the Divine mystery of the Father, Son, and Holy Ghost, coming and abiding with and in His disciples, He showed its blessed fruits in these words: "At that day ye shall know that I am

in my Father, and ye in me, and I in you."

With this knowledge, which was the fulness of faith, would come fulness of love, peace and joy. These are elements of preserving power, and they are strong or weak just as the abiding presence of God is clear or obscure in the manifestation to the consciousness. When we know that Christ is in us and we in Him we have rest, peace, love, joy—and these, one and all, are preserving powers.

"Sun of my soul, Thou Saviour dear,
It is not night if Thou art near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

"Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when death is nigh,
For without Thee, I dare not die."

"LORD, REMEMBER ME."

(LUKE 23:42.)

BY REV. JOHN SCARLETT.

☞ LORD, remember me, a sin-sick soul,
That needs atoning grace to make me whole;
In Thy enduring kingdom Thou wilt be,
Thou Friend of sinners, O remember me!

Whilst dying, Thou didst use Thy saving power,
Saving a sinner at his dying hour;
"To day in Paradise thy soul shalt be,
I there will be with thee, and thou with me."

Thou art, O Christ, the Fountain head above
Of all its streams of purifying love;
The value of my being is in Thee,
As Thou bad'st Peter, bid me come to Thee.

Thou Lamb of God! be this my earnest prayer,
That I Thy crucifying cross may bear;
Thy blood and merit are my only plea,
In Thy compassion, Lord, remember me!

Wealth, fame, and fashion—worldly pomp, how
vain
To soothe a guilty conscience of its pain;
From inbred sin the soul can be set free—
Then help me, Lord, by faith to come to Thee!

Thou blessed Christ, may I be wholly Thine!
May Thy meek Spirit in my spirit shine,
Till earth recedes, out on the shoreless sea,
Then—while I'm sinking—bid me come to Thee!



"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119: 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

THE ROOT-PRINCIPLES OF HOLINESS.

FROM the painful test in the wilderness, the victorious Jesus entered upon His mission. Soon He had called a few chosen men of simple faith and humble life, to whom He would commit the Gospel He came to proclaim, and sealed with His blood. At the outset they must know the basal truths He would commission them to live and preach. Hence the Sermon on the Mount. It was preached to the disciples aside from the multitudes. What a sermon! How these sentences of love tower over the little periods from human lips! These are the ethics of heaven, before which the philosophic and speculative systems of men pale as the stars fade when the sun wraps the world in light. No man, of whatever grade of morals, could slowly read these holy teachings, without closing the book a better man. Let us ascend this sacred slope with hushed and reverent spirit, and gather some fresh inspirations for saintly living.

POVERTY OF SPIRIT.

Shall we ever learn that to be poor is to be rich? Will it become a root-principle with us that the riches of Christ, the wealth of God, are open with unlimited welcome to those who humbly confess their inability to pay? This first sentence of spiritual experience, reported by the Holy Ghost, is the teaching of Jesus concerning the commercial method of God with men. Self-righteousness believes it can pay its way into the kingdom; legal morality complacently regards the kingdom as within the reach of him who does the best he can; but these enter not the barred and bolted gates which defiantly

defend the kingdom, while the pauper, whose pride is mortified, whose self-hood is abased, and whose only currency is tears, and whose only covering is humiliation, finds the twelve gates wide open, and a free pass to the inheritance of the saints.

This is one of the sweetest of all the beatitudes. It is not poverty of money, nor poverty of physical strength; neither is it the faintness of spirit that comes of neglect of prayer; it is the choicest pearl in the jewels of the soul. It is not discernible in the lukewarm life. It has no place on the brow of a formal religionist. Its outward manifestations are humility, gentleness, love to exalt others; its inward signs are frequent melttings of soul while communing with Jesus, a holy dread of trusting moods and feelings, and a keen sense of the danger of small sins. Dear reader of these lines, let us enter the kingdom through this beautiful gate. Let us sit at our Lord's feet until we hate sin as He hated it—all sin, its deeds and its stains, and are possessed with the rich poverty that exhaled as an odor through all His life.

THE MOURNERS COMFORTED.

This was a precious announcement to make at the threshold of His march of mercy among the miseries of mankind. He had entered a world rent with agonizing pains and poisoned with pestilential wrongs. It had become weary waiting for a comforter. He came. And He comforted many. But there are mourners who will not be comforted. There are flowing tears and aching hearts, and people covered with black, and desolate homes without a ray of comfort. Did He not say, "They *shall* be comforted"? Who are the mourners He will comfort? Believing mourners, obedient mourners, holy mourners. Unto such as live in Him, afflictions become opportunities for Divine consolations, compared to which the comforts of a mother are as the drop to the sea.

But this Beatitude, like all the others, must be kept in its spiritual setting. There is a mourning for sin deeper than the sorrows of bereavement. Blessed is the man who bewails his transgressions. There is a balm in Gilead. He is at hand who is mighty to heal. Thrice blessed is the man who, with sins forgiven, kneels to lament his de-

feats, his soul-stains, and his mortifying weaknesses. Only let the consecration be thorough and he shall arise with great comfort to a joyful new life, where "tribulation works patience, and patience experience"—an experience of heart-life only known and felt where God's abiding peace prevails. There are tears of bereavement that run over shining faces. There are tears of disappointment that are accompanied by doxologies. Those tears are yours after you have shed the tears of mourning for inbred sin, and been comforted with the rest of faith.

THE HUNGRY SOUL FILLED.

Is anything more blessed to the hungry than a cordial invitation to an unlimited supply, unless it be the blessedness of being filled? Hunger and thirst are common pains, the alleviation of which by the appropriate foods and beverages is the most universal of experiences. There are painful cravings for righteousness in a truly converted nature. Dr. Payson, Mrs. Edwards and others cried more agonizingly for spiritual conformity to God's will than they did for forgiveness of sins at first. The longing for holy food is only possible to forgiven natures. Hunger is a condition of health. We may sue for pardon, as a culprit pleads for mitigation of his sentence, with sorrow for the evils done and a vow of honest citizenship; but soul-hunger is suing for Him who forgives. It is more a life than a relation. Hence Christ is bread, sustenance. He assimilates with our moral nature in every part, and gives it His own life. We grow up in Him; and as we thus grow, He lives in us. We are strong in Him. We do all things through Him. We are crucified with Him.

This hunger is peculiar. There is a hunger of intellect, and books and study feed it; there is hunger for pleasure, and a thousand ways of gratifying it. Various longings of our complex nature are met by an endless variety of physical, social and devotional supplies, but the hunger after righteousness is the whole being and every part of it crying after the living God. Nothing but Himself will suffice. He has His own way of responding to the cry. "More religion," a "deeper work of grace," a conscientious discharge of duty, "nearer my God to Thee," though each meeting a response adapted to

the nature and faith in which it is voiced to God, is not the hunger stated in this Beatitude. This is hunger to be right—all right—always right with God. For this the Lord Jesus came, and in the opening of His ministry He urges His followers to this blessedness. O, do you know the ineffable experience of your soul hungering for righteousness and being "filled with all the fulness of God"?

GOD SEEN THROUGH A PURE HEART.

And now another of heaven's jewels drops from the loving Saviour's lips. He had come to reveal God. The prophets had desired to see Him, and now He stood among men. They were to look upon the vestments that He had assumed. They should hear His voice, and see His tears, and lean upon His breast. But malicious eyes would also look upon Him, and brutal hands would rudely touch His person. Would they see God? How should this plain man, without display or patronage, show the true God? Ah, it is the soul, not the sense, that sees God. And the clearer the soul of the obstructive films of sin, the clearer He is seen and known.

The old Pantheistic religion materialized God. All things were God, and no soul could see Him because of His uncouth manifestations. But God seen by the spirit, with the inward eye opened by the Spirit that searcheth the deep things of God, is the sublime Beatitude. Nature, sometimes wild and hideously destructive, and sometimes gentle and suggestive of heaven, is only His drapery—"the hiding of his power," the pure heart sees Him, O, it does! No language can describe it; no similitudes can be found to illustrate it. There are ecstasies and frenzies, and so-called revelations, but not these are meant by seeing God. A pure heart, washed from its defilements by the atoning blood is His home, and a serene peace reigns there. The brain above it may be ignorant of science, the body that encloses it may be frail; but it sees God and is satisfied. O, thou disturbed and distracted heart, plunge into the fountain of purity, and thou shalt see God here and forever! Surrender to His will, accept the Lord Jesus Christ by faith now, without an *if* or a reservation, and thou shalt see the Invisible:

"Faith lends its realizing light;
The clouds disperse, the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye."

PULPIT TOPICS FOR MARCH.

BY REV. JOHN PARKER.

MY WITNESSES.*Sabbath, March 3—Acts 1: 8.*

I. WHY need the power of the Holy Spirit as witnesses? Had they not seen and heard Him during three years? It is important the witness should know the outward letter of truth concerning Christ, but this will be powerless to save if they do not know the power of His resurrection—the Holy Spirit.

II. He alone can make a competent witness for Christ, by heart preparation, cleansing, endowment of wisdom, love, and faith. The great purpose of Pentecost was to give this fitness to become witnesses for Christ.

III. The success of the Gospel depends upon this co-operation of the Divine Spirit and human testimony. To be a successful witness therefore, you must receive the Holy Spirit—then will you know and be holy. "He shall glorify me" (John 16:14). This is pre-eminently the work of the Spirit—it will become yours, and the sphere of your testimony will be without limit (v. 8).

"FOR MY SAKE."*Sabbath, March 10—Luke 9: 24.*

I. All the best service men can give in this world is given because of this motive. The most exalted rewards of eternity will be given with reference to this. At the call of this motive, martyrdom never wanted a victim, and never will. The moral distinctions that will make necessary a judgment day, and that will save or sink men, will be finally determined in the presence of this motive.

II. Whosoever wills to lose, "for my sake," whatever his life includes, as men estimate it, shall find the advantages of all that is possible to life as God estimates it. Here and yonder.

III. Love rules the kingdom of God—on both the human and the Divine side. Love makes motive—motive conduct, service, self-denial and sacrifice.

THE MARVELOUS CONTRAST.*Sabbath, Mar. 17—1 Tim. 1: 13, 14—Gal. 2: 20.*

"I WAS" toward Christ, a blasphemer—toward His people, "a persecutor," and injurious." "I AM, crucified with Christ," yet alive by faith in Him.

This mighty change was wrought "by the grace of our Lord, which was exceeding

abundant." Assured of waiting mercy, his faith and hope reached after and obtained it. Ignorance had blinded him, although he was a Church member and Pharisee. The abundant grace of God sent the light, he welcomed it, and the truths and duties it revealed.

—He obtained forgiveness. Also the death of self, or heart-holiness, by reliance on the Atonement. So can you. This is God's religion—less is failure.

"GOD WITH US."*Sabbath, March 24—Matt. 1: 23.*

NAMES in Scripture are sometimes historic, descriptive, prophetic of nature and office, as in the text: "EMMANUEL—God with us." "Above us, beyond us," had been the belief of the ages; now, "God with us" was a new and most comforting revelation.

I. *Infinite condescension*—"God with us"—assuming our flesh. His two natures—"God manifest in the flesh." He became the living bond of fellowship between God and men—henceforth, forever (1 John 1: 3). Sin separates—He came to take away sin. Holiness restores—unites. He requires our holiness.

II. *He reveals Himself now to His faithful ones.* "I am with you." His closing words also, as if He would have our first and last thought of Him as "with us." This, with eternal separation from the condition and effects of sin, will make our bliss in heaven.

III. "*God with us*" should reveal itself in our likeness unto, and fellowship with, Him.

DOUBLE MOTIVES.*Sabbath, March 31—John 12: 9.*

TO HEAR Jesus and to see Lazarus—both these motives were good. Double motives in His service are seldom good.

I. *His motives are double* who in serving Christ, hopes thereby to promote his material interests. Jesus unmasked this double motive service (John 6: 26, 27). "Labor not," etc. Give your single interest in my service to that which ministers to everlasting life. He will not endorse, by recompense, double motive service, but if your labor be directed to everlasting life, He will give it.

II. *His motives are double* who in serving God, hopes to secure His own social exaltation or honor. In serving self you do not serve God. You promote what you intended—self. This is that double-minded man who receives nothing of the Lord. (James 1: 7, 8).

III. Spiritual emptiness is the result, and, finally tired of God's service, he leaves it.

PRAYER-MEETING HELPS for MARCH.

BY REV. JOHN PARKER.

FIRST WEEK.

DAILY TRUST. (Matt. 6 : 34.)

THAT IS, the evil of the day is enough for its day—therefore do not worry about to-morrow. Never worry over what you cannot help, and of course you will not worry over what you can help. Every day brings its own causes of anxiety, and to anticipate them is only to double them.

1. *Think and trust.* You have God's interest in, and care over you. If He clothes the shortlived grass, whose beauty fades so quickly, shall His children, whom He loves, be left naked?

2. *Think and trust.* "Your Heavenly Father knoweth that ye have need" (v. 32). He knoweth your need of food and raiment, and has promised it (Isa. 33 : 16; Exod. 23 : 25). Against all the needs and possibilities of to-morrow, God puts the resources of His Providence and grace. "My grace is sufficient for thee"—"sufficient" for delay, disappointment, disaster, duty.

3. *Think and trust.* He asks you to believe in His Fatherhood with all it implies—of infinite patience and lovingness.

SECOND WEEK.

MEETNESS FOR THE INHERITANCE. (Col. 1 : 2.)

1st. Fitting subject for ceaseless thanks to the Father. "He hath made us meet"—not *is* doing it, by progressive degrees in holiness, but once for all, He, the Father, adopted us sons and heirs (1 John 3:1, 2). This meetness is our sonship; which includes the seed of a perfected holiness. It is both a new relation and a new nature.

2d. "*Partakers*" suggests our fellowship in the inheritance with all believers (Eph. 2:19). A brotherhood of faith and holiness here—a fellowship in light yonder. God our Father hath done it for us—what can we do for each other to help in securing it?

3d. "*Our Inheritance.*" Another definition of heaven—not won, or earned, or secured by culture or sagacity, but obtained as a heritage, the gift of our Father's love—in-
corruptible, undefiled, eternal (1 Pet. 1 : 4).

He "the Father of lights" and Jesus "the true light," is the source of all light, and this light to be perfected finally in His eternal inheritance of the saints—our inheritance.

THIRD WEEK.

THE INFINITE COMPENSATION. (John 16 : 7.)

His going away seemed to His disciples the sum of all possible calamity. It was to this conviction of theirs He thus speaks: If I depart, I will more than compensate you, and the world, by the gift of "The Comforter."

—In what respects is the Holy Spirit such a compensation? Keble sings—

"My Saviour, can it ever be,
That I should gain by losing Thee?"

Jesus teaches us to say, Yes. "If I go I will send the Comforter unto you, . . . and when He is come He will," etc. Uncalendered inheritance is ours in the Holy Comforter! Never were words so weighty in wondrous wealth and consequences as these. (John 16 : 8-14; 14:16-26.) He will convict unsaved men of the unbelief which rejects Christ. He will vindicate Christ's righteous method of salvation through His atoning blood. He will comfort, guide, illuminate, sanctify believers. He will show them things to come, reveal Christ, satisfy them by His truth, quicken the understanding and rule the heart, be the witness of their adoption and the earnest of their heaven (Rom. 8 : 14-17).

FOURTH WEEK.

SUCCESS. (Joshua 1 : 8.)

God's ancient people were in front of their long-promised inheritance. Joshua their leader, the Washington of the Bible. The great Moses, now dead, had made such a leader possible. He was consecrated, courageous, unselfish, patriotic. But his success depended, as ours does, on absolute loyalty to the word of God. "It shall be in thy mouth, thy meditation, thy life,"—"all that is written" concerning the expulsion of your enemies, the overcoming of difficulties, the prompt possession of the land, then the due reverence of, and obedience to, God. His success should be—

1st. Their footprint should be the brand of ownership (3d v.). So shall yours. The land is before you—possess it.

2d. The dreaded and gigantic Hittites should flee and melt before him. But God will be with and not fail him (5th v.).

—Thus inflexibly loyal to "this book of the law," he arose at once, and aroused and fed the faith and enthusiasm of all the host by his own fidelity and faith.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6: 11.

"Unite our hearts in love to Thee,
And love to all will reign."

A GREAT TRUTH.—"Train up a child in the way he should go, and when he is old, he will not depart from it."—Prov. 22: 6.

"Be ours the bliss, in wisdom's way,
To guide untutored youth."

HOME-LIFE IN THE PSALMS.

IN THE NINETY-FIRST PSALM.—"*Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation,*

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Psa. 91: 9, 10.

THESE are very precious words—words of Divine promise. The promise is made to a peculiar character, and in order to have the promise verified, the character must be manifest and steadily maintained. The character is that of one who makes "the Lord, even the Most High, his habitation." This implies very close relations with the Lord—that the individual actually lives in God and God in him. Matthew Henry says:

"They are such as make the Most High their habitation, as are continually with God, and rest in Him, as make His name both their Temple and their strong Tower, as dwell in love and so dwell in God. It is our duty to be at home in God, to make our choice of Him, and then to live in Him as our Habitation—to converse with Him, and delight in Him, and depend upon Him, and then it shall be our privilege to be at home in God. We shall be welcome to Him as a man to his own habitation—without any let, hindrance, or molestation, from the arrests of the law, or the clamors of conscience—then too we shall be safe in Him, shall be kept in perfect peace."

Assuming, therefore, that the exalted character is maintained, the promise is sure: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." "But," says one, "we see the dwellings of the righteous are not positively exempt from the afflictive visitations which come upon the habitations of the ungodly. How are we to reconcile these statements with existing facts?"

Consider the phraseology here employed: "There shall no *evil* befall thee." "But, is not sickness, or the despoiling of goods, or bereavement, an evil?" Not to a good man. The presence of God and His imparted grace, extract every sting. "But," says another, "Does not the plague strike the house of the righteous?" Not so easily. The good habits to which godliness leads are safeguards. It is those who lead dissolute lives that are an easy prey to the destroyer. But if it should strike, the plague is robbed of its destructive energy. If it be death, it is gain to him—the entrance of the last enemy at the earthly door, is the signal for the opening of the gate of eternal life. So, in any event, it is not *evil*, but good—positive, everlasting good, and the promise stands fast forever. The law of cause and effect is as fully operative in the realm of grace as in that of nature.

Reader, head of a family, is the Lord, even the Most High, your habitation? Then may you rest secure in the promise.

LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

CROSSING THE RED SEA.

DEAR little ones: How beautiful it is to see, when reading the different histories of the Bible, that everything tells us of HIM whose name is LOVE. As we come now to this interesting portion of the Word, may the blessed Holy Spirit open our hearts to see that

"This awful God is ours,
Our Father and our Love."

The children of Israel, in their wanderings through the wilderness came to a place by the Red Sea. When Pharaoh (their former cruel ruler) knew of their whereabouts he said, "They are entangled in the land" (for they were led where the wilderness was behind them, and the sea before them), and Pharaoh felt sure he could once more regain control of those he so unwillingly let go from him. So he made every preparation to pursue and recapture them. When the Israelites saw that they were followed, they were sore afraid, and reproached Moses, their leader. But Moses said unto them, "Fear not; stand still and see the salvation of the Lord which I will show you to-day! The Lord shall fight for you, and ye shall hold your peace." Then the Lord said to Moses for the people to go forward—and further, "Lift up thy rod, and stretch out thine hand over the sea and divide it, and the

children of Israel shall go on dry ground through the midst of the sea."

Yes, God was surely caring for His chosen ones, though they knew it not. The angel of God who went *before* the camp of Israel removed and went *behind* them, and the pillar of cloud went from before their faces and stood behind them, and it came between the camp of Israel and the camp of the Egyptians. It was a cloud and darkness to one, but gave light by night to these, so that the one came not near the other all that night. Moses stretched out his rod over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, the waters were divided, and (wonderful thought) they went into the midst of the sea upon the dry ground—and the waters were unto them a wall on their right hand and on their left. The Egyptians followed them, or tried to. They were probably about half way, when the Lord *looked* on them (what power was in that look!) Their chariot wheels dragged so heavily that they said, "The Lord fighteth for them against us" (just as He said He would.) The Lord told Moses to stretch out his hand over the sea, and the sea returned to its strength, or as it was before. And the Lord overthrew the Egyptians—the waters covered them—*not one was left!*

Dear little ones, not less surely does our blessed Lord care for us who are His own; by faith in His precious blood, and although there is no need now for such marvelous displays of Divine power, yet He can deliver just as easily now as then. Is He not worthy of being trusted? worthy to have the rest of our short lives all given up to His blessed control? What a *privilege* to know one is *the Lord's!* O, let not one of the dear children hesitate longer to come to the blessed Saviour, claiming their *right* to be redeemed and sanctified wholly to Himself. Amen.

THE TRY COMPANY.

THE Spring is opening—the time of the singing of birds. All nature is glad. Is there also gladness in your hearts, members of the "Try Company"?

TEXT FOR THE MONTH.—"*My meditation of him shall be sweet: I will be glad in the Lord.*"—Psa. 104: 34.

The hymn for the month, which we desire you will commit to memory, is 571 in the Methodist Hymnal, commencing—

"Be it my only wisdom here," etc.

QUESTIONS TO ANSWER.—1. Which tribe of the Israelites owned no land?

2. What three godly men does Ezekiel mention in his book of prophecy?

3. How many of the sons of the prophets sought vainly for Elijah?

4. What was Gideon's other name, and by whom was it given him?

LOVED ONES GONE BEFORE.

SPECIAL NOTICE!—Friends of the departed must send notices within three months after their departure, or we cannot promise to insert.

MRS. ABIGAIL WARREN DEMOTTE entered her heavenly home Nov. 28, 1887, in her 76th year. She was a faithful Christian sixty-two years. She was converted at thirteen and, through the teaching of Mrs. Phoebe Palmer, in Evanston, Ill., experienced entire sanctification. Her husband and six children passed through the pearly gates before her, and five other children are on the way. Two sons are itinerant ministers. In her last illness, which was long and painful, she was patient, and her end was triumphant. She loved *The Guide*, and took pains to circulate it.

MRS. CORA E. WARSTLER was born in Stark Co., Ohio, April 9, 1867, and closed her earthly career March 25, 1888. She was converted in her seventeenth year. She was married only eight months before her departure, and they had just gone from under the parental roof to enter upon their own home-life. When her father informed her, by authority of the physician, that she could not live, she said she was ready, and sang the hymn, "*Must Jesus bear the cross alone?*" She saw the angels gathering around her couch, to bear her home, and attempted to count them. In this happy frame she passed away.

MRS. MARY M. MARCY, of Waterville, closed her earthly career March 30, 1888. She had a clear and joyous religious experience. In the walks of daily life she was discreet, a friend to the troubled, and a wise counselor. She drew many to her in lasting friendship. Many sat under her helpful influence. In all her bereavements she took on more of Christ—the gold shone brighter for the heat of the crucible. She was for some time in feeble health. The visions of the "open gate" were enrapturing, as she came to the crossing in victorious faith. She passed suddenly away to the heavenly kingdom.

MRS. ANNA PRICE, of Kilmore, Ind., closed her earthly life April 14, 1888. She was born Dec. 14, 1788, and at her departure lacked but eight months of being one hundred years old. She was married to John Price, of Ohio, June 11, 1807, and to them were given nine children, five of whom survive. She united with the Methodist Episcopal Church in 1808, and was a consistent Christian for eighty years. She passed away quite suddenly—she ate her breakfast as usual, but about noon her friends observed that she was sinking. She folded her hands across her breast, and the lamp of life which had so long been burning, went out.



"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145:7.

"Jesus, attend, Thyself reveal;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 469th hymn, commencing
"Let Him to whom we now belong,"

After which Rev. Geo. Hughes read a number of requests for prayer, sent to the meeting from various sections of the country.

Mrs. Palmer.—My heart has been going out with gratitude to the Lord to-day. Our God does not weary with our many requests, but blesses us now and ever. I have often said, and I say now, that He will answer every honest or sincere prayer for help. Now, at the opening of our meeting, I have a request to make, and that is, that every soul here adopt the language of our first hymn,

"Let Him to whom we now belong,
His sovereign right assert.

He must get us in His hands or He cannot use us. Let us get all hindrances out of the way, that we may be cleansed and filled with the Holy Ghost. I feel the need of constant refreshings. Let us this afternoon put ourselves fully into the hands of the Lord, confidently expecting refreshing from His presence. Now let all who desire this come right out and confess it. Let those who have not now a clear consciousness of full salvation ask us to pray for them. And let them earnestly pray for themselves. The Lord would have us use the means.

A number of persons arose in response to this request, after which prayer was offered for these, and for those whose requests had been made, by Rev. Geo. Hughes.

Singing, "Rock of Ages, cleft for me."

Mrs. Palmer.—Now we will hear what the Lord our God says to us. This, to me, and I believe to all, is the most important part of our meeting—to listen when God talks to us. O, what a privilege! In my childhood, when I set out to serve the Lord, I was quite puzzled to know what the Lord wanted me to do. I could not do as the

big folks did, and I was much perplexed. Then I said to myself, "How do you know what pleases father and mother? There is no trouble in that, and cannot your Heavenly Father tell you what to do?" He just wants us to please Him all the time—to be all the time good. We have the Bible, and the Bible tells us what to do. Now, let us see what the Bible would have us do. Romans 12:1—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

What is implied in these words? Are we not to give ourselves up wholly to the will of God? Do we not need the blessed Holy Ghost to give us to understand this clearly? My mind has been drawn to this subject by the reading of a most excellent sermon by Dr. Kendig on Consecration, published in the February *Guide*. Consecration is giving up ourselves completely, as if we belonged to another, and acting it out in all respects. Should it not be so with us? Do we not belong to Him?

And then: "Be not conformed to this world, but be ye transformed by the renewing of your mind." How? Transformed by the *renewing* of your *mind*, that ye may prove what is that good, and acceptable, and perfect will of God." Praise the Lord! God says, "If ye shall obey my voice,"—and we are to obey His voice indeed—not partially, or when it is convenient only. O, dear ones, let us draw near in full assurance of faith, and give our hearts wholly to the blessed Lord, which is our reasonable service. The veil is rent, and we have access to the holiest. We have the Gospel, we *know*. Now let us look for grace, more and more, and come to positive decisions. It seems to me so sad to come and go without decision. God has given us promises and pledges, and we have no excuse whatever for holding out against their acceptance. All we have to do is to yield ourselves up fully to Him, to take His promises with thanksgiving. I can hardly express the tangibility of these things to me. God does commune with His people. He does say that He will guide them with His eye, and He gives us a very sweet consciousness of it.

Rev. Geo. Hughes.—I am very glad that I am permitted to be in this meeting this afternoon, and I want to give my plain and simple testimony. The Word of the Lord which has been brought to us by the reading of Sister Palmer, has come home to my heart. It is, indeed, real and true to me—as real as if I had taken a letter from the post office—as though God were speaking to me to-day, saying, "Geo. Hughes, present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service." And,

"Geo. Hughes, be not conformed to this world, but be transformed by the renewing of your mind." Blessed Lord, my whole soul shall say "yea" to Thee!

Last Tuesday I was assisting in bearing to the grave the mortal remains of as holy a man as I ever knew on this earth (Rev. John Scarlett). I saw him two days before he went, and he said, "Brother Hughes, it is all bright beyond." He said to friends in the afternoon, before his departure, "*I am nearing the portals; I shall be there to-night!*" and by nightfall he had entered the pearly gates of heaven. I do not know what is on the other side of the heavenly portals, but we all want to get there. To-day there is an indescribable longing in my soul to go farther into Beulah Land—to see more of the crystal streams, to hear more of the sweet songs, to know more of the perennial brightness of the land. Pray for me, dear friends, that my desires may be abundantly realized.

Singing, "Lord, obediently we'll go."

A BLESSED REMEMBRANCE.

Sister Clark.—I was thinking of the time, many years ago, when the Lord called me, how the devil threatened me, and tried to make me believe that I could not hold out in the course I had determined upon. But O, how thankful I am that I gave myself to God, and I praise Him to-day that I know the power of the Holy Ghost. What a revelation of the Lord Jesus has been made to me! His own Divine life has come to dwell in every part of my being. Dear ones, let us not fear to yield every point, and let Jesus have full control.

Singing, "O, come to this valley of blessing."

RECENTLY SAVED.

A Brother.—I shall never forget the hour, so long as I live, the 15th of last February, at old Jane Street Church, when I was brought to the feet of Jesus. When asked to stand, I sat still. I could not honestly do otherwise. But this was not long, and soon I found myself at that altar-rail, with a contrite heart and leaving all to God, as I have been happy in doing ever since. And by His grace I am determined to shine for Jesus as long as I live.

A Sister.—I am only four weeks old to-day as a Christian; but O, I have more to praise God for than I am able to express. I must acknowledge my Saviour who has done so much for me.

WE BELONG TO CHRIST.

Bro. J. N. See.—I was glad to see Bro. Updegraff come in, because I love him. I love his work, I love the King that he loves. While he is a Quaker, I do not suppose that I disagree with

him at all. We are Christian men; but it seems to me that while we are men we are something more. We belong to our blessed Lord, and the only way to find Him is to seek Him as babes. To eternity we belong to the babehood that lives only in Him. Let us come into the secret of the Lord and understand His covenant, which is simply letting Him do all for us. The one practical result we aim at here, beloved, is your salvation. I come here simply to tell what God has done for me. He has blessed me unspeakably. O, how I love the Lord Jesus! I have come to see Him as one who loves the sinner as well as the saint. Read Hosea 2d chap. Those whom God wants joined to Himself are those who are forever trying to get away from Him. They are conquerors who receive the Lord.

REJOICING IN THE LORD.

Rev. Bro. Hammell (an aged minister).—This is the first time I have been in this meeting. For fifty years I have walked with God. I rejoice that Christ died for me. When I was converted, at Columbus, Ga., they said to me, "Have you counted the cost?" I said, "No matter what the cost is, I will pay it." O, I am very happy here, and I am asking how much of heaven can I get in this sweet place? Glory to God! it is indeed a taste of heaven to be here.

Singing, "Blessed assurance."

A FRIEND'S TESTIMONY.

Bro. D. B. Updegraff (of the Society of Friends).—For the first time in many years it is my privilege to be in this meeting. To-day the Lord blesses me with this glad surprise. I am so thankful that I understand what my dear friend has been saying. The Christian life is full of paradoxes. He is most a man who is most a child. He who is weakest is oftentimes the strongest. He who is meekest shall at last be most exalted. When we have Jesus we have all. God has a wonderful way of bringing us together in this mystical Church. I am a sort of Methodist-Baptist-Presbyterian-Quaker. And I am not ashamed of being a Quaker, either. But I have had all sectarianism taken out of me. The love of Jesus makes us one. The Lord starts us out to-day on the line of consecration. There are those who refuse to present themselves for entire consecration, because they say they did that when they were converted. This is a mistake. Nobody ever made a consecration when he first came to God for the pardon of sin. A sinner is not asked to consecrate anything, but to submit, surrender, to be reconciled to God. He has nothing under the sun to consecrate. He is a dead man, a condemned man. He has no rights under the law. All he can expect is pardon. Again, every dead

man must first be a receiver. He must receive life from the dead. If anything was to be done for Lazarus, he must first be given life. We are told in the lesson to present our bodies a living sacrifice. The offering of a sinner would be a dead offering. Give up that thought and obey God. He asks this sacrifice as our reasonable service. There is another class of persons who see it all straight and clear, and want to consecrate themselves to God, and they do it, and keep on doing it. Dear sister Phoebe Palmer taught this doctrine with great force and faithfulness. You are to present both body and spirit. And you must pray earnestly for the blessing of the Holy Spirit.

I once approached a man seemingly engaged in prayer. I asked, "Are you praying?" "Yes." "But I do not hear you." "I am praying to myself." "I thought so! Dear brother, pray to God, and let your prayer be heard. God is indeed hard of hearing to such prayer as you are making." When you go to the post-office you unhesitatingly ask for what you want. You can as easily open your mouth in prayer to God if you will. Do you know how it is all done? I will tell you. *Go to nothing.* Put away worldly thoughts. Burn up all the chaff. O yes, you can sanctify yourself, but the sequence is not there. *God must sanctify you.* "Ye shall be sanctified through the truth." The truth is a conveyor of the virtue of God. I know experimentally just how and what it is, and you who know, know that I know. Obey God. Believe in Him. Follow the Lord, clasp hands, and never let Heaven hear the last of it.

Sister Selchow.—I know that the Lord can rebuke dumb spirits. I was once a dumb spirit, but the Lord loosed my tongue. I trust Him to-day for my body and my soul.

Singing, "O, sing of His mighty love."

THE CENTRAL THOUGHT.

Rev. John Parker.—I want to call attention to the central thought of Mrs. Palmer's lesson, that our God is supreme—that *in Him, to Him, and through Him* are all things. He is the central Person of the universe—our Christ. All other things revolve around Him, like the stars in the firmament, to reveal and express the light of the sun. So should we suggest and express Him wherever we go. When Mrs. Knapp was singing that beautiful hymn of Toplady, I thought of him—how erratic he was in his course, and yet he saw the truth, was sanctified, and at the early age of thirty-five he swept through the gates and went home. Brethren, I am revolving around the Infinite Sun, and O, what eternal joy I live in, and shall know evermore!

Singing, "Glory to His name."

TRUE CONSECRATION.

Dr. Ball.—Personal consecration is the topic to-day. I want to say that you have had the simple truth told you here in reference to consecration. It is clear that the sinner does not consecrate himself to God. I lived a Christian for years without consecration. Prof. Upham, when he came to this city told Mrs. Palmer that he had consecrated himself to God one hundred times, but it amounted to nothing, because it was not a consecration begotten of God. It was a *duty* consecration, without God in it. It impressed him when Mrs. Palmer said, "I think I see the difficulty—you do not believe, when you give yourself to Christ, that He gives Himself to you." And this was the true explanation. I was an honest Christian, and consecrated myself to God, but it amounted to little because there was no God in it. The only consecration is God's consecration. Christ must come in and take possession. God saved me by simple trust.

Brother Hancock.—Eight years ago God in His goodness anointed me with the Holy Ghost and with power, and from that time the Lord has made me useful to His cause. God can fill every avenue of our being with Himself. He is keeping me every moment, and I am living on the promises.

[Twenty-one persons arose asking prayer that they might have a clean heart, in response to a call made by Bro. Updegraff. A fervent prayer was offered by Bro. John Parker.]

Singing, "My body, soul, and spirit."

Mrs. Palmer.—I was thinking whether we might believe that our offering is accepted. Was it not so with Abraham, and had he not the assurance of this even before the fire came down? In the earlier years of my life, when I found myself questioning, I told the Lord I would obey Him if I had not a joyous emotion in forty years. Say not it is presumption. Presumption is not in daring to believe God, but in daring to doubt Him. There is no danger of presumption in believing. "I will believe and not be afraid." As I said that, O, such a baptism as came over me there and then! And it was a full week before I came back to earth again. I say this now, hoping that some soul here will see that there is something for it to do. In believing, we must use the will until the heart comes into it, and then believe with all our hearts. Let us all sing,

"I rise to walk in heaven's own light."

The meeting closed with prayer by Mrs. Palmer, the singing of the Doxology, and the Benediction pronounced by Rev. Geo. Hughes.

OUR SOCIAL MEETING.

THE WORD.—“Behold, God is my salvation; I will trust and not be afraid.”—Isa 12:2.

“Speak to my inmost soul, and say.

‘I am thy Love, thy God, thy All!’

To feel Thy power, to hear Thy voice,

To taste Thy love, be all my choice.”

A Prisoner Rejoices.—Mrs. A. Hollingshead, New Market, Can.: The Guide is always welcome, and just as precious as ever. It ministers so much to me in my affliction, for I am still a prisoner, shut in but (bless the Lord) not on poor fare! O, no; Jesus comes in and spreads the table, laden with exceeding great and precious promises and, no matter how bounteous the repast, there is always more to follow. Praise the Lord! Pray for me.

Taking Account of Stock.—J. E. Ayars, Philadelphia, Pa.: “Taking account of stock” at the close of the year, and “counting my mercies,” I feel, for the honor of our common Lord, and to help some one, like telling to the world that the “Profit and Loss” account has shown a gain over every previous year, I think. My God and Master has rewarded for his servant’s faith, and weak, imperfect service, with a better, happier life, and home. The fruits of the Spirit, with greater sense of the Heavenly Father’s care, and my dependence for every good, for soul and body, abound more. I feel my blessings to be all “higher-life blessings.” I am sanctified, soul and body, to God, and the Spirit bears witness to my spirit, that all is the Lord’s. I serve the Lord with fear, and rejoice with trembling. I am trusting Jesus as the Saviour of the *body*, as well as the soul. God has been good, in visiting and saving a soul (the last sinner in our home) from death,—causing *great joy* to us. To God be all the glory! “My soul maketh her boast in the Lord—the humble ones shall hear thereof, and be glad.”

Wonderful Saving and Keeping Power.—Mrs. Dr. Houtz, Cleveland, Ohio: I bless God for His wonderful saving and keeping power. I was converted forty-seven years ago, and sanctified wholly twenty three years ago to-day, the last day of the year. Fifteen years ago I was called, as I believe of the Lord, to open a meeting for the promotion of holiness. It is now held every Tuesday in the First M. E. Church in Cleveland, Ohio. The good Lord blesses me in the work, all praise to Him! His blood cleanseth me. The Guide has been a blessing and help to me. For twenty-three years I have been reading its pages and expect to continue to do so. May the Lord bless it to very many readers this year.

It Brings Sunshine.—Mrs. M. A. Gordon, Port

Jefferson, L. I., N. Y.: It has been storming all day without, but The Guide has brought sunshine into my heart. That one subject, “*The Holy Spirit testifying of Jesus as the Enthroned Mediator*,” by Rev. Chas. L. Christien, is inspiring, and it brings to mind the sermon you gave us on “*The Holy Comforter*.” I can pray to the Father, Son, and Holy Ghost, with a better understanding than I ever did before. Praise the Lord, O my soul! The blessed Holy Spirit is not only with me by day, but in the night season. It seems as though He wakes me the latter part of the night that I may hold sweet communion with Him.

Out on the Promise.—Mrs. L. G. Curts, Alexandria, Md.: This morning finds me out on the promise, and under the blood that cleanseth me thoroughly. I am having a good time serving the Lord, with real victory in my soul. Hallelujah!

Jesus Sweetly Abides.—Mrs. Mattie A. Brewer, St. Mary’s, Ohio: To-day I can say that Jesus sweetly abides in my heart. I love the name of Jesus above all others, and I can trust Him now. He saves me to the uttermost—glory be to His name!

The Way of Holiness Delightful.—Mrs. Amanda C. Hendrickson, Jamaica, N. Y.: As a dear friend was reading The Guide aloud to me to-day, I thought, how many years I had been comforted and blessed in reading its pages! And it was never more interesting than now. The testimonies from the Tuesday Meeting are exceedingly precious. As I read I seem to be present with you, and the “amen” and the “glory to God” comes from my full heart. I am still shut in from all Church privileges, but the loving Father deals graciously with me. The way of holiness was never more precious. A narrow way, but how delightful! such blessed company! such sweet fellowship and communion with the Father, Son, and Holy Spirit! Thirty-six years ago this month I entered this glorious “highway.” There have been some severe testings, some fierce conflicts, and sore bereavements, and yet how secure I have felt amid them all, while leaning upon His loving breast, and now

“I know His sheltering wings of love
Are always o’er me spread;
And though the storms may fiercely rage,
All calm and free from dread
My prayerful spirit ever sings,
I’ll trust the covert of Thy wings.”

Laying fast hold upon the Promises.—Mrs. C. A. Caton, Detroit, Mich.: In all the dark surroundings and mysterious events of the past months, I have been enabled, by Divine help, to lay fast hold upon the unfailing promises, and have realized, from day to day, that “As thy days, so shall thy strength be.”

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

THE COMFORTER.

"O HOLY Comforter,
Thy light
Is light eternal and serene;
Shine Thou, and on my ravished sight
Visions shall break of things unseen;
Come, Messenger Divine,
Make these bright glimpses mine!"

THE SUPREME MOMENT.

THERE is a supreme moment in every human life. Tremendous issues depend upon it. Promptness of decision and determined action are then demanded. Thought and will and effort must move vigorously, seizing with avidity and becoming energy the opportunity afforded, if a grand consummation be attained. Happy those who distinctly apprehend and make the required drafts upon their resources to meet the occasion. This supreme moment is like a *narrow* passage in the Arctic Seas. Sometimes, in those northern regions, it is said, "ships get enclosed in a narrow space between ice-islands. The floating rocks glide nearer and nearer the ship on every side, and the dismayed seamen behold their only chance of escape from the fatal crash lies in a narrow channel, that every moment grows narrower. How hurriedly they press their vessel through that narrow passage to reach the safety of the open sea!"

Such a scene as that presented to the practised eye of the captain of the Arctic ship, is to him a supreme moment. Hesitancy is destruction. He must call every man on deck, crowd on every stitch of canvas, if peradventure they may make the perilous passage and come out into the wide expanse.

This well illustrates the supreme moment which presses upon men in the moral world. It

is not the destination of a ship in the Arctic seas, but the destination of a soul or a multitude of souls hanging upon that point of time. The passage is narrow—"Strait is the gate that leadeth unto life"—and all the energies of the immortal being must be pressed into the occasion.

There is a supreme moment respecting full salvation. Christian life in its varied aspects furnishes numerous illustrations, but we desire just now to give the thought of this article a specific application to the question of perfect holiness. To be holy is an imperative command, laid upon every Christian, accompanied by eternal sanctions. To be or not to be holy is not optional with us. We must be holy, and holy *now*, or assume the fearful responsibility of ignoring Jehovah's command. Duty is made plain. Ministers and people come under the pressure of law—the New Testament law. How awful the pressure upon ministerial conscience! Many a pulpit, and many a study, might make startling revelations if they were to speak. The struggles of ministerial souls in sight of this narrow passage eternity alone will reveal. Some, like the wise and resolute Arctic captain, press their way through and come into a large place, where the good ship may swing grandly in deep water, and with her colors flying at the masthead make a "*bon voyage*" toward the desired haven. But, alas, others fail to see the supreme moment; or, seeing it, fail to respond to the summons! The huge rocks crowd more and more upon their frail vessel. The passage becomes narrower and narrower, and the gateway of life is shut. Shut! ay, shut; and with that shutting, what disastrous consequences! A blighted ministerial experience and life the appalling result.

And what is true of the ministry is also true of thousands of the Christian laity. We might take up the mournful cry, *O man of God, there is death in the pew!* To the truly justified the blessed Spirit soon unfolds the higher walks of Christian life. True, the passage is narrow—there is a "strait gate" of entrance into the inner kingdom, but potential voices call for immediate action. There are those who make a fitting response and come out with exceeding triumph into the joy of full salvation. But, how many fail to

they sink into formality, and have "a name to live while they are dead." They occupy a pew in the sanctuary without consciousness of the establishment of the life-connections. They leave no saving impress upon their generation—they die, and are saved, possibly—but it is "*as by fire*."

Be wise, beloved, to know the *supreme moment*.

THE STANDFASTS.

THIS is a noble tribe in our Israel—THE STANDFASTS. The Bible is full of the Stand-fast idea. This is the broad, deep, luminous impress which it would have affixed to saintly life everywhere. Paul to the Corinthians says, "Watch ye, stand fast in the faith, quit you like men, be strong." To the Galatians: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." To the Philippians: "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries."

"*In the Lord*"—that is the ground upon which the *Stand-Fasts* make proof of their fidelity. Standing there they may present a bold front to the enemy, "in nothing terrified by their adversaries." They may show the impenetrability of Christian manhood—strong in the Lord.

THE DEVIL'S ARROWS.

MARTIN LUTHER says, "You cannot prevent the devil from shooting arrows of evil thoughts into your heart; but take care that you do not let such arrows stick fast or grow there. Do as an old man of past times has said: I cannot prevent a bird from flying over my head, but I can prevent him from making a nest in my hair."

Holiness does not exempt from temptation. At those who live nearest to Christ, Satan shoots his deadliest arrows. His aim is to enter the *thought-realm*. If he can lodge an evil thought in the mind he has gained a mighty advantage. Luther says, "we cannot prevent the devil from shooting evil thoughts into our hearts." No, we cannot—but there is One who *can*—the mighty Indwelling Christ, who possesses all *holy* hearts by the power of the Holy Ghost,—He can ward off every attack of the enemy.

DYING, OR DEAD?

MR. WESLEY says: "We may be some time dying to sin, but there is a moment when we die." The death-process may be somewhat protracted, and painful too. It is in the nature of crucifixion—the spike, the nail, the spear are called into requisition. OLD CARNALITY makes stern opposition to such sharp instruments. The flesh cries, "*It cannot, must not be!*" But the soul, fully resolved to enter into life, resolutely cries, "*It must, it shall be done!*" Hold the foul, putrefying, deadly body of corruption to the cross! Let the dart of death strike the center.

"There is a moment when we die," says Mr. Wesley. There was a moment when Christ, the sacrifice for sin, "cried with a loud voice and gave up the ghost"—*He was dead!* So, if we be crucified with Him, there is a moment when our carnal nature gives up the ghost—*it is dead*. The last pulsation of the carnal heart is felt—a sepulchral stillness reigns. Beloved, do not merely dream of being dead—or talk of being dead—or sing of being dead—but BE DEAD.

THE DESERTERS.

THE Church has within it many deserters—*Holiness Deserters*, we mean. There are those, both in the ministry and in the laity, who once had a bright, joyous experience of perfect love, but they have lost it. Now, they cannot bear to hear the word holiness mentioned—it arouses all the antagonism of their nature. The reason is, it awakens within them the most painful remembrances. The exposure to their own view of inward carnality—the deep sorrow on account of its existence within them—the cry for deliverance—the saving plunge into the fountain of cleansing—the rising renewed in all the life of God—the blissful sense of inward purity once realized—these remembrances are painfully revived.

From what a height have they fallen—the air so pure, the fellowship so exalted, the daily fare so sweet and nutritious—the hopes so enrapturing! But now they have sunk into the hollowness and lifelessness of mere profession—this is the only token of Christian life. O, my soul, come not into the secret of the HOLINESS DESERTER!

—"WHAT, think ye, must it be to be there?"

SAINTS NEWLY CROWNED !

REV. JOHN SCARLETT, known to many of our readers, closed his earthly pilgrimage at Orange, N. J., Jan. 18, and his beloved wife, Mrs. Mary Scarlett, two weeks later, on the same day of the week, Friday, Feb. 1st. The husband took his flight at eventide—his wife made her exit amid the freshness of the morning. Swifter than lightning they ascended to the palace of angels and God. No time was allowed them to look for "a river to cross," or for a boatman to convey them to "*the golden landing!*" They each fell asleep in Jesus, as gently as an infant on its mother's bosom—no struggle, or groan, or fierce grapple with the "last enemy,"—but a quiet and yet triumphant departure from earth to heaven.

These two honored veterans in the service of Jesus were each born in 1803—Bro. Scarlett in Morris Co., N. J., April 30th; Mrs. Scarlett, at Lyons' Farms, N. J., December 26th, 1803—so that their birthdays were only about nine months apart, and at their departure they had rounded up *nearly eighty-six years* of pilgrim-life. They were married February 24th, 1825, and continued in these holy bonds *sixty-three years*. They entered upon their itinerant life in 1841, Bro. Scarlett being admitted into the New Jersey Conference, on trial, that year. Thus for *forty-seven years* they shared mutually the joys and sorrows of the Methodist preacher's vocation.

Rev. John Scarlett was an *extraordinary man*, in physical, intellectual and spiritual constitution. He was an *extraordinary Christian*. His conversion, which occurred at a Camp-meeting in 1833, was clear and joyous, and he made the encampment ring with his shouts. He had been a Deist for some years, and his translation from the dark realm of skepticism into the marvelous light of God's dear Son was so palpable and grand as to fill him with rapture. He has been known throughout his life as "*The Converted Infidel*," and wrote a book with that title. Very soon after his conversion, through a careful study of the Scriptures, and the enlightenment of the Holy Spirit, he was entirely sanctified. Ever after he insisted that each work was distinct, and that the

testimony of the Holy Spirit was as clear in one case as in the other. From that auspicious moment he entered upon the growth-period of his Christian experience. His growth was rapid, well-defined, glorious—unobstructed by the noxious weeds of inward carnality. At length he reached a point where it was manifest to all that his life was "*hid with Christ in God.*" His face was bright as the light, the graces of the Spirit shone in his character lustrously, love being pre-eminent, and all the other graces, like a brilliant constellation clustering around it. His testimonies at times were marvelous and overwhelming. Skepticism concerning *entire purity* dared not even whisper in his presence. We have heard words from his lips such as we never heard from mortal. We have never known a man, in any position, whom we thought had been more thoroughly taught of God than John Scarlett.

Bro. S. was an *extraordinary minister*. He was careful in pulpit preparation, and his sermons were systematic, practical, and unctuous. He was a faithful pastor, and in all the departments of ministerial life showed due fidelity. He was blessed with revivals in many places. Withal, during his life he wielded a vigorous pen, and has left behind him three works, which should be circulated: "*The Converted Infidel*"; "*Almond*," (his life in verse), and "*The Itinerant on Foot*."

Just before he passed away, he said, "*I am nearing the portals—I shall be there to-night!*" and soon after nightfall he passed the crystal portals of light—was crowned, and launched upon the boundlessness of immortality!

Mrs. Scarlett was converted in the same year as her husband—he, amid summer brightness—she, in the autumn, and afterward, we believe, wholly sanctified. She was gentle, loving, kind, humble and meek, a pattern of true piety. They were two as holy people as ever lived. Like Zacharias and Elizabeth, "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Just before Mrs. Scarlett took her flight, she said, "*O, what a blessed thought, to be with God and the holy angels!*" repeating it again and again.

Well, they are with their Lord, THE KING—crowned—brightly crowned—*eternally crowned!*

"TELL me of Jesus," is the cry of the world.

—SOULS are not to be saved by good wishes.

WOMEN'S MISSIONARY WORK.

WOMEN'S Missionary Societies are among the grandest evangelizing agencies of the age. It was a bright day in the history of the Church when they were organized. They had their origin in Bible Holiness. The founders and the workers are really Christians of pre-eminent devotion. Our own Women's Foreign Missionary Society is doing a grand work—it is laying a mighty hand upon the most prominent fields of the globe. India, China, and Japan are already bearing fruit that by and by shall "shake like Lebanon." *One Million Dollars* should speedily be the income of this Society. A woman in heathenism—blighted, ground to the earth, held in the blackness of night and the shadow of death, is an appalling spectacle! To rescue such—to clothe them, to emancipate them from a thralldom worse than death, is the work of the period.

A great triumph has recently been won in India. The particulars are furnished by our daughter, who is in charge of the work at Madras, under the auspices of the Women's Missionary Society. *Raiju Naidu*, a Hindu of high caste, was converted lately. He has a good English education, and had a literary position of considerable responsibility, with flattering prospects of advancement. His family connections are of the highest character. Miss Stephens, who is one of the assistants at Madras, has been working with him for two years. Gradually the light of Christianity has dawned upon him, until at length he was converted. Dr. Rudisill, the presiding elder of the District, put him through a course of doctrinal study and examination to ascertain the genuineness of his conversion, which was entirely satisfactory, and at his desire baptized him in the English speaking Church. This being known a great storm was raised among his friends. But he braved the storm, and addressed the people in the Church despite the fiercest opposition.

His face appears to be set like a flint. The entreaties of mother, and wife (of whom he is very fond), were powerless to swerve him from his purpose. It is hoped he will make a valiant soldier for Jesus. Young men have already been going to the mission to converse with our daughter, inquiring after the truth, saying "they believed as *Raiju* did, but had not the courage to come out." It is to be hoped they will get the courage. The Zenana work among the women is very encouraging. Our daughter has a dozen orphans in charge, two day-schools (one high caste) and a Sabbath school. Two more friends have recently promised to pay \$25 a year each to educate an orphan.

CHURCH KITCHEN FOR SALE!

REV. DR. CHADBOURNE, a presiding elder in the New England Conference, in an able article in *The Witness* on the subject, says:

"At a quarterly conference held by the writer not long since, a brother arose and said that the ladies of the Social Circle had decided to sell the crockery, cutlery, and other furniture which was in their possession, and which had been used at the church suppers which they had provided. For two years they had had no use for these articles, and thought they had better be sold and the proceeds applied to some other purpose. The ladies asked the endorsement of the proposed sale by the quarterly conference, and he moved that the request be granted. Another member moved the amendment that "we not only approve the sale, but that we will also help the ladies in any way they may request." The motion thus amended was passed by a unanimous and hearty vote.

Blessed day in the history of that Church! The ladies of the "*Social Circle*," and the brethren of the Quarterly Conference, who so heartily and unanimously concurred in their action, are to be congratulated. Let the children of Zion everywhere sing the doxology.

But, who will buy those kitchen utensils? It is to be hoped the good New England Society will not be overwhelmed with applications for the unholy implements. There are plenty of dead Churches ready to go into the business, and it is possible the bids may be numerous and tempting, unless conscience interposes impassable barriers.

We trust the ladies and the officary will make quick work of it. Sisters and brethren, call the first auctioneer you can get hold of, and sell the things to the highest bidder. Or, if no auctioneer be at hand, distribute the pots and kettles, the plates and cups and saucers among the poor, the widows, or whoever needs them.

New England has taught us many good lessons—may this one be learned everywhere. Make not the Church of God a place for eating and drinking. In so doing, Christ is dishonored in the house of His friends. May the Lord help the people to multiply the sales of CHURCH KITCHENS! The radical remedy for this evil is holiness. No Church full of holiness wants a kitchen. Then fill the Churches with holiness.

"YOUNG PEOPLE'S METHODIST ALLIANCE."—This beautiful organization is advancing. Local alliances are being multiplied. Its Holiness basis makes it the very thing for the times. Get them in operation. Patronize their excellent paper, 50 cents per year. Subscribers to *The Guide* can have it by adding 25 cents to their subscription.

—"WHERE Christ brings His cross He brings His presence."

OUR INQUIRY ROOM.

CHRISTIAN FREEDOM.—"For sin shall not have dominion over you : for ye are not under the law, but under grace."—Rom. 6 : 14.

"Speak the second time, "Be clean!"
Take away my inbred sin ;
Every stumbling block remove ;
Cast it out by perfect love."

Half-Hours in the Gospels.

HALF-HOUR WITH ST. LUKE.—"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat."—Luke 7 : 36-50. (Read to the end of the chapter.)

THIS is a beautiful Gospel narrative. Jesus knew when to be solitary and when to be sociable. He gave His sanction on various occasions to the social feature of our nature. Here he accepted the invitation of a Pharisee to "eat with him." He knew that this would furnish an occasion to utter Divine truth, and to do a saving work.

While sharing the hospitality thus tendered, a woman in the city, which was a sinner, came in and, modestly taking a position behind Him, weeping, "began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment." The Pharisee was displeased at this intrusion, and questioned His prophetic character, since He allowed her to approach him unrebuked.

Jesus, however, knew her character, and that she was a real penitent, and He made her the recipient of His saving grace, saying, "Thy faith hath saved thee ; go in peace." Then turning to Simon, whose guest He was, by the use of the parable of "*The Creditor and Debtors*," he led the Pharisee to see the unreasonableness of his prejudices, and the propriety of the treatment which he had given the woman.

Let us learn from this New Testament story that, as disciples of Jesus, we are to recognize courtesies shown to us, even by those who are unfriendly to the cause of Christ. And, when sharing hospitalities proffered, not to allow the occasion to pass without imparting some truth, or performing some work that will have a salutary influence, and redound to the glory of The Master.

INQUIRIES OF CORRESPONDENTS.

1. A sister asks : (a) Is there not sometimes as much opposition in a Christian heart to the doctrine of entire sanctification as in the natural heart to conversion? (b) In such a case is there any stronger argument in defense of its truth than a quiet living of it?

Ans.—(a) There is often strong opposition manifested to entire sanctification by Christian hearts. This arises from various causes. 1st, From wrong education, in those branches of the Church which do not recognize it as a present Christian privilege. 2d, In our own and other Churches where sound doctrine has been taught, the remaining carnality of the individual Christian heart protests against entire purity, and Satan is ready to help and intensify such opposition. 3d, From those who have had great light on this subject and have quenched the Holy Spirit.

(b) Yes ; the word of testimony joined to "the quiet living of it." The two conjoined constitute an irresistible argument. Unless the mouth-testimony be given, it is doubtful if there can be a quiet living of it. (See Rom. 10 : 10 ; Matt. 10 : 32. Philemon 1 : 6.)

2. A sister in Michigan : Do you under any circumstances approve a choir (to sing at regular service) composed of gamblers, card-players, dancers, and persons that attend skating-rinks?

Ans.—No ; it is shocking—a horrid profanation of God's house ! It is enough to freeze the life out of a minister to have such helpers in Church service. How can they lead in worship? (See John 4 : 23 ; and 1 Cor. 14 : 15 ; Eph. 5 : 19). The minister who will tolerate such a choir in his Church must be, himself, nearing the *death-point*, spiritually.

"THE AFRICAN NEWS."

Bishop Taylor has commenced the publication of a monthly magazine, called "*The African News*." It is under his own editorial supervision, with Dr. T. B. Welch, of Vineland, N. J. as his assistant. The January number is before us—it came too late for notice in our last issue. It has a portrait of the Bishop, and an able sermon. Its matter is varied and excellent. It will be a worthy representative of the cause. Price, \$1 00 per year. We will receive subscriptions. The profits for the Mission work in Africa. Let it be supported, as it well deserves.

HELPS TO CHRISTIAN DEVOTION.

Our Saviour's Injunction.—"But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking."—*Matt 5:7*

TRIAL brings man face to face with God. God and he touch, and the flimsy veil of bright cloud that hung between him and the sky is blown away; he feels that he is standing outside the earth, with nothing between him and the Eternal Infinite. O, there is something.....which is felt when God strikes home in earnest that forces a man to feel what is real and what is not.—*Sel.*

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR---MARCH.

1. 1 Thess. 5: 18. Prov. 3: 6. Psa. 103: 22.
2. Matt. 22: 21. Matt. 7: 21. Psa. 119: 32.
3. Matt. 5: 16. Isa. 58: 8. Psa. 43: 3.
4. 1 Cor. 6: 20. Gal. 6: 8. Psa. 138: 8.
5. Heb. 4: 14. Matt. 10: 32. Psa. 27: 1.
6. Matt. 11: 15. John 5: 25. Psa. 51: 8.
7. Matt. 25: 13. Psa. 48: 14. Psa. 130: 5.
8. Psa. 97: 1. Isa. 52: 10. Psa. 110: 2.
9. Matt. 3: 8. Hosea 14: 5. Psa. 65: 2, 3.
10. Isa. 50: 10. Psa. 9: 12. Psa. 9: 13.
11. 1 Pet. 2: 2. Psa. 132: 15. Psa. 119: 169.
12. 1 Pet. 1: 17. Psa. 33: 18. Psa. 39: 4.
13. Psa. 100: 2. Heb. 13: 5. Isa. 61: 10.
14. 1 Thess. 5: 21. Psa. 25: 12. Psa. 35: 20.
15. Matt. 5: 48. Ezek. 36: 27, 29. Psa. 25: 18.
16. Zech. 10: 1. Zech. 10: 1. Isa. 64: 1.
17. Eph. 5: 1. Isa. 45: 13. Psa. 61: 2.
18. Job 35: 14. Isa. 26: 3. Psa. 138: 7.
19. Rev. 2: 5. Luke 15: 10. Psa. 142: 5.
20. Eph. 6: 10. Isa. 41: 10. Psa. 59: 9.
21. Jas. 1: 4. Rom. 2: 6, 7. Matt. 6: 10.
22. 1 Thess. 5: 13. Matt. 5: 9. Psa. 68: 30.
23. Isa. 55: 2. Rev. 3: 20. Psa. 119: 27.
24. Mark 1: 15. John 3: 14, 15. Mark 9: 24.
25. 1 Pet. 5: 5. Psa. 25: 14. Psa. 119: 10.
26. Ezek. 14: 6. Isa. 43: 24, 25. Job 40: 4.
27. 1 Thess. 5: 16. Isa. 35: 10. Psa. 4: 6, 7.
28. Matt. 6: 33. Heb. 11: 16. Psa. 63: 1.
29. Psa. 107: 8. Isa. 60: 6. Psa. 51: 15.
30. Rom. 12: 9. Isa. 66: 2. Psa. 119: 37.
31. Jas. 4: 9. Isa. 61: 2, 3. Isa. 64: 9.

IN THE DIVINE TREASURY.—Let us continue this month the study of the Divine character as given in the Scriptures:

Immutable—Psa. 102: 26, 27; James 1: 17.

Only Wise—Rom. 16: 27; 1 Tim. 1: 17.

Glorious—Exod. 15: 11; Psa. 145: 5.

Incomprehensible—Job 36: 26; Psa. 40: 5; Isa. 40: 18; Micah 4: 12.

Holy—Psa. 99: 9; Isa. 5: 16.

Just—Deut. 32: 4; Isa. 45: 21.

True—Jer. 10: 10; John 17: 3.

Upright—Psa. 25: 8; 92: 15.

Righteous—Ezra 9: 15; Psa. 145: 17.

Good—Psa. 25: 8; 119: 68.

Great—2 Chron. 2: 5; Psa. 86: 10.

Gracious—Exod. 34: 6; Psa. 116: 5.

Faithful—1 Cor. 10: 13; 1 Pet. 4: 19.

Merciful—Exod. 34: 6, 7; Psa. 86: 5.

Long-Suffering—Numb. 14: 18; Micah 7: 18.

Jealous—Joshua 24: 19; Nahum 1: 2.

II.—CLOSET PRAYER.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

—1 Tim. 2: 8.

CHRIST'S INTERCESSION.—"As through His mediation you are brought into a state of grace, by the same must you be *kept* and perfected in it to the end. Look to Him for all needful supplies, till out of His fulness you receive grace for grace, and meekness for glory. Look at Him till you are saved to the uttermost, and till he has consummated this uttermost salvation on earth by bringing you where He now is—the true Holy of Holies—to behold His glory, and unite with every creature which is in heaven and earth, and under the earth, and such as are in the sea, saying, 'Blessing, and honour, and glory, and power be unto him that sitteth on the throne, and unto the Lamb, forever and ever.'"—*Summerfield.*

HYMN for the month, No. 759 in the Methodist Hymnal, commencing—

"O, Thou in whose presence my soul takes delight,
On whom in affliction I call."

1. *GENERAL SUBJECT FOR PRAYER.*—*That Holiness may be the watchword of all our foreign missionaries, male and female.*

2. REQUESTS BY LETTER—

Canada, I—, for a family to be saved. A—, for a sister to be sanctified, and brother to be converted. M—, for a son and daughter to be sanctified. G—, for a revival. California, S— C—, for a backslidden husband to be reclaimed. Dakota, for a husband and wife to be filled with the Spirit. Illinois, H—, for conversion of children. M—, for revival; for husband and four children of deceased sister to be saved. B—, for three unsaved children. Iowa, for a Tuesday Meeting held there, and for a revival. M—, for a brother to be sanctified. O—, for a brother to be sanctified. Kansas, A—, for a brother to be sanctified, and for a revival. Maryland, P— F—, for a great sinner, rich and influential. Michigan, G— H—, for a sister to be healed. Minnesota, M—, for a husband and wife to be re-united. Nebraska, U—, for one who has lost holiness; for a teacher to be fully baptized; for revival. New Jersey, S— S—, for salvation of husband, in consumption. New York, P—, for a brother in the West to be saved. M— G—, for conversion of two sons, minister sanctified, class-leader's hearing restored. G— G—, for a band of holiness workers. G—, for revival of holiness. Ohio, N— M— H—, for a brother to be sanctified and children converted. Pennsylvania, P—, for a mission: for a sinner's conversion, indifferent. Tennessee, N—, for a brother to be healed. Vermont, P—, for a sister to be filled with the Spirit and to have bodily healing. B—, for a sister to be sanctified. Virginia, M—, for a daughter to be sanctified, and healed in body.

III.—IN THE OPEN FIELD.

"Through God we shall do valiantly: for he it is that shall tread down our enemies."—Psa. 108: 13.

WORK SUGGESTED.—1. Is any one near you in need of winter supplies? Visit that family. Prov. 14: 21. Job 29: 12.

2. Is there one in your Church becoming just a little cold? Look after that one. Rev. 3: 16; Heb. 12: 12.

3. Is one of your fellow-members unfriendly to the pastor, Try to help him, 1 Thess. 5: 13.

4. Do you know one greatly discouraged? Encourage by word and deed. Gal. 6: 2; 2 Cor. 1: 4.

5. Help some lonely widow. James 1: 27; Acts 6: 1

WITH OUR CORRESPONDENTS.

What Bishop I. W. Joyce says.—I have been greatly helped and blessed in reading "Hidden Manna" and "Living Waters," by Rev. Sheridan Baker, D. D. I can but wish that these little books could be read by every minister and member in our denomination. * * * Their teaching on Christian Holiness is the pure Gospel, as taught by the Methodist Episcopal Church, and lived in the lives of many of her people.

The Guide a Blessing.—S. B. Casterline, Santa Cruz, Cal. : As this is the Semi-Centennial year of The Guide, I would say, it is just as welcome and precious to me as it was a quarter of a century ago. I was thrilled some time ago as I read that gloriously inspired sermon of Bishop Morris, "The Privileges and Obligations of Believers," and an article by Rev. J. Harris, entitled "Holy and Blameless." He wrote such comforting words—these are "without blame before Him." What a comfort that it is before *Him* and not before our fellow Christians. My heart carries me back to the time when dear Sister Phœbe Palmer wrote so many heaven-inspired words, and sent them forth, thrilling hearts and touching lives. It was twenty-one years ago last March when the cleansing blood washed my sins away, through the teaching of Sister Palmer. O, may I be so happy as to meet her on the banks of deliverance.

Praying for us.—Mrs. Carney, Munhall, Pa. : I prize The Guide next to my Bible—it has been a blessing to my soul. When I get the dear Guide and read the good sermons, I fall on my knees and thank God for the servants of the Most High who make the way of this great plan of salvation so plain that all the world may be saved. This morning the blood of Jesus cleanseth me from all sin.

A Family Testimony.—Mrs. C. Randall, Delavan, Minn. : The Guide has been a blessing to us as a family. Its contents have cheered me in the hours of affliction and trial, and it has also proved a blessing to my husband and children, some of whom have been led into the enjoyment of perfect love, and others are aspiring after it.

A New Subscriber Speaks.—Lizzie Baum, Hadonfield, N. J. : I had a copy of The Guide given to me by a traveler in the highway of holiness about a year ago. I subscribed for it before I read it, and I prize it highly. I cannot find words to express my estimation of it. I prize it next to my precious Bible. I pray every day for the editors. I have been groaning and praying for full salvation for years, and two years ago last March I was gloriously saved and washed in the blood of the Lamb.

Pleasant Words from a Minister.—Rev. J. H. Meek, Canton, Ks. : My mother took The Guide nearly forty years ago, and I read it with pleasure and profit when a boy. As it was in pamphlet form it could easily be preserved, and I derived greater benefit in after years in perusing old numbers. Since 1874 we have been taking it, and it has always been a welcome monthly visitor. After I became a minister of the Gospel, and was convicted for a clean heart, I read it with more interest than ever. When I read the testimonies given in the Tuesday Meeting, how I longed to be there! I was seeking perfect love for three years, and found many things in The Guide to help me. After I was wholly sanctified, in December, 1878, I appreciated it more than ever. I praise God that it has been published for nearly half a century, and that its editors and contributors have been endowed with power from on high. Although I am a minister of another denomination (Methodist Protestant), yet we have endorsed the doctrines set forth in The Guide, and especially the one it has always made prominent,—entire sanctification subsequent to regeneration, and received instantaneously. Our prayer is that God will continue to bless you.

Found an Old Friend.—Orrin Ingram, Ellsworth, Kt. : The good old Guide was put into my hands again of late, and having the old-time religion in my soul, the religion of Jesus, it was fresh and new, and refreshing to me. I read it all through, and looked to see if there were any *worldly advertisements*, and did not find any, not even on the last page of the cover. Then I kissed the first page, then the last, and from my heart I praised the Lord because it was unspotted from the world, and that it taught that we must and can be cleansed from all sin and made holy.

A Good Word about "Fragrant Memories."—A sister in Pa. : I received "Fragrant Memories," and think they are excellent. My sincere prayer is that you may prosper all your life long, and receive a crown of glory. As to my own spiritual welfare, I feel that it is safe in the hands of God. I have faith in the promises of the Bible, so that I can rest on the blessed Saviour whose blood cleanseth me from all sin. The Guide has been a great help to me.

Getting Tired.—A sister in Canada writes : Some of our young people are, I am happy to say, getting tired of *Church Entertainments*. It is proposed to start a "*Darning Society*," to darn stockings for those who need such help, and are willing to pay a small sum. [The Lord multiply the *tired people*, rapidly, on both sides of the line, and help them to go in for something useful.—Ed.]

THE HARVEST FIELD.

AT HOME.—

- Weeping Water, Neb., 140 conversions.
- Naugatuck, Ct., A. J. Smith, pastor, 25 converted
- Mifflinton, Pa., A. R. Miller, pastor, 50 conversions.
- Port Oram, N. J., N. Vansant, pastor, 90 have found Christ.
- Lizzie M. Boyd, evangelist, has been having good success in Ottumwa, Iowa.
- Church of our Saviour, N. Y., 100 conversions since watch-night.
- Milford, Del., J. H. Willey, pastor, 125 admitted to probation.
- A great religious awakening in St. Paul's Church, Brooklyn, A. C. Bowdish, pastor.
- Central Church, Newark, N. J., F. S. Igleheart, pastor, 100 probationers received.
- Fulton St. Church, Elizabeth, N. J., L. R. Dunn, pastor, 20 conversions, interest widening
- Mount Zion Church, Manayunk, Pa., H. R. Robinson, pastor, 45 saved since watch-night.
- Dr. Levy reports from Hinsdale, N. Y., the altar full of seekers of holiness.
- A glorious revival is progressing in the First M. E. Church, Brooklyn, N. Y.
- Bro. M. L. Haney, Adel, Iowa, reports a gracious work.
- In Park Avenue M. E. Church, N. Y., a gracious revival reported—100 seekers thus far—many converted.
- Bro. J. B. Shaw, evangelist, writes from Waterloo, Iowa, of two hundred souls saved in five weeks.
- Mrs. Inskip has been laboring in St. James' Church, Augusta, Ga.—nearly 100 went forward to the altar at the first service.
- Grace Church, Paterson, N. J., is having a Divine visitation—more than 100 have been at the altar.
- In Kansas City, Mo., a great revival under the labors of Bros. Potter and Miller—over 1000 have professed conversion,
- J. T. Docking, Des Moines, Iowa, writes to *The Witness*: "There is a revival in almost every charge in the Conference.
- The revival under the labors of Rev. Thomas Harrison, in the Beekman Hill Church, in this city (Rev. John Parker), continues. The altar is filled nightly, and many are professing to have found Christ.
- In Twenty-fourth Street M. E. Church in this city (Rev. J. Cookman, pastor), Bro. D. B. Updegraff (*Friend*), has been aiding for a short time in special services. The word was in power, and in much assurance, and a number professed to be saved, some sanctified, and others converted.

ABROAD.—

A CONVERT IN AFRICA.—Bro. C. Laffin, one of Bishop Taylor's missionaries, writes:

"One of our boys professed to receive Christ last night. I have not the slightest doubt but that he has experienced a change of heart. You can scarcely imagine the joy to us of this the firstfruits of our mission. He and I and my native helper were praying together—he seemed in agony of soul. He kept asking, "O God, give me a new heart and take away all evil!"—this over and over again. Then a pause. I felt within my own soul that our prayer had been heard. Then he cried out, "O, TATA—O, Father!" "The Spirit of adoption, whereby we cry Abba, Father." His heart seemed too full to say any more for a while. Then he prayed, "Unkeba—help me!" Another pause—then he began to pour out his heart in praise to God. He turned to me and said, "Matamba, I am so happy!" So was I too. I can assure you. Most of the brethren were in bed, but I could not wait until morning. I ran down and told them at once, though I was very weary, and generally fell asleep in ten minutes after retiring. I was so happy that I lay awake for hours, praising God. You will not forget to thank God at your Tuesday Meeting for this, will you? I would not be surprised to see a glorious revival break out here any time. Pray for these people, brethren."

—Sweden has only 2,000 Roman Catholics.

Eight mission vessels are cruising in the North Sea.

—The British Wesleyan Church has 505,156 members.

—Japanese statesmen propose to proclaim Japan a Christian nation.

—The London Missionary Society has 61,000 members in Madagascar.

—The Foochow Conference, China, received 1346 probationers last year.

—City Road Chapel, London, supplied one thousand families with a Christmas dinner.

—Nearly 2,000 baptisms in the missions of the M. E. Church in India the past year.

—Rev. Geo. F. Pentecost is holding successful evangelistic services in Glasgow, Scotland.

—The old Nestorian Mission in Persia has had more converts the past year than any previous year.

—The Marathi Mission of the American Board has increased its communicants from 707 to 1,776 in thirteen years.

—At no period since the first century have conversions from Italianism to Christianity been so frequent.

—Dr. Peck says, "If we could appropriate \$1,000,000 and employ a thousand missionaries and teachers in Japan, we could reap such results in ten years as have never been seen in our missionary work."

In the cities of Victoria, Vancouver, and Westminster, B. C., earnest efforts are being made to Christianize the Chinese, who are there in large numbers.

GUIDE HYMNAL

My Soul Shouts Glory.

19

FANNY J. CROSBY.

JNO. R. SWANEY.



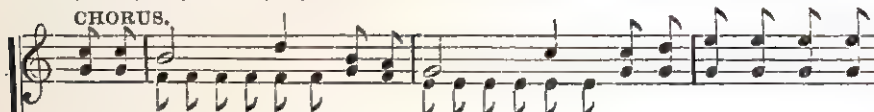
1. My soul shouts glo-ry to the Son of God For the work free grace has done;
2. My soul shouts glo-ry to the Son of God, Not a cloud nor care I see;
3. My soul shouts glo-ry to the Son of God, In his se-cret place I dwell;
4. My soul shouts glo-ry to the Son of God, And I know it-will not be long



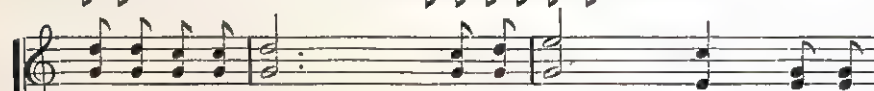
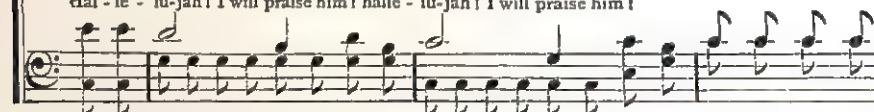
My faith looks upward with a steadfast eye That is clear as the noonday sun.
 My hope is clinging with a perfect trust To the cross he has borne for me.
 His constant presence overshades me there, And my joy there is none can tell.
 Till o'er the river, where the saints have gone, I shall join their eter-nal song.



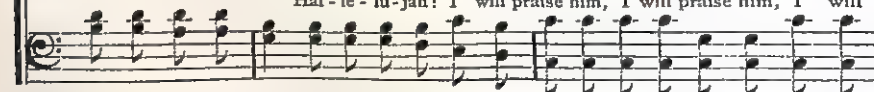
CHORUS.



Hal-le-lu - - jah! hal-le-lu - - jah! Hal-le-lu-jah to the
 Hal-le-lu-jah! I will praise him! hal-le-lu-jah! I will praise him!



Saviour I a-dore; I will praise him, I will
 Hal-le-lu-jah! I will praise him, I will praise him, I will



praise him, Hal-le-lu-jah! I will praise him ev-er-more.
 praise him and a-dore,



Copyright, 1859, by Jno. R. Swaney

Published by JOHN J. HOOD, 1018 Arch Street, Philadelphia, Pa. Price, \$2.00 ye. 100.



—* APRIL, 1889. *

THE WORD FOR THE MONTH.—“Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.”—Phil. 4: 6.

“AUTHOR of good, we rest on Thee:
Thine ever watchful eye
Alone our real wants can see,
Thy hand alone supply.

“Not what we wish, but what we want,
Let mercy still supply;
The good we ask not, Father, grant;
The ill we ask, deny.”

WORDS OF LIFE.

BY REV. GEO. HUGHES.

IN THE Gospel of St. John we find these significant words:
“And that believing ye might have life through his name.”

Jesus had been revealing Himself to His disciples after His resurrection. One of these memorable revelations was on the evening of the first day of the week. The disciples had sought a place of retirement, through fear of the Jews—a place for meditation, counsel and prayer. The doors were shut. Suddenly Jesus appeared in their midst. He gave them a beautiful salutation: “Peace be unto you.” He showed them His hands, and His side, indubitable evidences of His resurrection. Then He repeated the salutation, “Peace be unto you!” And He breathed upon them, saying, “Receive ye

the Holy Ghost!” which was the first instalment of the Pentecostal enduement.

Thomas was not present at this time, and when report was made to him of the Lord’s manifestation, his answer was, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.” A bold declaration, indeed!

Eight days after, Jesus made them another visit. Thomas was present, and he was invited to do as he had said. He cried out, “My Lord and my God!” The Master commended his faith, but pronounced a higher commendation upon those who have not seen, yet believe.

Believing, we receive life through His name, spiritual life, pervading every faculty of soul, body and spirit. It is a palpable, joyous, triumphant life, giving us a mastery of the earthly situation, and making us “more than conquerors.”

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119: 18.

"Onward in Thy triumphant way,
Thou message of the Holy One!"

The Sermon.

THE KEY TO THE STOREHOUSE;

OR,

FAITH IN GOD THE SECRET OF ALL TRIUMPH.

BY REV. A. J. JARRELL,

(Of the Methodist Episcopal Church, South.)

TEXT.—"And He could there do no mighty work."—Mark 6: 5.

A MORE SURE WORD OF PROPHECY.

ITURN on the light of Scripture upon this same lesson. The Master is on the Mount of Transfiguration, when a broken-hearted father brings his son, to be healed of a devil. Appeal is made to His apostles to cast him out. But they are full of doubts, and the devil laughs to scorn all their efforts to dislodge him. When the Master returned, the father cried unto Him, "Lord, have mercy on my son, for he is sore vexed with a devil." "Bring him to me." As he was coming, the devil threw him down, and he wallowed and foamed. "How long since this came to him?" "Of a child: and oftentimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do anything, help us." "If thou canst!" See how a doubter speaks to the mighty Lord, who made all men and devils—all worlds and systems: "If thou canst do anything!" "If thou canst believe"—well; if not, take thy

son, and go. But know thou, and know all men, that it was thy unbelief that hindered me from healing him. The father, seeing that his son's salvation was thrown back upon him, cried, "Lord, I believe; help thou mine unbelief." "Come out of him, then," said Christ to the devil. And he rent him sore, and came out of him.

Two blind men cry out, "Jesus, thou Son of David, have mercy on us." "What will ye that I should do unto you?" "Lord, that we may receive our sight." "Believe ye that I am able to do this?" "Yea, Lord." "See, then!" and light flashed into eyes in which it had never shone before.

That poor leper yonder, dare not come nigh the throng, but he stands afar off, and waves his scaly hand, and shouts, "Lord, if thou wilt, thou canst make me clean." "Be clean then!" and his arm tingled, from shoulder to finger-tip, with the currents of life, and lo! his hand is just like it was twenty years ago.

Three millions of people camp on the very frontiers of Canaan. One day's march, and they are in the land that flows with milk and honey. But the spies return—ten of them confirmed doubters. And doubting is appallingly contagious. In one short hour, there is a wail from one end of the camp to the other. Joshua and Caleb bravely sought to rally the faith of Israel; but what are they before these ten doubting leaders? The people sought to stone them because they would not doubt God also. The wail rises higher. But look yonder! The pillar of cloud moves from front to rear. The doom is sealed. Doubting sealed it. "Back into the wilderness!" peals the voice of God. He cannot lead a people into Canaan who cannot trust Him to do it. Back into the wilderness until the last doubter is dead, and a generation rises up who can trust me to do all things; for then I can do all things. Away from the land of promise and rest; only those who believe, can enter into

rest. Back into the wilderness—fit dwelling-place and burial-place for a generation who believe that walled towns and giants are more than a match for the arm of the Almighty.

Woe to the ten princes who caused all this doubting and dismay! All ten were struck dead on the spot. God smote them in their tracks. It would pay us preachers to camp a month over the graves of these men, studying their sin, and sounding the unfathomable woes they brought on the Israel of God. The Church would follow its leaders anywhere if they were only a unit. But what can two do to stay the ravages of doubt, while ten are fanning and spreading the flame? We had better bring in among our people the blackest plague of the East than to encourage a doubt of a single promise of God.

Now Israel's troubles begin. Here commences the long, dark list of woes: pestilence, plagues, want, distress, wanderings, thirst, flying fiery serpents. The awful story continues, until the last man is dead who was old enough to doubt on that memorable day. Their bones were left to bleach in the wilderness. Thirty-eight years of wandering are now past, and a generation is come who know how to trust God. They camp on the banks of Jordan. The river is a mile wide at harvest time, pitching like an arrow from Galilee to the Dead Sea. "Lead them to the brink, and bid them step on it," said the Lord to Joshua. They will do anything God tells them. So out on it the mighty army steps—and lo! the river cracks from shore to shore. These *believers* walk, dry-shod, right into the promised land. "Now lead them up to Jericho—one of the very cities that scared their fathers to death. Give them rams' horns, and bid them compass the city seven days, and on the seventh, seven times. Then bid them face, every man, to the wall, and shout over my promise to tear it down, before there is a single crack to be seen." They did it,

and before that shout died away there was not one brick left upon another. God can do any thing for them that trust Him—but He can do nothing for them that doubt Him.

Here, then, is the key to the storehouse. Faith in God is the secret of all spiritual triumph.

THE SUPPLY ALWAYS PROPORTIONED TO THE DEMAND.

Now that we have unlocked the storehouse, how much shall we have? *Just as much as our faith can claim.* Not as much as the lips may ask. The lips, of themselves, have no authority to sign a draft. But we may have just as much as our faith, with a written promise in its grip, can demand of God. The measure of our faith is the limit of His power. So far as we can believe, He can do; where our faith stops, His work ceases. "According to your faith be it unto you." This is the Divine rule of action. If there is a departure from it in all the Book, I do not know it. He that believes little can get but little. He that believes most can get most. A man once said, he did not believe God could save him from the power of the whiskey-habit; and sure enough, He could not. But the difficulty did not lie in the strength of the habit, but in the weakness of the man's faith. Said a woman, "God can never save me from my temper," and He never did. Her temper was nothing in the hands of God; but her want of faith was more than a match for all His grace. There are Christians, by the hundred thousand, who do not believe that God can save them from all sin in this life; and because they believe He cannot, therefore He cannot; and they are self-doomed to a bondage in which they must sin and repent, until death comes to their relief. In vain does the Conqueror "come from Edom, with dyed garments from Bozrah"; in vain does He "speak in righteousness, *mighty to save*"—so long as they are mighty to hinder through unbelief.

Our faith in God is the measure of His power to save us. One man comes before Him with a quart-cup in his hand, and prays God to fill him "with all his Divine fulness." A quart-cup is his conception of "Divine fulness." The Master fills his little cup, but explains to men and angels, that it was according to the man's faith—not according to His own will. Another comes with his gill-cup. The King of Glory is a gill-cup God, according to his conception. He presents his cup, and it is filled; but the Lord forces him to tell the world that this was his way of asking—not God's way of giving. Another borrows his wife's thimble, and holds it up to the Lord for his inheritance. Of course the little thimble is filled, but the explanation must go with it: "*According to your thimble!* O, if men would only know the Lord in the "exceeding riches of his grace"! "Open thy mouth wide, and I will fill it."

"Thou art coming to a King,
Large petitions with thee bring."

Alas! how our Zion languishes here—how her chariot wheels drag! "O ye of little faith, wherefore didst thou doubt?"

THE REMEDY.

But the remedy does not lie in tugging at our faith. Nothing is ever gained by forced efforts to believe. If force be needed, the point of faith is not the place to apply it. If faith is weak, there is cause for that weakness, and the cause lies back of the faith. Expend all your force in removing that cause, and you will need none when you come to believe. Charles Wesley sang:

"In hope, against all human hope—
Self-desperate I believe."

But the force is applied to push "all human hope" into "*self-despair*." When that is done, the believing is easy. Until then, it is impossible.

With professional men—and even ministers—the chief difficulty in the way of faith, lies in their self-seeking and their

ambition. It was to them the Saviour said, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only." Great faith is impossible to such, until they are dead to the praise of men, and alive only to the fear of God.

With business men, the cause is different. In thousands of such cases there are business wrongs that rise up, as barriers, between them and the promise. They cannot lay hold on it—it is afar off. How can they believe until these wrongs are righted, or repented of, or both? A city congregation sat, spellbound, under the searching of the Spirit. In the midst of the sermon, a rich old man cried out, "I'll do it! I'll do it, if it takes the last dollar I have!" Years before, he had been made guardian for some orphan children. He grew rich, and they became poor. That is what he was vowing to do—change places with these moneyless orphans. No difficulty about his faith, after that stolen money was restored.

She came down an illustrious line of Methodist ancestry. She knew the doctrine of her Church on the subject of holiness. She had seen it illustrated fifty years in her mother's life. She had been a seeker from "time immemorial." But she had hung fire, for twenty-five years, on a single issue. She would not consent to pray in public; and she could not believe, with a refusal in her heart. When the Georgia Holiness Convention met in Gainesville, she was one of the first at the altar. As she left it she said, "Bro. Jarrell, I know what is the matter." She came and went, day and night—but in vain. She was trying to believe, in spite of that difficulty. At last, one night, midway between the church and her home, she looked up among the stars and said, "Yes, Lord, I'll pray if it kills me!" We all know what happened in the street that night; and all Gainesville knows what manner of life she led thenceforth until she ascended up on high. If, at any point we are unable to be-

lieve, it is because at some other point we refused to obey. The great need of the Church is faith in God; but, back of that need, is the fearful want of the spirit of obedience. There is no cure for the one, without removing the other. And yet, faith is always the key to God's boundless storehouse.

"BE IT UNTO THEE EVEN AS THOU WILT."

There is a faith that is unmixed with doubt. To such, there is no limit to the power of God. This is the highest sweep of faith. There is no "according to your faith" with these—it is always, "Be it unto thee even as thou wilt." They leave it to God to give all He will, and He leaves it with them to take all they want. The Syrophenician woman cried, "Jesus, thou Son of David, have mercy on me; my daughter is grievously vexed with a devil." But He answered her not a word. His disciples prayed for her. He replied, "I am not sent, but unto the lost sheep of the house of Israel." She fell at His feet—"Lord, help me!" But He answered, "It is not meet to take the children's bread, and give it to dogs." She dared to look up into His face and say, "Truth, Lord! Let the children have the bread. Yet even the dogs eat of the crumbs which fall from their master's table; and one crumb from thy table is more than a match for all the devils in my house." "O, woman, great is thy faith! Be it unto thee even as thou wilt!" Have all you want in this world and the next. Her daughter was made whole that self-same hour.

This is the faith of all those worthies whose names are enrolled in that Westminster Abbey of the Bible—the eleventh chapter of Hebrews. This is the faith the Master meant when he stood in the shadow of the withered fig-tree and said, "Have the faith of God! All things are possible to him that believeth." But let all men know that such faith is born only of unreserved consecration and perfect submission to God.

THE CONCLUSION OF THE WHOLE MATTER.

It is not more faith we need, but *faith*. Not increase, but purification. "Lord, increase our faith!" cried the disciples, when a great duty was laid upon them. The Master showed them that it was not quantity they needed, but quality. "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." "Why could we not cast him out?" asked the apostles about the demoniac at the Mount of Transfiguration. "Because of your unbelief." If ye were only rid of that, and had left "faith even as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall obey you: and nothing shall be impossible to you."

Behold the key! It is hung at your girdle. And behold the boundless storehouse of God! "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. AMEN!"

(NOTE.—The above Sermon, now complete, will at once be put in tract form for general circulation. Scatter it far and wide. Price, 3 cts. each; 30 cts. per doz.)

HOLINESS AND GROWTH.—It will not be doubted that it is the duty of young Christians to grow in grace. It will be allowed that they should be careful to depart from all iniquity, and develop as rapidly as possible all the graces of the Spirit, from the moment of conversion till the close of life. Hence they should put themselves immediately upon the conditions of the most rapid and vigorous growth. Now to suppose that God has ordered them to grow in grace, and that He would be pleased with a weak and sickly growth, when He has made and clearly revealed abundant provisions for a strong and vigorous growth, would be a view alike contrary to reason and revelation.

—*Hidden Manna.*

TRUTH IN SENTENCES.

"*IN Him will I trust.*" Faith cannot be forced; It must be won."

"It is a poor trust that lives by argument."

"Here is faith's birthplace and home—in *knowing Him.*"

AN INSPIRED CLASSIFICATION.

BY REV. WILLIAM REDDY, D. D.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

"Forevery one that useth milk, is unskilful ["hath no experience," margin] in the word of righteousness: for he is a babe.

"But strong meat belongeth to them that are of full age [or *perfect*, margin], even those who by reason of use [or *habit*, or "*perfection*," margin], have their senses exercised to discern both good and evil."—*Heb. 5:12-14.*



IN THIS unique passage there are three distinct classes of Christians described, corresponding to three distinct states, or stages of Christian life and character.

1st. "*Babes.*" Young disciples, Christian novices; but real, living children, who have been "born again," but only know the "first principles of the oracles of God." Have learned the elementary truths of the Gospel, and have "*tasted* that the Lord is gracious," but are unskilful in the "word of righteousness."

These, like young children, subsist on simple diet, that which is easily digested—"Milk." They are in the "infant-class," learning "first principles." They are *beginners* in the first stage of Christian experience. How tender! how teachable! how confiding, with a keen appetite, a "hunger and thirst after righteousness!"

2d class. Those that are "of full age," or "perfect" (marginal reading). Those "who by reason of use (or habit, or perfection) have their senses exercised to

discern (to discriminate between) both good and evil," and by implication; they are "*skilful* in the word of righteousness," or (according to the margin) have experience in the deep things of God.

The distinction between these two classes is thus widely, but distinctly, marked. The one, "*babes*" at the beginning of the Christian life; the other at manhood, or maturity. This distinction is not based on the difference in age; in *time*, but in *spiritual experience* though, it would naturally be supposed, that spiritual progress would keep pace with time and opportunity. But, alas! this is not always the case—for the apostle finds a class between the two classes described above.

3d. That third class is described as consisting of *Professing Christians*—"for the time" (that they have been enrolled as Christians) "ought to be teachers,"—ought to have reached a depth of knowledge and of experience which would qualify them to be teachers of the higher and deeper lessons and experiences of the things of God,—"*have need that one (some one) teach them again* which be the *first principles* of the oracles of God." They need to be put back into the elementary class, to "*repent and do the first works*"; to have a *new edition* of justification and of their "*first love.*"

They have "*become* such as have need of milk," and cannot bear "*strong meat.*" There has been a *degeneracy* in this class, so that they are classified by inspiration as "*babes*," "unskilful," without experience in the "deep things of the Spirit of God," "dull of hearing," and "slow to believe."

It is painful to contemplate the condition of these Christians. Their condition is a *mixed* one—not *wholly* bad, and not *entirely* good. Like the Corinthians, they have a standing as "*brethren*," but yet "*carnal*" to a painful degree. (See 1 Cor. 3:1-4.) They, like the Ephesian Church (See Rev. 2:1-5), have commendable qualities, but "*have left their*

first love," and are partially "*fallen*" (see 5th v.) Or, like the partially-fallen Galatians (see chap. 5 : 17), "The flesh lusteth against the Spirit and the Spirit against the flesh, so that they cannot do the things that they would."

Now, who that is familiar with the Churches will not identify this class of Christians in the midst of the assemblies? It is usually from this class that divisions arise on the *subject of holiness*. They do not relish the subject, either in the preaching or in testimony, and when the antagonism between the "*carnal*" that remains, and the "*spiritual*" that shines and speaks out, is developed, it is laid to those who, like Joshua and Caleb, report favorably of the goodly land, and say, "Let us go up at once and possess it, for we are well able to overcome it." But the majority, like the dispirited spies, oppose the proposition and turn back into the wilderness of doubts and fears. They "have forgotten that they were purged from their old sins."

From this analysis and classification some important lessons and inferences may be deduced:

1st. It is clearly seen that conversion, or the new birth, is not identical with *Christian Perfection*, or *Christian manhood*. St. John speaks of "*little children* whose sins are forgiven"; of "*young men* who are strong and in whom the word of God abounds"; and of *fathers* "who had known him that is from the beginning," and who had become "stabilished, strengthened and settled."

2d. There is a *mixed* state of experience between "first love" and "full age"—where Christians find themselves, who have not "left the first principles of the oracles of God, and gone on to perfection." They rest in "*the grace already given*," find that they have lost ground, and they soon sink into *fluctuations*, where "the flesh lusteth against the Spirit and the Spirit against the flesh," so that their power is gone "to do the things that they would"; or they sink into a *chronic* state

and "become carnal and weak as men." This class in the Church are unconsciously the greatest barriers to the work of God in their locality. In the absence of "the joy of the Lord, which is their strength," they seek to substitute worldly substance, worldly associations, worldly expediences, and worldly pleasures, as their life and sources of enjoyment or entertainment.

Is it not possible that some ministers, on a careful scrutiny, may find that they fall, by gravity, into this middle class? They live on *milk*, the elementary experiences; they *teach* no stronger experience than they experience, and hence the converts or members are served with *milk*, and not with meat which would make them strong. "Holiness" and "Perfect Love" are not held up, and the people are not taught it, nor encouraged to seek it, for the teacher is "unskilful in the word of righteousness, for he is a babe."

We should sit in judgment on no man, "but if we would judge ourselves we should not be judged." O, that all God's dear ministers would be able to "feed the Church of God" according to their capacity and their necessities—milk for babes; strong meat for all, as they are able to bear it; themselves being skilful "in the word of righteousness."

But the classification of our Scripture, while it so clearly discriminates, most urgently incites to that *advance* in the things of God, and to that deep knowledge of the *oracles* of God, that will graduate us to the *Senior Class*, to those that are of "full age," to a clear *discernment* of the good and the evil.

Converts will not be likely to rise above what they are taught, nor in point of experience above the level of the older members. They need the nourishment of strong meat in order to growth and strength. They need the stimulus of advance lessons and demonstrations. Yet,

"Our Father's house abounds in bread,
And bounteous are His hands."

His table is spread with richest aliment, and of great variety. Help yourself, if you are not saved, and if what you need is not on the table, go into the pantry and help yourself. You are in the Father's house, and the children may use a little liberty not allowed to strangers. The Father says to His child, "All I have is thine." And Jesus is "made unto us wisdom and righteousness, sanctification and redemption."

THE GOVERNMENT ON HIS SHOULDER.

(ISAIAH 9 : 6 7.)

BY REV. THORNLEY SMITH.

A CHILD is born, a Son is given,
To us, the rebel sons of earth ;
He comes in radiant light from heaven,
And angels glory in His birth.

The government shall ever be
Upon His sacred shoulders laid ;
And He His enemies shall see
Beneath His feet a conquest made.

The government of all below,
Saviour, Thou hast the right to claim ;
O, take to Thee Thy sceptre now,
And spread the honors of Thy name.

Thy name is called Wonderful,
The wondrous Counselor Thou art,
Thy Government is bountiful,
And Thou shalt reign in every heart.

The Father of the future age,
The Prince of universal peace ;
A glorious warfare Thou shalt wage,
Until the noise of battle cease.

Upon Thy shoulder we would lay
Ourselves, and all our cares and fears ;
'Tis Thine to bear them all away,
To dry up all our bitter tears.

The government we yield to Thee
Of every act, and thought, and word ;
Thy blood-bought subjects let us be,
Reign in, and over us, O Lord.

Thy government shall still extend
O'er lands and nations far and near,
And of Thy peace shalt be no end
Till Thou in glory shalt appear.

TRUTH IN SENTENCES.

"*HIS truth shall thy shield and buckler.*"

"Thy hiding place is within the warmth and snugness of His love

"About thee is Almighty power as thy defence."

"And then, as if to make assurance doubly sure, He gives thee the pledge of His own truth."

OPEN LETTERS TO YOUNG PASTORS ON HOLINESS AND THE CHRISTIAN PASTORATE.

BY REV. J. R. JAKUES, D. D., PH. D.

(President of Hedding College, Abingdon, Ill.)

III.—Continued.

"PRESENT EVERY MAN PERFECT."—
DEFINITE EFFORT.

IN THE last number two reasons were presented in support of the proposition stated. I now remark :

3. *Definite Effort for the Sanctification of the People will react in Blessing on the Preacher.*

The doctrine of perfect love proves itself true and Divine by the blessing it brings to the preacher while he preaches it. It is owned and attested by the Spirit of God. Let any honest preacher make the experiment and plainly preach perfect love as a privilege and duty, and and he shall find a Divine attestation in his heart as he utters the words. The very same Spirit that first inspired Prophets and Apostles to write the commands to *be holy*, will be present in the heart of the faithful preacher while he preaches these commands, and will infuse a strange peace, joy and assurance that will attest the truth of the doctrine. The Holy Spirit never bears witness to the truth more clearly than while the preacher proclaims the duty and privilege of holy living. In the great revival of holiness under the early Wesleyan preachers, and ever since

trine of perfect love, this attestation of the truth has been noted. The faithful preacher finds floods of sweetness and love pouring into his soul while he insists that "the blood of Jesus Christ cleanseth from all sin."

Thus while the preacher makes definite effort for the Pentecostal type of Spirit baptism of his people, he will find his own soul blessed, edified, purified and inspired, with wonderful manifestations of the Spirit.

4. *Definite Effort for the Sanctification of Believers will be followed by the Conversion of Sinners.*

Why should it not be so? When earnest and well-known active Christians begin to be anxious about *their* state, the most reckless sinner is likely to feel that it is time for him to consider his state. And this is Scriptural logic clearly announced in 1 Pet. 4:17, 18—"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Nothing pierces the sinner with conviction more surely than to see earnest Christians anxiously seeking to be holy.

This is the Divine order: *first*, the Pentecostal fulness of the Spirit and then the conversion of sinners. Sometimes the Spirit-baptized preacher is chided because he does not at the beginning of a protracted meeting strive directly for the conversion of sinners. Some might have chided the immortal hundred and twenty who held a prayer-meeting so many successive days in the "upper room." The unwise counselor, ignorant of the Divine plan, might have said, "Why spend so much time in praying for yourselves, when there is so much to do in the saving of sinners?" But the hundred and twenty suplicants were instructed in a better philosophy and derived their authority from Him "who baptizes with the Holy Ghost and with fire"—who had

issued the unchangeable command, "*Tarry ye*"—*until ye be endued with power from on high.*" When the promised power came, the first day three thousand were suddenly converted. This is the model revival for all time. So it always has been and ever will be in the history of the Church. When by definite purpose and effort, the preacher has brought his Church—or a goodly number—to the crisis of entire consecration and Pentecostal baptism and power, then the work of conviction and conversion will speedily follow.

How shall we secure the conversion of the masses? This is the great question of the modern Church. How shall we reach the godless masses surrounding and well nigh overwhelming the Church? Various plans, methods and contrivances have been recommended, and many have been tried. But after all, the great question seems unsolved. If there is any solution, it would seem that it must be found in the New Testament epistles which were inspired and written for the express purpose of teaching what the Church should *know* and *be* and *do* in order to the conversion of sinners. These Epistles actually did make the early Church triumphant in the work of saving sinners. Now whoever will read the Epistles *all through* for the purpose of finding an answer to the question, "*How shall we work for the conversion of sinners?*" will be surprised, *in the first place*, at the almost total absence of all exhortations to work at all for the conversion of sinners! But, surely, you say, there are directions for working for the conversion of sinners. To your own astonishment and mine, there are very few allusions to methods of working for the conversion of sinners. What then do we find in these Epistles that gave the Church its victorious power in the first three centuries? Read and mark all the Epistles and you shall find that they have one all-controlling motive and aim, and that is the perfect equipment of the Church, in purity of doctrine, purity of heart and pur-

ity of life. By every mode of argument and command, it is made clear that the Divine intention is to raise up a *holy Church*—filled with the indwelling Spirit. *And this is the Divine plan and preparation for the conversion of sinners.* A holy Church will repeat Pentecost with its power and conversions through all lands and through all ages. This is the Divine plan and programme, announced even by the Seer of the Old Testament: first purity and power, *then* conversions. Listen to the Divine Psalm:

"Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me; restore unto me the joy of thy salvation, and uphold me with thy free Spirit.

"THEN WILL I TEACH TRANSGRESSORS THY WAYS, AND SINNERS SHALL BE CONVERTED UNTO THEE."

5. *Definite Effort for the Sanctification of the Church is expected by God's faithful People.* If the pastor does nothing special for the induction of believers into the higher spiritual life, there will be grievous disappointment in some hearts. It is difficult to describe the anguish of saintly souls who see their pastor neglect this plain duty. Nor do these alone suffer. There are struggling believers who have aspirations for a higher life, and are pained and disappointed beyond expression when the pastor does nothing definite for their uplifting and relief.

6. *Definite Effort for the Pentecostal Blessing of the Church will be rewarded at last by the Master.*

It shall be boundlessly more than the reward of a life-time of toil to hear the Judge say at last:

"THOU HAST BEEN FAITHFUL!"

WHEREFORE doth the Lord make your cup to run over, but that other men's lips might taste its sweetness? The showers that fall upon the highest mountains should glide into the lowest valleys. "Give, and it shall be given you," is a maxim little believed.

TRUTH IN SENTENCES.

"JOY is the flower and fruit of faith."

"But faith is not dead because the flower falls off sometimes."

"The springs of its renewal are not in us, but in Christ—we must go out of ourselves to find them."

THE HOLY SPIRIT TESTIFYING OF JESUS.

BY REV. CHAS. W. L. CHRISTIEN.

IV.—AS "LORD OF ALL,"

JESUS is "Lord of all," for "by Him were all things created, in heaven and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist." And by right of creation He is Sovereign. But it was when He had suffered unto death—when His great redeeming work was done, and He was about to ascend to heaven as our Intercessor that He said, "All power is given unto me in heaven and in earth." And He is "Lord of all" because He is the world's Atonement. The world is His as well as the Church.

And the Holy Spirit is testifying to the Lordship of Christ over the world by all His work upon human hearts. He is doing it whenever He comes to the sinner to convince him of sin. He says in effect, "Jesus is thy Redeemer. Thou art the purchase of His blood. Thou hast no right to thyself. Submit to Him and be saved." It is a demand for instant and unconditional surrender to Christ as Lord. It is Christ by the Holy Spirit claiming His own. And not to yield to the Spirit's call is not only to grieve Him by despising His gracious

invitation, but wilfully to disobey the Mediator's direct command.

But the Holy Spirit shows the Lordship of Christ over the world by the way in which He deals with the Church in her relation to the world. We must ever remember that God never deals with any one for himself alone, but always with a view to others also. No man has the power any more than the right to live for himself alone. His life must touch others. Every atom of matter in the universe is the centre of influence to other atoms which touch it at every point of its circumference. You cannot deal with it without, at the same time, dealing with every one of them. Remove it, and their position is changed. And every man is an atom in the human world. Our life, as a matter of fact, is as much relative as it is personal. So when God is making arrangements for our life, He is doing it with a view to the many around us whom we must influence directly and indirectly. When He blesses one it is His desire that the good shall pass over in many ways into the sphere of other lives.

Many of the apparent mysteries of God's providence over His people are to be explained in this relative bearing of one life upon another. God guides the Church for the sake of saving the world. It is quite true to say that the world is kept alive for the sake of the Church, for if God had no Church to gather out of the world and to save for ever, we have no right to suppose that He would continue the race in being. But it is true also that the Church exists for the sake of the world, to bless and save the souls which the loving Lord so greatly pities. God leaves His people here after their conversion to use them for this glorious purpose. And as "Lord of all," the Saviour gives His servants their talents, and their sphere, and their term of work, that "every man in his own order" may do his part in leading humanity back to God.

So by guiding, and purifying, and training, and strengthening His people that they may be fitted to do this work, the Holy Spirit is for ever testifying to the fact that there is a glorious Saviour who is "able to save unto the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them." He calls one to the ministry of the word, producing a secret and unmistakable impression upon the soul that His life-work is to preach the Gospel, leading him to abandon all other pursuits, however fascinating, and devote himself to the ministry, however arduous and unappreciated the work may be. And it is Christ saying by the Spirit's voice, "I love those souls yonder; I have died for them; go and testify for me that they also may find mercy." He says to another, "Thy Lord hath given thee a talent for dealing with the young; go thou and win them to Him who blessed the children." To another, "The Lord hath given thee power to get wealth; go and make money and devote it to the King, who will use the gold and silver for His great designs." To another, "Thy Lord hath given to thee the power of poetry and song; go and write hymns of praise to Jesus, and teach the world to sing the songs of Zion." And to another He says, "Thou hast a pen which thy Lord hath given thee; go and write, that the world may read thy burning words, and learn the saving truth." And in all the way in which the Holy Spirit leads the individual child of God, this is evermore in view, how he can be used by Christ to save the world over which He is Sovereign.

And in order that the work shall be done, and done right heartily, He creates within the soul of the believer the same love for sinners as led the Saviour to the cross of shame. No Christian can ever love with the intensity of affection that burns in the great heart of Christ. The finite can never stretch to the infinite. But the Holy Spirit does shed abroad in

the heart a love that is akin to the Master's. He does teach His people so to love men as to weep over Jerusalem sinners. He makes them feel that labor is rest, and suffering a joy, if it can only be the means of the salvation of souls. Yes, He makes them look upon the soul of every outcast as of priceless value, and puts a wondrous gladness into the heart of the worker when the heart is brought back to God. He teaches them to sigh and cry for all the abominations that are wrought in the earth, and when the triumphs of the cross are spreading, He fills their days and nights with songs of rejoicing. He makes them of "one spirit with the Lord," whose work they are doing. He reproduces the Master's heart in their experience and life. And thus; not only in the work He gives them to accomplish, but in the inner life that He creates, the Holy Spirit is testifying of Jesus as "Lord of all," the Redeemer-King, who has purchased the world unto Himself, and is using His saved ones to bring it to His feet.

NOTHING sets a person so much out of the devil's reach as humility, and nothing puts him so well within reach of Heaven's grace and graces.

"THOU MAKEST IT SOFT WITH SHOWERS."

MY soul's sad winter time is past,
The gladsome Spring has come at last
With showers of heaven-sent rain,
That soften all the ice-bound soil,
And cause the wilderness to smile,
With flowers to bloom again.

Now I will sing no more the song
Of dark, dark clouds and winters long,
Nor live at dying rate;
The Triune God my Sun and Shield,
His glory and His grace revealed,
In Jesus' lovely face.

He brought salvation full and free,
He sent the Comforter to me
That I much fruit might show;
And so my lasting Spring abides,
And flowers bloom whate'er betides,
In grace I daily grow.

—*Quiet Hallelujahs.*

TRUTH IN SENTENCES.

"MY GOD!" Each heart must unlock for itself the wonderful wealth and fulness that are hidden in these words."

"It is a knowledge of a love in which God gives himself to me."

"And I by the sweet constraint of love's own interchange, give myself up to Him, *My God!*"

HEART CONSECRATION.

BY MISS L. M. BOYD.

No. 2.



GREAT deal of our consecration needs re-consecrating. Perhaps it may have been all right when we first made it; but it has been sadly polluted by "the fowls of the air" since then. The term consecration has grown to be popular, and consecration meetings too; but the popular kind is not much more than sentimentality. A woman of a good many gifts and a few graces, with a modern idea of consecration, gets up in a missionary society and tells the women how they ought to consecrate their money to the Lord, and the work of saving a lost world that sits in heathen darkness. Tells them how they ought to "deny themselves for His dear sake," and do without something in the way of expenditures for dress. But, behold, there she stands with her glistening jewels, costly gown and wraps—all told in expense, would probably support a missionary for half a year!

And I think it would not hurt some of our consecrated *time* to be consecrated over again. It would be amusing, if it were not pitiable, to hear some of the dear ones talking about consecrated *hands* and *time*. And yet these eternity-bound hours are very many spent by them in stitching—stitching—stitching—

the fine needle-work to adorn the home, or perchance half the days before the easel with the paint-brush, for the same purpose. It is true there are a great many overworked mothers whose children would be off the streets on Sabbath days and in the Sabbath-school, if somebody's consecrated hands would only stitch the garments for them; but they did not think of that.

And then our good brethren, who talk so beautifully about consecrated time, and money, they have not time to attend prayer-meeting. And if there is a revival in progress, I am sure they are never there only on Sabbath nights. Why? Because they have not time—they keep the store open in the evenings and they are afraid to close lest they lose something. What if you do close your store to go to see a sick man, or hunt up a poor prodigal, or attend the prayer and revival-meeting, and you lose a customer by it; God will send you two for every one you lose. It is the sure route away from the poorhouse, and not towards it. A brother at L— said it would be impossible for him to attend the meetings during the week evenings, because he would lose so much trade by closing. I said to him, "Brother, the greatest thing in life is not to grasp all you can get, but to obey God." He closed the store for one week every evening to attend the services, and to let the clerks attend. At the close of the week he said he had never before, in the same length of time, made so much money. God will not bless negligence in business, but He will bless in sacrifice for the work's sake.

Recently I said to a company of people surrounding the altar in a consecration service, "Will you consecrate to God your voices, your influence, your testimony, your service, your all?" They replied, "We will." I put them to the test, and called on them one after another to pray aloud, but, lo and behold, to my surprise about one half of them drew back immediately upon being put to the

test, and refused to do it!

One is almost forced to the conclusion from what they see, that there is but little consecration that has in it the God-thought of self-denial. It seems to mean doing the things that are easy and pleasant to one's taste, and leaving undone the things that are hard. Christ sanctified, or *set apart* Himself for us. Every thought, every power of His being thrilled with interest for us. It was a consecration that excluded every particle of selfishness. So must ours be, or its beauty will be marred, its force weakened. Our influence must be *all* and *always* on His side, without any thought as to whether it is going to work good or ill to us. Our influence for holiness, while wisely used, must be uncompromisingly given, whether we rise or fall in the giving. How many come into the experience of holiness, but immediately taking their reputation off the altar, seal their lips in regard to their testimony. *Christ is robbed.* They drop down into weakness, rest in a past experience, never have any freshness or glow of life, and then wonder what is the matter.

When we are *all for Christ*, Christ is *all for us*. There can be no leanness, nor lack of freshness to a soul that has no withholdings from its Lord. When the Queen of Sheba lavished her royal gifts on the king, he delighted to pour out of his royal bounty on her. So when we give to our King unstintingly, He gives back to us measureless grace. He is calling for whole consecrations that mean self-forgetfulness, self-denyings, and self-abandonment.

EVERY Christian needs to take time apart from the hurry and bustle of every-day life to consider, with his face toward God, whether or not the main line of his conduct is in harmony with that righteousness which is illustrated by the life of Christ. Not otherwise can we be His disciples; not otherwise can we escape the undertow of this world, which catches and draws down into its depths all who are not held by the strong hand of Christ.—*Sel.*

OUR BIBLE STUDY

"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119: 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

HOLINESS IN SOCIAL LIFE.

THE best representation of heaven upon earth is in the saintly home. The Lord Jesus was reared in a humble home. Of its inner life we have no record. But we may justly assume, from what is afterwards written of His brothers and sisters, that His Nazarene home had in it the varieties of social life. The pleasures, the conversations, the teachings were those of a godly Jewish household. How He played, how He exhibited in child-measure the sublime ethics He so beautifully engraved in golden sentences for the world's conduct, we may easily imagine. Though this part of His history be hidden, we are sure, as a boy, as a young man, no neighbor or citizen despised His youth.

Believing, as we must, that His unrecorded life was as pure as His known manhood, what does such a home-life suggest?

HOLY TEACHING.

WHATEVER the boy Jesus received from the limited village culture of His day, and whatever He may have had from God, as the preparative mental furniture for His great mission, parental teaching was indispensable. It would have needed a series of miracles to supply the deficiency. He would be taken to the synagogue; He would be taught the Psalms that had been the joy of His ancestry, and would ponder the prophecies, which as yet He saw but dimly, if at all, centered in Himself. Who can tell that His home studies had not stirred those puzzling questions He put to the scholars in the temple, when but twelve years of age.

One thing holy parentage will surely do. It will devoutly interest itself in the soul-

culture of the children. The Bible a familiar book, its stories and incidents common topics, its precepts imbedded in the memory; its promises sacredly believed, holy literature in the library, and freely read, and all that does not promote Bible love expunged, will give more Christ-like children to the world, and lessen aching hearts over wayward lives. The rule is universal that parents, imbued with Christ's Spirit, using godly caution as to the mental culture of their children, will see godly plants growing up around their table.

HOLY EXAMPLE.

THE most irresistible teaching is that of example. If you want Christ-children in the family, you must be Christ-parents. That is, it is extraordinary to find a child representing the qualities of Christliness in a home where the potent influence of example is to the contrary. It would be inconceivable that Jesus should have been reared in a home where His exemplars should have been of doubtful reputation. We know but little about Joseph, but that which is written represents him as an amiable, devout character. Of the mother, wherever she appears, it is as a saintly, sweet and pure woman, with human frailties, but endued with heavenly virtues. It was a warrant of their value in God's sight, that the child Jesus "was made subject unto them."

And this is the significant sentence of responsibility, *Made subject unto them*. So it is in every home. O parents, if you are listless and impatient, neglectful of family prayers, and easy on the Sabbath question; if you criticise Christians uncharitably; if your habits are not washed in the cleansing blood, remember that the little ones are *subject* unto you. What you do is right to them. Their nearest spot to heaven is not the Church, nor the Sabbath-school; it is their home, and you are to them its life, light and inspiration. If you are not walking on the verge of heaven, in temper and spirit, they will be farther away than you, as the imitator rarely reaches the model. I plead for holiness as the glory of childhood's home.

HOLY HOME PLEASURES.

Now that Jesus comes out from His own home to become the ministering spirit in others' homes, we are interested to inquire about the pleasures of that humble family

when the weary mechanic and his marvelous boy were off duty. Here again we can penetrate the thick veil only by inference. It would be a sacrilegious thought that the little Jesus wished or was permitted to indulge in any sinful recreations. I do not believe He was without laughter, nor without the sense of pleasure that had its innocent boyish gratifications. His later solemn years, weighted with the burden of a sinful world, furnished no recorded opportunities for anything but the gravest pleasure. His pleasures were the companionship and love of His disciples, and the infinite joy of pleasing God and serving men.

We read that He "grew in wisdom and stature." He developed into the man as all boys have to. But He did not have to *out-grow* anything. He did not have to be converted from perverted home-training. He was wise and grew wiser as He increased in physical and mental stature.

It is a pity there has to be so much outgrowing of early blunders. That so many have to undo the entanglements of home, when in later years they have left home, or by conversion they have come to see what by cultivation they might have always known, is a painful comment on the looseness of culture. When the family life sanctifies worldly pleasures, its most sacred enclosures are invaded. The secret place of prayer cannot keep out the desecrating thoughts that accompany a compromise on this question. The decline of spiritual vigor in reading the Scriptures will mark the world's progress in capturing the holy precincts of the soul. When a man is backslidden, he confesses it by his awkward apologies for worldly amusements. When his quickened soul begins to face the old neglected cross again, his first wailings are over his worldly amusements; and when he humbly vows in contrite tears to return to God, he at once renounces them. The only settlement of the vexed question is a holy home, where parents and children unite in this, that "whether they eat or drink, or whatsoever they do, they will do it to the glory of God."

HOLY HOME PROPHECIES.

JESUS is entering the ministry. With what preparations? Without prestige, treasury, or equipments that appear to men! An amazing sight—a solitary man about to revolutionize the world! Is there anything ly-

ing back in those hidden years that has wrought into His opening minority its strength, and that becomes the sure promise that He will succeed? That was a home of prayer; Mary had "pondered these things in her heart," and they had been the inspiration to her communion with God. The birth, the flight, the return, the temple scene among the scholars, the seraphic boy among His brothers and sisters—all was mystery, but it was food for prayer. When the patient worker, harassed by a world's woes and jaded by assiduous ministries, fled to the mountain for a night of prayer, it was the fulfilment of prayer-methods early taught by this mother, beloved of God.

And because of much prayer, she had framed her family life to be adjusted to God's plan, which He had partly given her in the promise of the Son, His name and His office.

How much did the praying and the obeying of His parents have to do with His ministry? If nothing, then why the parentage and His subjection to them; if something, how much? Again appears the wisdom of holiness. Reared in an atmosphere of prayer and submission to God, He was kept on His human side through those habitual attitudes of His soul from falling under the tremendous strain upon His nature. The failure of men is traceable to neglects or perversions in their formative periods. The home should furnish mighty incentives to children to be fully consecrated, and thoroughly imbued with the Spirit. In the list of holy ones who dare to scale the summits and walk with the angel of God "amid stones of fire," perfect in all their ways, how few comparatively are young people! Where are they? Encouraged to "sow their wild oats"; waiting till the youthful heat has cooled off; turning deaf ears to the call, "Be ye holy." Aye, is this all? They are uttering prophecies of a weak moral maturity. It is a wrong teaching for either the Church or the home that youth is the time for gayety and a shallow religious life. In God's law of love and love of law, there is no boundary of years. Holy childhood! Holy youth! Holy, always, from the earliest hours of conscious choice to the feeblest moments of old age's mountain-top visions! A consecrated parent and a worldly son is not a representation of New Testament familyhood. Grandmother Lois, Mother Eunice, saintly little Timothy—Joseph, Mary, Jesus—holy families!

PULPIT TOPICS FOR APRIL.

BY REV. JOHN PARKER.

THE ABIDING OF THE SPIRIT.

Sabbath, April 3--John 14: 16.

THIS is the Saviour's promise to His disciples of the permanency of the Holy Spirit's grace, inspiration, and strength to declare the Gospel, to comfort and help them to overcome temptation and peril. This, His best gift, filled His last thoughts. As with them, so with us.

I. *He first came to us to give us spiritual life.* Physical life is not intermittent or interrupted, but continual until death. Neither is spiritual life. The Holy Spirit is its source. His abiding with us is the pledge of its continuance. This is the special distinction of a Christian life—its supreme difference between the highest moral and the lowest Christian life. The moralist is self-prompted and self-restrained, but dead to God. The Christian is spiritually alive, and led by the Holy Spirit.

II. *His coming was the fruit of the Saviour's intercession*—His abiding will be determined by our loving obedience. The same reasons that brought Him—your need; present holiness, and eternal salvation—will keep Him with you forever. Only be loyal to His will.

SHINE.

Sabbath, April 10--Isa. 60: 1-3.

PUT in simple language, the text means: "Get up—it is morning at last—shine!" Thou canst do it. "Thy light has come"—the sun has risen upon thee. Be enlightened, for "darkness covers the earth and the people." Shine—that others may see your good works.

I. You are only a reflecting medium, but do not hinder the light. There is no light in you, but there is abundant light upon you. God gives the light—He asks you to "shine." (Matt. 5: 16.) "If the light in you be darkness, how great is that darkness." (Matt 6: 23.) He, the dayspring or morning-bringer, has come. Receive Him, "the true light,"—then shine.

II. How deep the necessity—"gross darkness"—your shining should pierce it, and bring illumination to the people, revealing "the glory of the Lord," His glorious nature and purpose, even to Gentiles, who at that time were besotted by idolatry and ignorance.

III. Thus enlightened, you should suggest the charm of His service.

OUT—IN.

Sabbath, April 17--Deut. 6: 23,

OUT from Egypt and bondage, taskmaster and lash, visible idolatry and debasement—a land without Sabbath, sanctuary, or the true God. No sign of help, no symbol of hope. "He brought us out," that He might bring us in "to a covenanted land."

I. Such are the facts and conditions of our spiritual life. "He brought us out." Separation unto Himself, is the absolute condition of His fellowship (2 Cor. 6: 17). All eminent saints were thus distinguished.

II. "He brought us out," and if He does either He will do both. *Out—in.* "He leads us forth by the right way," (Psa. 107: 7.)

Out from the region of shadow and death;
Out of its fetid and pestilent breath;
Out of the bondage and cankering chain,
Out from the sin-blight, the tear and the stain,
Into the light and glory of God,
Into the Holiest made clean by His blood,
Into His loving embrace and His kiss,
Into the scene of ineffable bliss.

III. A *mixed* life is the sure sign of imperfect consecration, and the prophecy of defeat. *Come out*, that ye may *come in*.

A JUST GOD AND A SAVIOUR.

Sabbath, April 24--Isa. 45: 21.

THE text fixes our eyes upon God, for thoughts of self bring no hope to sinners. Looking at Him, two facts are seen:

(1) We are condemned by His justice. (2) As believers we are filled with joy and hope in believing, for He is our Saviour.

1st. In presence of His justice I am without God, hope, or excuse. He demands absolute integrity—I am a sinner.

2d. But He is my Saviour.

—New questions now arise. Can He restore me to His favor and family? Can He, without violence to justice, cover my sin by the righteousness of One infinitely worthy? So that though a failure in myself, I can be complete in Him? I have also a sinful nature—can I become holy? Will He impute righteousness to me through Christ, and also impart righteousness to me by His Spirit, so that I have salvation through Him and in Him? "Healed by His stripes." "Christ once suffered, the just for the unjust." (1 Pet. 3: 18.) Now I stand alone, like the guilty one, with the unsinning Christ, all my accusers silent, and He who could condemn me will not. (John 8: 1-11).

PRAYER-MEETING HELPS for APRIL.

BY REV. JOHN PARKER.

FIRST WEEK.

IN THE FURNACE. (Isa. 48 : 10.)

THAT we should not prefer to be chosen from such a place is evidence of our limited knowledge. He often prefers it for us.

1. *Affliction is no evidence of His displeasure against us.* That we are His chosen ones determines His disposition concerning us. The tendency of our afflictions will indicate this,—do they “yield in us the peaceable fruits of righteousness”? Are we “made thereby partakers of his holiness”? or do they chafe and vex us to patience or impatience?

—*The intent of the furnace* was not our pain, but our purity. “I have refined thee.” The sanctified furnace of affliction may be the only way by which God can bring us through test to triumph in Himself. (Deut. 4 : 20 ; Heb. 12 : 6.) “My grace is sufficient.”

2. *Our refuge in affliction* is prayer, and our proper attitude, patient confidence in His love. (Psa. 50 : 14, 15 ; 91 : 15.) At such times God intends that we should go to His Word. (Psa. 119 : 49, 50.) “Call upon me,” etc.

3. His grace in the furnace should fit us to comfort others. (2 Cor. 1 : 4.) Even Jesus was perfected, through suffering, to be our leader.

SECOND WEEK.

OLD PATHS LEAD TO REST. (Jer. 6 : 16.)

THERE is no rest in new paths of religious life and belief. Whatever is new in religious teaching is false. God’s revelation was finished when John, the last of the apostles, died. God forbids that anything new be added since (Rev. 22 : 18).

1. That ye find soul-rest is the loving purpose of God. Hence, “Stand fast in the way—see, ask.” Meaning, earnest desire, diligent searching for the old paths of loving obedience, loyalty to the Word, uncorrupted faith, separation unto God. This is the good way—God approves it.

2. “Walk therein,” though alone with Him. It is not the way to rest because old, for sin is old, but because it is the good way, God’s way. Sin and evil are not so old as the good. Idolatry, apostasy and rejection of God’s authority are more modern. His worship and obedience were the old way, when Adam fell. Walk in it, and your soul-rest is assured.

THIRD WEEK.

ALL MY WANTS SUPPLIED. (Psa 16 : 5.)

“The Lord my inheritance, my cup, my lot.” So He covers all my present and future needs. My inheritance relates to the future, “my cup” to my present daily supplies, “my lot” to all conditions of my earthly life. So that my happiness is in Him alone. The Lord was the inheritance of Levi,—they should have no other. (Deut. 18 : 1, 2.) With God our inheritance, we need no other.

—“*My inheritance*” suggests present heirship, made such by adopting love. (Rom. 8 : 15-17.) “Heirs of God”—of all that is God’s. “Joint heirs with Christ”—and He is “heir of all things.” The inheritances of worldly men often ruin the soul. He is mine—to possess Him I become like Him.

—“*My cup*” He brims with earthly good. He anticipates my needs. Whatever cup He offers I will gladly drink.

—“*My lot*” is sustained by His thoughtful care. Hence safe for present and future.

—My fitting response is, meetness for the inheritance (Col. 1 : 12), and gratitude for my cup and lot.

FOURTH WEEK.

ANSWERED PRAYER. (Acts 4 : 31.)

(1) Before the prayer-meeting. (2) At the meeting. (3) After the meeting.

1. *Before the meeting.* Pentecost, and therefore preparation. Persecution, great courage, and deliverance. Jesus was manifested in His servants, and their enemies were silent and powerless (ver. 3). This is the same Peter who, fifty days before, though a converted man, denied Christ. What had happened? (See 2d chap. 3d ver.)

2. *At the meeting.* They first reported to “their own company,” then to God. (4 : 23, 24.) After the report, the prayer (vs. 29, 30). “Behold their threatenings—great boldness of speech—stretch forth thine hand,” etc. He answered, and shook the place, as if to say, “I am near you. See how easily I can shake Jerusalem.” “They were all filled.” (v. 31.)

3. *After the meeting.* The rainbow of Pentecost enfolded this meeting. With fearless unconcern for personal safety, now “they spake the [hated] word with boldness.”

—Believers were knit together in love.

—Their testimony was with great power and grace (ver. 33).

—A loving brotherhood in all things.

—These are the signs of true Christianity.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6 : 11.

"Unite our hearts in love to Thee,
And love to all will reign."

A GOOD PRAYER.—"Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?"—Jer. 3 : 4.

"We'll flock around His banner,
We'll bow before His throne,
And cry aloud, 'Hosanna
To David's royal Son!'"

HOME-LIFE IN THE PSALMS.

IN THE NINETY-FIRST PSALM.—"*For he shall give his angels charge over thee, to keep thee in all thy ways.*"

"*They shall bear thee up in their hands, lest thou dash thy foot against a stone.*"

—Psa. 91 : 11, 12.

THIS is a very gracious promise. It has both a personal and a home application. In either case it is cheering, and calculated to inspire Christian confidence. The ministrations of angels in behalf of the saints is a truth clearly taught in the Bible, not only in the Old Testament, but also in the New Testament. Paul, in writing to the Hebrews, at the close of the first chapter says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And we doubt not these ministrations will constitute one of the most interesting studies of immortality. There will be many a startling revelation concerning the relations of those pure spirits to our earthly probation, and their intervention for our deliverance in times of great peril. Some have thought that each individual has his guardian angel. Be this as it may, we know that *all* the thousands upon thousands of angels hold themselves in instant readiness to go on errands of love. And, O, how swiftly they fly to do Jehovah's behests! We say *all* are thus in readiness to fulfil the Divine pleasure.

Happy the home indeed that is thus under angelic guardianship. Every Christian home is thus guarded. Some people are perfect slaves to the fear of home-invasion. Every night when they retire they go thoroughly

through the house to see that each door and window is secured by locks and bolts. And, in addition to this they are ready to patronize every new expedient for *keeping out burglars*.

Not so, however, the home where Christ reigns, and where the angels keep their blest vigils. It may be a very humble dwelling, but the Lord's eye is upon it day and night, and parents and children are under the dominion of love throughout the day, and at night they sleep peacefully, knowing that their Father's eye neither slumbers nor sleeps.

It will be noted that this angelic care is not confined to the domestic circle alone. In our goings out they accompany us. And, if we had a stronger faith we should more fully apprehend their companionship.

The good commentator from whom we have quoted in previous articles, says :

"*They shall bear thee up in their hands,*" which denotes both their great ability and their great affection. They are able to bear the saints out of the reach of danger, and they do it with all the tenderness and affection wherewith the nurse carries the little child about in her arms ; it speaks us *helpless* and them *helpful*. They are condescending in their ministrations ; they keep the feet of the saints, lest they *dash them against a stone*, lest they stumble into sin and into trouble."

Beloved, let us take this promise of *angelic care* to our hearts. It is something to feed upon. We would advise a study of Bible teaching on this subject. Search out the several passages, and make the promise yours.

LETTER TO THE CHILDREN.

BY PHERE M. ANNIN.

THE BRAZEN SERPENT.

DEAR little ones : Our talk this month will be on a very familiar theme—"the fiery serpents." The children of Israel, in their journey across the wilderness, were much discouraged because of the way, and they murmured against God, even though He was watching over them, and caring for them both day and night. Their sin was so great that we read, "The Lord sent fiery serpents among the people, and they bit them, so that many died." Where could they flee? The serpents were everywhere. They called upon Moses to pray to God for them in their extremity. As Moses prayed, the Lord told him, "Make thee a fiery serpent, and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it shall live."

So Moses made a serpent of brass and set it upon a pole; and it came to pass that if a serpent had bitten any man, when he looked upon the serpent of brass, *lived*.

Dear children, suppose we had been among that vast company in the wilderness; we might have been wandering around, when suddenly we felt the bite of the serpent. Alas! the poison is spreading through our bodies. As we fall, sick and faint, there comes one to us, and says, "Look on that serpent of brass on the pole yonder—look, and you shall live!" With great effort we turn our eyes to the object pointed out to us. O, joy! we are healed. Praise the Lord! how different everything looks, and we hasten to tell others the glorious tidings. We say, "We know it is true, because we have proved it ourselves." Dear little ones, we have all been bitten by sin, and that means death—not one has escaped. But, listen! "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life." Blessed tidings!

Dear children, whoever you are, and wherever you are—to you do I come with the message of eternal life. Say to Jesus,

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!"

THE TRY COMPANY.

TEXT FOR THE MONTH.—"When thou vowest a vow unto God, defer not to pay it."—Eccles. 5:3.

The HYMN to be committed to memory with the above passage is No. 414 in the Methodist Hymnal, commencing,

"The prodigal, with weeping eyes," etc.

ANSWERS TO QUESTIONS.—May Williams, of Cardinal, Can., sent answers to Questions in the January number, not, however, correct. The true answers are: 1, The Creation (Gen. 1); 2, The flaming Sword (Gen. 3:24); 3, The Mark on Cain (Gen. 4:15).

QUESTIONS IN FEBRUARY.—May Williams, of Cardinal, and Miss Herrington of Brooklyn, N. Y. The correct answers: 1, Shechem, (Joshua 24:32); 2, Samaria, (1 Kings 14:24); 3, Rabbah, (2 Sam. 12:26).

A LETTER.—Nettie F. Tyrrell, of North Grantham, wrote us a nice letter some time ago. She says, "There are two who wish to join the TRY COMPANY: Van Hastings, age 11; and Gladis Howe, age 9. I belong to two W. H. M. Societies, also a 'Do Without Band'—we are to do without certain things for Jesus' sake." (There are many things that we might well do without for Jesus' sake, and be the better for it.—ED.)

QUESTIONS TO ANSWER.—1. How long did the Assyrians besiege Samaria?

2. When was Nehemiah sent as governor?

3. In what year was John the Baptist born?

We hope our young friends will give due attention to the exercises furnished each month, and let us hear from them by the 10th of the month.

LOVED ONES GONE BEFORE.

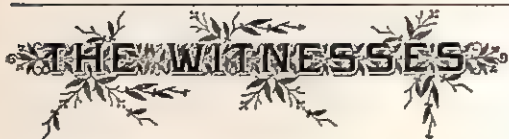
SPECIAL NOTICE!—Friends of the departed must send notices within three months after their departure, or we cannot promise to insert.

MRS. AMANDA WILLIAMS, widow of Levi T. Williams, of Downsville, N. Y., passed from earth to heaven May 10th, 1888, almost seventy-seven years old. She was a devoted Christian, delighting greatly in the ordinances of God's house, the class and prayer-meetings, as well as the more public services. She contributed liberally toward the support of the Church, and provided for the payment of a mortgage of \$300 on the parsonage property. While feeble in body she had a child-like faith in Jesus, and held sweet communion with Him. She was a constant reader of The Guide about thirty years. She is forever with the Lord.—Arthur Thompson.

MRS. C. DE GEAR, departed this life at her home in Algiers, Aug. 2, 1888, aged 68. She was born in Cassel, Germany, July 8, 1820, and born from above when twenty-six. Her conversion was somewhat Pauline in character, accompanied by a supernatural manifestation of light. About twenty years after she received the baptism of fire. From that time her religious life took on a higher phase. She rejoiced in the full assurance of faith and hope, and abounded in good works. She was powerful in prayer, and often wrestled like Jacob till she prevailed. One of her chief traits was liberality to the poor of all classes. She loved the Bible—it was to her the Book of books. Her end was peaceful. She expressed to ministers and others her perfect resignation to the will of God. Death had no sting—her face was radiant with the glory of God.—John F. Smith.

HATTIE E. HAWKINS, daughter of John and Joy Hawkins, of Newman, Ill., closed her earthly life August 20, 1888, in her 20th year. In her sixteenth year she was converted and joined the M. E. Church. For convenience sake, in her 18th year, with her mother, she connected herself with the U. B. Church. She was a faithful member. Her last days were spent in singing and praising God, and praying for the unconverted. She passed away in the triumph of living faith.

REV. JOHN GRAVES was born in Lincolnshire, England, Oct. 27, 1819, and closed his earthly pilgrimage in Loyal, Wis., May 25, 1888. He was converted in his nineteenth year, and united with the M. E. Church, continuing an honored member till his departure. He was licensed to preach nearly forty years ago. On Sept. 8, 1842, he married Lutina Caldwell, who survives him. He was always at his post, ready for duty; his word was his bond, and the people relied upon it. He was a true Christian, and has won the crown.



"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145: 7.

"Jesus, attend, Thyself reveal:
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 460th hymn, commencing
"Lord, I am thine, entirely thine,"

After which a number of requests for prayer, coming from different sections of the country, were read by Rev. Geo. Hughes. Persons present made requests for friends, and about twelve, asked prayer for heart-purity. A fervent prayer was offered by Rev. Dr. Roche.

Singing, "Come thou fount of every blessing."

Mrs. Palmer—We will now listen to what the Lord our God will say to us. The most important part of our meeting is to hear what the Lord will say. Let us ask Him to give us clear light as I read part of the 13th chapter of Hebrews, commencing with the 5th verse: "Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee." Who said this? We know who said "I will never leave thee." I could give you a dozen places and times where and when He said it. He said it to Moses and to Joshua. David said to his son Solomon, "The Lord God, my God, will be with thee; He will not fail thee nor forsake thee, till thou hast finished all the work." Then who of us will not trust? So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." How independent, and yet O how dependent! Let us have faith in God. "Jesus Christ, the same yesterday, to-day, and forever." Just as sure *now* as when He talked with Moses. "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace. We have an altar whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high-priests for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood,

suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach." Does not this mean something for us to do?

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our lips*, giving thanks to his name." There are so many assurances that God wants us to speak for Him! With such sacrifices He is well pleased. "Whoso offereth praise glorifieth me." From this duty we cannot be excused. We must show forth His praise. The 20th verse says, "The God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, *working in you* that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever." What does it mean—"make you perfect in every good work?" Do we understand this, and know that He alone can make us perfect? Is there one here to-day who needs and desires this perfection, who will dare to say that God will not do what He promises to do? "Well-pleasing in his sight"—what is this but to be upright? Without this, can we be well-pleasing in the sight of God? He is the God of love, and of every grace which we need. The Psalmist cries out, "What shall I render?" Can we show our appreciation better than by accepting and enjoying? Let us accept these blessed truths, and put ourselves in the hands of God that He may work in us that which is well-pleasing in His sight. We must present ourselves a living sacrifice. "Thy will be done in earth as it is in heaven," is our Lord's prayer for us. Let us hand ourselves over, to be made pure, and He will work in us a joyous obedience.

Singing, "Love Divine, all love excelling."

DIVINE PEARLS.

Rev. Geo. Hughes.—Our beloved Sister Palmer, in the reading of this beautiful lesson, has hung up before us a string of pearls, let down from heaven, glittering not with the light of earth, but with the diviner light of heaven. I have not the time to tell of the things that have opened to my view as I listened to the reading. But our Sister has called for personal testimony, and I now stand here simply as a witness for the truth as it is in Christ Jesus. My heart has been fully responsive to the things contained in the first hymn sung; "Lord, I am Thine, entirely Thine, Purchased and saved by blood Divine." I stand to the main fact of entire consecration. I am proving, as I have never proved, that there is an internal Revelator—the blessed Holy Ghost. We speak of St. John as the revelator, but O, there

is a greater Revelator within. I welcome these Divine unfoldings, and I want you to pray for me, dear friends. I never felt the responsibility of my position, as I do of late. If it were not for the promise that the Lord will stay by us till our work is done, I believe I should sink. But the Lord is at hand—not afar off.

Singing, "Standing on the promises."

HONORING GOD.

Mrs. Denman.—Sister Palmer read that we honor God when we praise Him. I came here seventeen years ago, without the knowledge of God, but O, how wonderfully I was blessed! On that ever-memorable day I sat next to dear Amanda Smith, and although a Southerner, and not accustomed to look to her race for spiritual guidance or counsel of any kind, I turned to her and said, "Sister, pray for me." And she did pray for me, and O, the light and peace that came into my soul, and now ever abides with me! I have learned one thing, that when we ask God for anything we must believe that we receive it. When I came to believe that God did answer my prayer, I had wonderful experiences. When I was here the last time, I asked you to join with me in prayers for our Church, and O, what grand meetings we have had, and how blessedly the Holy Spirit has been with us!

LIKE PRECIOUS FAITH.

Mrs. Lowrey.—I long ago entered into this land of faith and love of which the dear sister speaks. Although she is not a Methodist, she talks just like one. I know the time when I first really desired a clean heart—when, as the early Methodists used to say, I "groaned" after that experience. I asked, with tears, "Where shall I find my Saviour?" I was a Christian, and loved the Lord. I was early taught to fear Him, but I afterwards learned to love Him, when He made me His child. By and by there came a time when I could no longer sing the hymns I had sung. That wonderful hymn of Frances Havergal was not for me until I came at last to make a full and entire consecration of myself to God. Some say once is enough for all; but I like to repeat it continually. That lesson of entire trust was a hard lesson for me to learn. It seemed to me as if I was stepping right out on nothing. But O, what it brought for me! When I was able to say, "The blood of Jesus cleanseth from all sin," what a blessing came!

Mrs. Laura Crane (of Rochester).—How often, dear friends, I have longed to be with you, and now that I am here, I feel that I must offer my testimony. As I near eternity I cannot refrain from telling you of the wonderful power and

goodness of God shown to me. My spiritual life has been amply supplied. It has been like a day without a cloud. I have never, since I consecrated my heart to God, known a single doubt or fear in regard to my acceptance, or my eternal safety. Through all I have been able to hold on to God, without wavering. Blessed be the name of the Lord! But for this sanctifying grace I should never have been able to stand. How wonderfully it has kept me! How it sustains me as I hurry toward the eternal world! Three physicians have decided that I have but a very short time to live. I am ready, and have on the wedding garment. I shall say, with our beloved Cookman, "I am sweeping thro' the gates, washed in the blood of the Lamb."

THE PROMISES ARE MINE.

A Sister.—I did not start for this place to-day, but God led me here, and I have been blessed. When the promises were read at the opening of the meeting, I said, "They are all mine—mine on the one condition of accepting them." I am proving, more and more, the wonderful possibilities of God's grace. My eyes are fixed on Jesus; I know He is wonderfully keeping me, and I am bound for the better land.

A Sister.—I want to honor God with the fruit of my lips. I want to tell that He has led me out into the light. I no longer stand in fear. I am walking in the light. I thank God that He gives me strength to tell of this.

CONTINUOUS CONSECRATION.

Rev. C. C. Goss.—I used to consecrate myself to God once a year, but now I do it sometimes once a minute. Every new degree of grace I have belongs to God. Nothing lifts me up so much as the thought that I belong to Christ. I can say with all my heart, that I am His and He is mine. Once I had fear—now fear is gone. Doubts I had—doubts are gone. I want to rest on God alone.

A Brother.—I desire to thank the Lord for what His precious Word has been to me. It is of more value than anything else. Sometimes I hear the Lord saying, "Hold fast the profession of your faith." And I want to tell what is the result of holding fast to the faith. Great blessings have come to me constantly since my sanctification.

ALL THE LORD'S.

Sister Stout (A young missionary about to start for South America).—I am glad to be here to-day. I am a follower of the Lord, and I believe and abide in His blessed promise that "No good thing will He withhold from them that walk uprightly." Since I have been in New York I have not

felt that great peace and joy as at other times, but I am prepared to say, as I do every hour, "I am Thine, O Lord." But O, I do want to be a joyous, happy Christian! I know that after I was definitely consecrated to God, the things that I once loved I learned to dispise. I now pity people as I could not when I could not separate them from their acts. God has put it into my heart to love the missionary work, and He says to me, "My grace is sufficient for thee." I do want to continue to love this work to which I have consecrated my life, and the people to whom I am going with God's message.

Dr. Ball.—By a simple act of trust and faith I received Christ as my Sanctifier. I now abide in Christ, and He gives me the victory. It seems to me to greatly simplify the doctrine of sanctification to present Christ as a complete Saviour. If He take possession of us we are sanctified.

WE CONSECRATE—GOD SANCTIFIES.

A Sister.—We hear much from our teachers of the doctrine of sanctification. I want to say that it is for me to make the consecration and God to do the sanctifying. For that I must be wholly dependent on Him. I realize that I am far from being perfect, and that every day I depart in some measure from the teaching of God's law. Human nature is weak, and often I lose patience with the things of every-day life, and especially am I sometimes angered and indignant at the wrongs I see, as in the case of an abused and outraged orphan child which came to my knowledge only yesterday. If I have done wrong, I trust God will pardon my transgression.

DEFINITE EXPERIENCE.

Rev. John Parker.—I fell upon the ice to-day, and am suffering greatly. When Wm. Bramwell was a young man he met, for the first time, John Wesley, and the first words of Mr. Wesley were, "Brother, is your heart full of the love of God?" "No!" "It will be before you leave here," said Mr. Wesley; and it was. I thank God, O so gratefully, to-day, that in 1841, while yet a boy, in my native England, I gave my whole self to God. I have ever, in intention at least, lived a life true to my Christian profession, and when called, I am not afraid to meet my God.

ONLY JESUS.

A Sister.—I have a most blessed experience. With me it is Jesus, only Jesus. I have found that since I have been sanctified I so easily endure troubles and trials, and often God speaks to me in the words of that beautiful hymn, "How firm a foundation," etc. I stand simply on the Word

of God. The blessed Holy Ghost has been my teacher. I felt that I wanted to be entirely pure and I said, "Lord, if Thou make anybody so, wilt Thou make me pure!" First, He said I must do something. Then it came to me, "This is the will of God, even your sanctification." Then, again, it came to me, "He that sanctifieth, and they that are sanctified, are one." Then again, "Now are ye clean through the word that I have spoken to you." O, I know I am in His keeping, and through all my trials He lifts me higher and higher. It is one of the sweetest things in the world to give ourselves up wholly to Jesus.

Mrs. Palmer inquired how many there were present who were all the Lord's, and who wanted to give their testimony to that fact by rising—whereupon nearly the entire audience arose. She then suggested singing, while standing,

"I rise to walk in heaven's own light,"

which was followed by the Doxology, and the Benediction, pronounced by Dr. Lowrey.



HUSBAND AND WIFE SANCTIFIED.

D. S. Clark, of Modena, N.Y., writes: When I was twenty-four years of age I was brought very near the gates of death. The Lord showed me that I was not prepared to die. I had a hard mental struggle, but I was enabled to yield myself to Him for life, and I resolved, if spared, to tell it to the world. I felt the need of a Church home and, after studying the matter carefully, I united with the Methodist Episcopal Church, and have endeavored to live a Christian life. I was soon called to assume the responsibilities of a class-leader, and have now served in that capacity twenty-five years.

Over three years ago I felt the need of a closer walk with God. I prayed the Lord to draw me closer to Him, but it seemed to me the more I prayed the farther I was away. However, the crisis came Sept. 22d, 1886. It really seemed as if Satan was sifting me as wheat—but the blessed Spirit told me to make an entire consecration. Praise the name of Jesus, I made the consecration, and that perfect love which casteth out fear took possession of my soul, and I have rejoiced ever since in the all-cleansing blood. Day and night I praise the name of Jesus.

My wife gave her heart to God in early life, and when she found what I had received she began to seek full salvation, and on October 24th, 1886, at the family altar, the glorious blessing filled her soul. Jesus is with us in our old age, and in His strength we will live by faith until He shall say, "Come up higher!"

OUR SOCIAL MEETING.

THE WORD.—“Sing unto the Lord, bless his name ; show forth his salvation from day to day.”—Psa. 96 : 2.

“Ye servants of God, your Master proclaim,
And publish abroad His wonderful name ;
The name all victorious of Jesus extol ;
His kingdom is glorious, and rules over all.”

A Full Surrender.—Minerva Hefley, Berlin, Pa. : About two years ago, I read Moody's work on prevailing prayer. It set me to thinking. I learned many things that have proved a blessing to me. I went to the Lord in prayer to know why I was not more successful as a Christian. About that time a dear Christian lady moved into our place from Pittsburg. She united with our Church, and I was drawn to her as by an irresistible influence. God made use of her to instruct me in the way of full salvation. We covenanted together to pray three times a day, at 5.30 in the morning, at noon, and at 6 in the evening. On January 18th, two years ago, at six o'clock in the morning, I was enabled to make a full and complete surrender of myself to God, and He accepted me for Jesus' sake. Had I known these things earlier in my life, how much better should I have been qualified to work in His vineyard !

Soul-Triumph.—Mrs. A. M. Hemstreet, Memphis, Mich. : I can say, though

“The empty stall no herd afford,
And perish all the bleating race,
Yet will I triumph in the Lord,
The God of my salvation praise.”

Poor, yet Rich.—Joseph Grosvenor, Guilford, Ct. : One night I was somewhat cast down. I prayed to God, committed myself to Him, and went to sleep. While praying, the hymn came to my mind containing the verse,

“Yea, and before we rise
To that immortal state,
The thoughts of such amazing bliss
Should constant joy create.”

I awoke, arose and sat by the fire with the tears running down my cheeks, and while eating my breakfast tears were overflowing. The Lord “giveth songs in the night,” and this was not the first time that I have had them.

Just Trusting.—Mrs. N. Lamblee, Fort Dodge, Iowa : I lived for many years in a justified state, but like many others often sinning and repenting, but that was a hard life. I asked my minister about it, and he said I was all right, but I was not satisfied. I went on one occasion to the prayer-meeting in the first Church in Chicago. The minister was talking about sanctification. My heart and ears were open, because that was just what I wanted. I was the first one to bow before God as a seeker, but I did not receive it

that evening. I was praying all the time from Wednesday until Saturday. I went to Farwell Hall to a meeting for the study of the Sunday School lesson. While walking along the street it seemed as if heaven was open before my eyes, and Jesus came to meet me. The policeman took me by the hand as I was crossing the street. When I was over there came a voice saying, “You can trust the policeman ; can you not trust me ?” I said, “Yes, Lord,” and I fell down on the street and cried, “Glory to God, glory to God !” What a joy came to me ! My mouth was open, and I could sing, “I have touched the hem of His garment,” etc. I have been in this happy life six years. He saves me now, glory to God !

Grace Abounding.—Mrs. Adeline Jones, Milford, Ct. : Over forty years ago I was converted, also my husband. We united with the M. E. Church at Cold Spring, L. I., and for twenty years we went together heart and hand. Then the Lord took him home, and six years later my only son and child. Then I was left alone—no, not alone, for Jesus was with me, to help me in my affliction and sorrow. Praise His name, He has never left me. I have proved that His promises are true—in Him they are “yea and amen.” Seven years ago I made a full consecration to the Lord, and He gave me the blessing of full salvation—now my prospects for heaven are bright.

Saved after a Struggle.—John A. Bevington, Fremont, Ohio : I was converted when a mere boy, but not receiving proper nurture in the Church, I made several efforts for renewal, without success. I went through three years of soldier-life, but the prayers of a Christian mother kept the Spirit of God on my track. Once my conviction was so intense I vowed to God if he would bring me home I would serve Him. But on my return I gave myself up to folly. One evening, attending a special service in the Church, the minister gave out the hymn, “Show pity, Lord, O Lord, forgive !” My life passed in review before me. I gave myself anew to God. There was but little life in the Church, however, and I had little encouragement. After a few months I went to hear some who were called “fanatics,” who said they could live without sin. There I heard the first “praying in the Holy Ghost.” I spent a season at “Lakeside,” hungering for this grace. A minister, Bro. D. S. Caldwell, came to us, who preached holiness, and who showed me the way. I offered myself wholly to God. For nearly a week I was in the crucible—the refining fire was working—such a week ! Glory to God, I came out purified. For the last twelve years I have been singing, praying, testifying and shouting this full salvation.

EDITOR'S STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

LIGHT FOR THE RIGHTEOUS.

SO pure the light ariseth,
Upon the Christian's path,
It all his hopes sufficeth,
For he this promise hath :
That though the earth decayeth,
Or heaven should pass away,
His hope's foundation layeth,
On that more sure than they.

—Mrs. Phæbe Palmer.

A GREAT THING.

WE recently heard a pastor read to his congregation, on Sabbath morning, the twelfth chapter of Romans. When he had finished, he said ; "Brethren, I have read this chapter, and I would ask, what kind of impression has it made upon your minds? It has made a very deep impression upon my own mind, and it is this, *it is a great thing to be a Christian!*"

That was a word fitly spoken—it *is* a great thing to be a Christian—a Christian in the full sense ; and nothing demonstrates it more perfectly than does the twelfth chapter of Romans. To be a Christian is to be like Christ. *Like Christ!* What a thought, that a mortal who has borne the image of the earthly should bear the image of the heavenly ! That one who has been full of sin should be so transformed by the power of the Holy Ghost as to be full of holiness, putting on the likeness of Jesus, who is indeed "the chiefest among ten thousand, and the one altogether lovely"—"the brightness of the Father's glory, and the express image of His person."

Being thus transformed, we are prepared to show the beautiful characteristics, and engage in the sublime exercises enjoined in the chapter to which we have referred. This wonderful

chapter, if there were no other proof, would be a sufficient demonstration of the divinity of our holy Christianity. No man could have penned its sentences except under supernatural influence. It contains a series of brief utterances which bear upon each of them the superscription of Heaven. Without a thorough inward transformation, involving the destruction of the last vestige of carnality, and the putting on of the new man "which is renewed in righteousness and true holiness," any attempt to square the life by the standard here erected must be an utter failure.

It has been truthfully said that "the Christian is the highest style of man," and when clothed upon with heavenly habiliments, as described by the master-pen of "the great apostle to the Gentiles," he will indeed shine—and men everywhere with whom he comes in contact will confess that "he has been with Jesus and learned of Him." He will be among those who are answerable to the prayer of the poet :

"Jesus, let all Thy lovers shine
Illustrious as the sun ;
And bright with borrowed rays Divine
Their glorious circuit run."

Observe, we beseech you, beloved, the order of the apostolic writing—first, an entire separation from the world : "*Be not conformed to this world.*" Second : "*Be ye transformed by the renewing of your mind.*" Bunyan's allegorical representation of the pilgrim turning his back upon the "City of Destruction" positively and continuously, is a verity. The demand is imperative.

The Rubicon must be crossed, and the bridges burned behind us. If there be but a glance back to the inheritance of iniquity, like the wife of Lot, we shall surely be shut out from the inheritance of the saints. God will have an undivided heart and, when it is set on Him *alone*, He will show us "great and marvelous things."

We should be emulous to be symmetrical, luminous, and conquering Christians. And this will be our exalted character if we avail ourselves of the provisions of grace. They are ample to lift us above the low grounds of sin and impurity to the sublime altitudes of light and glory contemplated in our holy Christianity. And, in thus fulfilling our calling's glorious hope, we shall magnify our adorable Lord and Redeemer.

"IN the beginning God—Is God with you?"

CHILDLIKE CONFIDENCE.

THE apostle John writes: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." This is childlike confidence, a child's approach to the loving Father. It is a confidence *in Him*. In whom? In the name of God's dear Son. He has influence at the high court of heaven. In His name we may find access—we may take our course above the suns and stars and glittering worlds, until we come into the presence of our Father, and present our petition.

But our asking must be in accordance with *His will*—hence all successful prayer is by the inspiration of the Holy Ghost. He maketh intercession within us, giving the overmastering "*groan*." Under this inspiration, with a request in accordance with the Divine will, prescribed in the name of Jesus, we must prevail. We shall come away from the Mercy-Seat laden with the good things of the kingdom.

But, beloved, the antecedent of this childlike confidence is entire purity. Without this there are barriers between us and God that cannot be crossed. Sin must be utterly destroyed, then we can come to our Father with the simplicity of a child, upon whose brow there is no shadow of disobedience, and put our hand deep into the storehouse of the Great King.

This childlike confidence may be the portion of all God's dear children. And were it possessed by every one, wonders would be wrought in Zion. If all who name the name of Christ had this unobstructed access to the Father, laying hold upon the exceeding great and precious promises," results would follow of which we can have no conception. In individual experience and life—in the family, in the Church, and in the world—great forces would be moving, energizing, uplifting, and transforming. The giant combinations of iniquity which are everywhere working ruin and death, would receive a check; they would be driven back in dismay, and the snowy banner of the Redeemer would float in triumph. Reader, be among those who have this confidence.

—"MY GOD!" Daring words, yet I may speak them.

HOLINESS AT CONFERENCE.

THE New Jersey Conference, of which we are a member, convened in Salem, N. J., March 6th, Bishop Bowman presiding. We were pastor there thirty-two years ago—but a new and beautiful edifice has been erected on the site where the old church stood in which we ministered. In the graveyard in the rear, the earthly remains of "Benjamin Abbott," and "Thomas Ware," warriors of the olden time, lie entombed. It is an inspiration to stand by their graves.

Under the presidency of Bishop Bowman, the business of the Conference was pleasantly and expeditiously conducted. He is a Christian gentleman, making all the brethren at home in his presence. His sermon on the Sabbath was a model of simplicity, unctuous and powerful. Would that all young ministers would imitate it! The morning prayer meetings and the Sabbath morning Lovefeast were blessed seasons.

The Conference Holiness Association was at work, and God put His seal upon its endeavors. There was a revival of a custom of primitive times, in the holding of "JOHN WESLEY MEETINGS," at 5.30 in the morning. The attendance was not large, but those who were present realized the presence of God very graciously. And at that early morning hour souls were hungering and thirsting after righteousness. In the afternoons and evenings when no anniversaries were to be held in that Church (Broadway), there was preaching, followed by altar-service. The brethren were greatly blessed in proclaiming the truth. The pastor, Rev. E. C. Hancock, being afflicted in his family, could not be present as much as he desired, but he was in hearty sympathy. This Salem Conference will long be remembered. We never realized such an occasion. The tides of God's love swept through our soul from early morn till eve, and in the night season. God bless all the brethren of the *New Jersey Conference* this year, and give them many souls.

By the unanimous resolution of the Conference, the Bishop re-appointed us to our Editorship of *The Guide*, which is gratifying to us.

"GOD'S Host"—they are swift of pinion,
And ever His saints attend."

CAME—STAYED.

A YOUNG man, in giving his experience in a meeting, recently, said: "I heard the voice of Jesus, saying, '*Come!*' I came, and then I asked, '*Lord, what next?*' and He said, '*Stay!*' and I have stayed."

It is one thing to *come* when Jesus calls, but it is another thing to *stay*. Happy the soul who does both! *Coming*, they find Him mighty to save, even to the uttermost. *Staying*, they find Him mighty to keep. One glance at the "Chiefest among ten thousand," by the one who comes, is rapturous. But, O, to abide with Him, or, rather to have Him abide within us, bringing His Father with Him, under the full-orbed revelation of the Holy Ghost, is bliss beyond the power of language to describe! Reader, COME—then STAY. Having returned unto your soul-rest, abide there forever.

—BEWARE of making crooked paths!

SATAN IN COMPLIMENT.

AN eminent preacher, in a sermon which we heard lately, said, "Satan was never so dangerous as when he becomes complimentary. He tried it with Jesus once. The demoniac in the synagogue who was possessed of an unclean spirit, cried out, 'I know thee who thou art, the Holy One of God.' And Jesus rebuked him, saying, 'Hold thy peace, and come out of him.'"

He held no parley with the foul spirit—no, not for an instant, though he tried to be complimentary—smoothly acknowledging His character: "*Thou Holy One of God!*" The voice of authority commanded his silence, and dislodged him!

Beloved, behold your example! Learn how to deal promptly, resolutely and determinedly with unclean spirits. Hold no parley. The more like an angel of light the advance—the more prompt should be your command of silence—bid him begone in the name of Jesus, and he will obey. The injunction is, "Resist the devil, and he will flee from you." Hold your ground steadily.

"Praises bringing, upward springing,
Mounts my quickened soul to Thee!"

THE CHRISTLY MARKS.

A PREACHER referred to an old legend which represented that a man became so absorbed in the contemplation of *Christ on the Cross* that His wound-marks were said to have been seen in his body. Whether this were possible he pretended not to say—but one thing he said he did know, that the eye might be so fixed on Jesus, and His love so engendered in the heart, that the individual might say, with Paul, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus."

That is the highest style of life! We may be transformed into the same image. We shall be like Him in heaven. But we may, on earth, have the marks of the Lord Jesus upon us, even in our body, and a thousand times more upon our inner being, so as to force a wondering world to say, *There is a transcript of Jesus!*

—"It is in sight of the cross that love is born."

STAND UP FOR JESUS!

SUCH were the last words of the son of Rev. Dr. Tyng, the eminent Episcopalian clergyman. He was a truly devoted young minister, running a short but glorious career. He participated largely in Union Services in Philadelphia, some years ago. He was lovely in appearance, Christ-like in spirit, very much like our beloved Alfred Cookman, walking closely with God.

Those were beautiful words to fling back to earth while making the heavenward ascent. His soul was full of desire that all Christians should *stand up* for their adorable Lord. In this we see the greatness of our Christian calling. First, to know Jesus in the power of His resurrection—then, to stand up for Him—at all times and in all places. Let men deride us, and evil spirits throw themselves across our path—but undaunted, evermore, *Stand up for Jesus!*

If we would be acknowledged by Him in the great day of His coming, we must not be ashamed of Him or His words.

"Let grace our selfishness expel,
Our earthliness refine."

THE EYE SINGLE.

THE teaching of Scripture is, "If thine eye be single, thy whole body shall be full of light." There is such a thing as singleness of eye. Purity of heart and singleness of eye go together.

What is singleness of eye? The eye is single when it is intently fixed upon the Divine glory in all things, making that the standard to govern all our acts. Even what are called the trivial affairs of life are to be so governed. The apostle says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." When the heart is made pure by the blood of the Lamb, it will give this elevated aim to the being, so that God shall be in all our life.

When singleness of eye exists, "the whole body shall be full of light"—the whole being. It gives a sense of Divine approval, intense satisfaction, and the richest enjoyment of which mortals are capable.

—Alfred Cookman said to his brother, "Why, John, sanctification is just a little more of Jesus!"

WHY NOT ANSWERED?

"YOUR prayer is not answered"—you say. If that be the case, you should find out the reason. Prayer is intended to be answered; that is what it is for. And true prayer, unhindered, will surely be answered, in some form or other. "For it is written," and the declaration is solid as the throne of God "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." You may depend upon that.

Why is *your* prayer not answered? Why? Perhaps we can help you to a solution of the problem. Read Matt. 5: 23, 24: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Hardness, unkind feeling, or a lingering grudge toward any one, will prevent an answer to prayer until it is all surrendered.

"And kindness in our bosoms dwell
As free and true as Thine!"

HOLINESS FOR SERVICE.

PAUL, in writing to the Ephesians, says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry."

We believe the comma after the word "saints" should be removed, and then we should have the full significance of the apostolic writing. It would then read: "For the perfecting of the saints for the work of the ministry" (or, for service.) We had this view of the passage opened to us recently, very forcibly, in a sermon by that eminent Bible Expositor, Rev. Dr. W. M. Taylor, of New York. This rendering presents a great truth, viz.: That in order to successful Christian service there must be a basis of true holiness. This is true as respects the ministry, and of every form of Christian activity. Without holiness no Christian worker has an adequate equipment.

—F. W. Faber said, "Holiness is an unselfing of ourselves."

THE FIRST OFFERING.

A letter from our daughter, Mary A. Hughes, recently received, was read by Mrs. Brooks before the Quarterly Meeting of the W. F. M. S. in Brooklyn. It deeply affected the ladies. She referred to a visit from Bishop Thoburn, soon to be made, to consult about the purchase of buildings now occupied in Madras, for a permanent *Mission Home*. They need and must have more room.

Mrs. Brooks laid the first offering on the altar in this way: She owns the copyright of the beautiful hymn, "*God be with you till we meet again*," the author, Rev. Dr. Rankin, having presented it to her. She derives some benefit therefrom, and she proposed to make a little offering of \$5.00 for the building. This is the first stone in the foundation of the MADRAS MISSION HOUSE. There is more to follow. Large results often flow from small beginnings. Wait and see what will come of this! Bishop Thoburn will give his judgment, and the Society will act. God bless this first offering!

—“YOU are the follower of Christ—consequently you live to love.”

OUR INQUIRY ROOM.

A GREAT STATEMENT.—“And not only so, but we glory in tribulations also.—Rom. 5 : 3.

“The world, with sin and Satan,
In vain our march opposes ;
By Thee we shall break through them all,
And sing the song of Moses.”

Half-Hours in the Gospels.

HALF-HOUR WITH ST. JOHN.—“Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.”—(John 11 : 1-46).

THE story of Jesus raising Lazarus from the dead is one of the most beautiful of the New Testament narratives. The sisters sent Him word of his sickness. And yet He abode still in the same place. Haste was not necessary. He knew what He would do—the delay was for the glory of God, inasmuch as it afforded an opportunity for the demonstration of His eternal power and godhead. He said to His disciples, “Our friend Lazarus sleepeth,” but they understood it not. Then He said plainly, “Lazarus is dead.”

In due time He reached the abode of sorrow. Martha met Him and poured into His ear her sad story, saying, Lord, if thou hadst been here, my brother had not died.” Jesus sought to comfort her by the great truth of the resurrection, saying, “Thy brother shall rise again.” This she understood as referring to the resurrection at the last day. And yet her faith seemed to fasten upon the fact of Christ’s ability even now to raise him from the dead, saying, “I know that even now, whatsoever thou wilt ask of God, God will give it thee.” Mary also, subsequently, reiterated the lamentation of Martha, and then the blessed Jesus could refrain himself no longer. He said, “Where have ye lain him?” And, coming to the grave, “*Jesus wept.*” Those were gracious tears, tears of love. Restoration to life was the work of a moment. The authoritative voice said, “*Lazarus, come forth !*” The dead instantly obeyed—his grave-clothes were taken off, and he was once more in the arms of his loving sisters !

Behold the loving tenderness of Jesus ! His heart is full of sympathy. And His power is as

great as His love—He has power over soul and body to rescue and to save. What He did for Lazarus, in bringing him up from the grave, He can do for human souls, bringing them up from the grave of sin into the fulness of spiritual life and salvation. In a moment, if He but speak the word, the habiliments of death drop off, and the garment of salvation is put on.

INQUIRIES OF CORRESPONDENTS.

1 A brother in South Carolina asks : Is it a sin to read cheap novels, or, if not sin, is there any good ? Is it right for a religious paper to advertise them ?

Ans.—“Whatsoever is not of faith is sin.” Is such reading of faith ? Can the Divine blessing be asked on it ? Is it for the glory of God, in any sense ? We answer, emphatically, No ! If so, no religious papers ought to advertise them.

2. A sister in Missouri : I once enjoyed holiness, have lost it, but am earnestly seeking it—but Heb. 6 : 4-6 troubles me.

Ans.—Satan has made use of this to trouble many. It refers to an utter apostate, who tramples upon the blood of Jesus as an unholy thing. You are not such, by any means—therefore do not let Satan trouble you. Say, in the strength of Jesus, “Get thee behind me, Satan !” and claim your lost inheritance by accepting Christ as your sanctification.

CIRCULATE THE BOOKS !

Our Book trade is encouraging. The Semi-Centennial Premium, “FRAGRANT MEMORIES,” is in continuous demand. We hold the offer open for another month. All old and new subscribers, by adding *twenty-five cents* to the subscription price, can obtain it. Those whose subscriptions end in July, by renewing *now*, can avail themselves of this proposal. We should like it to be in the homes of all our readers—it is truly a beautiful memento.

We also ask attention to the “Beloved Physician,” the life of Dr. Palmer ; The Life of Mrs. Mary D. James, and her Wall Roll ; “Life and Letters of Mrs. Phoebe Palmer” ; “Earnest Christianity,” by Rev. Jas. Caughey ; “Rifted Clouds,” by Mrs. Bella Cooke ; “Grace Magnified,” by Rev. W. G. Browning ; “Through a Glass Darkly,” by Rev. J. H. Timbrell ; “Methodist Holiness Gems,” by Rev. J. Hobbs. Agents can do well in canvassing for these. Write for terms.

HELPS TO CHRISTIAN DEVOTION.

Important Words.—"For if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

—Matt. 6: 14, 15.

HOW MANY professors are there who have light enough to know what should be done, but have not love enough to do what they know! Such people have no advantage from carrying a bright candle in a dark lantern. Give me the professor who perfectly sees the way he should go, and who readily goes the way he sees.—*Scd.*

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—APRIL.

1. 1 Pet. 1; 13. Heb. 9; 28. Rev. 22; 20.
2. 1 Pet. 4; 13. 1 Pet. 4; 14. Psa. 18; 39.
3. 1 Pet. 5; 6. Luke 14; 11. Psa. 119; 78.
4. Jas. 1; 22. Heb. 5; 9. Psa. 119; 146.
5. Jer. 3; 13. 1 John 1; 9. Psa. 51; 3, 4.
6. 1 Tim. 6; 12. Isa. 54; 17. Psa. 119; 116.
7. Rom. 12; 2. 2 Cor. 6; 17, 118. Psa. 26; 9.
8. Phil. 1; 27. Psa. 50; 23. Psa. 119; 133.
9. Matt. 17; 5. Isa. 55; 3. Psa. 119; 104.
10. Isa. 26; 20. Psa. 91; 15, 16. Psa. 143; 11.
11. Jude 21. Matt. 10; 22. 2 Thess. 3; 5.
12. 2 Cor. 13; 11. 2 Cor. 13; 11. 2 Thess. 3; 16.
13. Phil. 4; 6. Phil. 4; 7. Psa. 19; 14.
14. John 12; 15. Deut. 33; 27. Psa. 31; 5.
15. Heb. 10; 21, 22. John 6; 37. Psa. 22; 19.
16. Psa. 34; 13. Isa. 55; 7. Psa. 19; 13.
17. Deut. 6; 17. Prov. 29; 18. Psa. 119; 73.
18. 1 Pet. 4; 7. Luke 12; 37. Psa. 130; 6.
19. 1 Pet. 3; 15. Psa. 146; 5. Psa. 39; 7.
20. 1 John 3; 23. Acts 16; 31. Psa. 84; 12.
21. Heb. 13; 3. Isa. 58; 10. Psa. 94; 12, 13.
22. Jas. 5; 13. Psa. 37; 39. Psa. 103; 12.
23. Jer. 4; 1. Mal. 3; 7. Psa. 116; 7.
24. 1 John 2; 15. Matt. 19; 29. Psa. 119; 35.
25. Acts 17; 30. Jer. 33; 8. 2 Sam. 24; 10.
26. Jonah 1; 6. Jer. 33; 3. Psa. 86; 7.
27. 1 Cor. 15; 34. 1 John 2; 1, 2. Psa. 25; 11.
28. John 1; 29. John 14; 13. Eph. 1; 3.
29. Psa. 4; 5. Isa. 33; 2. Psa. 119; 114.
30. Eph. 6; 11. Jas. 1; 12. Psa. 102; 2.

IN THE DIVINE TREASURY.—There are still other beautiful characteristics that we would have you study.

Prerogatives of God: The ownership of all things—1 Chron. 29: 11; Psa. 50: 10; Ezek. 18: 4; Rev. 4: 11.

The control of nature—Job 38: 33; Jer. 31: 35; 33: 25.

To give law to all—Exod. 20: 2; Isa. 33: 22; Matt. 4: 10; 22: 37.

To bestow grace as He sees best—Deut. 29: 4; Matt. 13: 10; 20: 15; Mark 4: 11; Rom. 9: 22; 2 Tim. 2: 25.

To try men and prove them—Deut. 13: 1; 1 Kings 22: 20; Job 2: 6; 1 Cor. 11: 19.

To control men's hearts—Psa. 33: 13; Isa. 45: 5; Rom. 9: 20.

To use men in fulfilling His plans—2 Kings 5: 1; Job 1: 21; Psa. 17: 13; Isa. 10: 5; Hab. 1: 6.

To dispose of men's lives—Gen. 22: 2; Deut. 20: 16; 1 Sam. 16: 3.

II.—CLOSET PRAYER.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Ephes. 6: 18.

"ALL our creature comforts are either weights or wings—helpful or harmful—as we use them. Let it be remembered that one reason why God so often takes away the good things He once gave His people, is because they will make them weights instead of wings. They love and enjoy, and yield themselves up to those things, which were meant to be tasted rather than consumed, and God would have His people rise. The sand-bags of the balloon must be cast overboard. The weights must be changed to wings, the loss must be made gain."

HYMN for the month, No. 811 in the Methodist Hymnal, commencing—

"High on His everlasting throne,
The King of saints His work surveys."

1. GENERAL SUBJECT FOR PRAYER.—*That the cross may be lifted higher this year among the nations than ever, that multitudes may be drawn unto Christ.*

2. REQUESTS BY LETTER—

California, G—V—, for conversion of four children and an old man. Colorado, G—, for husband to be sanctified. Georgia, A—, for a pastor, burdened with desire for a revival. Illinois, S—, for a sister to be sanctified. Indiana, I—, for a sister to be sanctified, and husband converted, and pastor sanctified, F—W—, for husband and son converted. Iowa, for Holiness workers. Kansas, A—, for a brother to have clear light, and mother's conversion. Maine, E—B—, for a daughter to be cured of opium appetite. Michigan, E—S—, for a brother to be filled with the Spirit. S—, for a sister to be sanctified, and healed in body. R—, for two brothers to be saved. C—, for revival Missouri, K—, for revival of holiness. W—, for a mother to be sanctified, also daughter to be healed. New Jersey, R—, for pastor and family to be sanctified, and for revival. New York, P—, for a sister to be sanctified. C—C—, for a mother to be filled with the Spirit, and son converted. S—G—, for one to be restored to perfect peace. G—, for a class to be sanctified; for a bold infidel's salvation. H—, for a Church in dissension. Pennsylvania, R—, for a sister to be healed, a saintly woman. Texas, L—, for an aged minister who has lost holiness. West Virginia, C—, for two sick persons to be restored.

III.—IN THE OPEN FIELD.

"Tell ye your children of it, and let your children tell their children, and their children another generation."

—Joel 1: 3.

WORK SUGGESTED.—1. Visit the sick. Matt. 25: 36.
2. Look after the drunkard's family.
3. Visit a prison, or hospital, if any near you.
4. Help your pastor in family visitation.
5. Do you know any one who cannot read? Give patient instruction?

WITH OUR CORRESPONDENTS.

From an Old Nurse.—Aunt Peggie Rushem-bough, Charleston, W. Va. : At a certa'n time I went to nurse for a doctor from Philadelphia, at Fayetteville. After crossing New River, I scarcely knew which to admire most, the large rocks which stood upright in the river where the Lord had placed them, or the beautiful ferns and tall pine trees. Then ascending the hill in a back, I admired the little violet which grew beneath the laurel, and the thick green moss which formed a carpet. I was also delighted with the birds which were singing their sweet melodies. One flower that I saw grew bountifully, reminded me of the *Caladium*, a flower that is nursed with care in a greenhouse. ("Auntie," who wrote the above, is a pilgrim Zionward. In sending her letter she enclosed her photograph, valise in hand, looking as though she were bound for glory, and she will get there by and by.—ED.)

A Good Word for The Guide.—J. W. Tomlinson, Bedford, Pa. : Since sending my donation for benevolence I have been impressed that I ought to have said something in favor of The Guide. I now say in a few words that it has brought me many a word of cheer. It is doing a good work for the Master. May it live long, and the Lord's cause prosper in its hands.

Sending The Guide—The Effect. A sister in McGrawville, N. Y., writes : I lend my Guides to different friends. I wish to show that we can do good at home if not able to do much outside. Here is a letter from one who read them :

"DEAR SISTER—I have a spare moment and will write you a few lines. I am well in body to-day, and rich in the Spirit. I can say I have been baptized of the Spirit. I live in the full faith of God. I am saved. I know you sealed a prayer in those books for me. I felt the blessing as I broke them open. May the Lord impart to you as rich a blessing as He did to me."

Fragrant Memories being Read.—Mrs. D. S. Cowles, Greeley, Col. : I sent for your "Fragrant Memories." My husband and I are reading it, and O, how it lifts me up to heaven ! I feel as though I must make your acquaintance—although we are at so great a distance here in this life, we shall one day meet in heaven. I think the Lord has called you to a great work. God bless you !

Thirty-five Years' Acquaintance.—A. W. Walker, The Dalles, Oreg. : I have closed my *thirty-fifth* year with the precious Guide, and have never lost a number by the mail. Eternity alone can tell the good I have received from it. Over *forty* years the blessed Saviour has kept me in perfect peace. Glory be to God for this cleansing power. God bless you and the precious Guide !

A Genuine Wave of Revival.—Rev. T. L. Waite, Berea, Ohio : It is hoped and prayed for, that a genuine wave of Bible Wesleyan Holiness may visit all the Churches of the land, and tarry with them. Then will our ministers have an experimental knowledge of, and teach the people, that the "old man," which we all inherit, must be cleansed away by the blood of the Lamb, through faith. And, when the Holy Spirit discovers this "old man" unto us, and we cry out, "O, wretched man that I am, who shall deliver me from the body of this death?"—and we appropriate the blood, we are sanctified wholly. And the Holy Spirit continues to witness that we are children and heirs—for the blood continues to cleanse. Faith lays hold upon the sure foundation and holds on, and hope, being anchored, anticipates the heavenly announcement, "They overcame him by the blood of the Lamb and by the word of their testimony."

A Young Minister's Voice.—A young minister in Tennessee writes : I believe in Bible Holiness—not only as possible for me and for others to enjoy, but a duty to God. I believe I once enjoyed it, but did not know it by that name, and did not acknowledge it to any one but to my now sainted mother, and I was exceedingly happy. The people have been satisfied with the kind of preaching that I gave them—they said it was good enough, yet there was something wrong. I was not fully saved, fully trusting, "walking," as one old man here expressed it, "on that high-way of holiness." I have sought this perfect love ; have done so for some time.

(Our young brother needs to go down into the valley of decision. "The day of the Lord is near in the valley of decision." He needs not only to believe in but for Bible Holiness—to get a "now" in his prayer.—ED.)

Orying after God.—Brother G. H. S. writes : I have been trying to preach the Gospel down here among the very poor, in the mountains of Virginia, for more than twenty-five years, and yet all the time have felt the consciousness of a deficiency, somewhere or somehow. Still, however, I hoped and prayed that this difficulty would be overcome—but with all my reading, and fasting, and praying, the end is not reached. I never so much as heard a sermon preached on heart-purity. But it seems to me I must be made perfect in love in order to preach the Gospel successfully to others. So far as my knowledge now goes, "my all is on the altar," and I believe the altar sanctifieth the gift. Can I not observe the hour of the Tuesday Meeting, and the believing ones there unite with me and see what the Lord will do for us ? (We will join you, brother.—ED.)

THE HARVEST FIELD.

AT HOME.—

—The revival in Beekman Hill M. E. Church, (John Parker, pastor,) under the labors of Thos. Harrison, continues. It has been in progress over two months, more or less at each service being saved. Meetings for holiness, definitely, have been held, and many have received perfect love.

—Keosauqua, Iowa, C. V. Cowan, 60 saved.

—South Third Street, Brooklyn, N. Y., S. H. Smith, pastor, 35 probationers received.

—Northampton, N. Y., J. H. Lincoln, pastor, 52 received on probation.

—Dennisville, N. J., H. B. Edwards, pastor, 35 converted.

—Passaic, N. J., J. B. Brady, pastor, about 100 conversions.

—Fullerton, Neb., G. W. Martin, pastor, 150 conversions.

—Trinity Church, New Albany, Ind., H. V. Givler, pastor, 50 probationers received.

—Utica, Ohio, C. I. Russell, pastor, 164 professed to have found Christ.

—St. Paul's, Fort Wayne, Ind., M. Cooper, pastor, 150 conversions.

—About 1,000 accessions to the Churches on Columbus Dist., O.

—The work of salvation in the "*Florence Mission*," New York, for fallen women, is going on gloriously.

—The converting power of God is steadily manifested in the Water Street Mission, New York.

—An evangelist, named "Gypsy Smith," is conducting services in the Central M. E. Church, New York, and many are being saved.

—The second mission in New York City established by Dr. Stone, is prospering—there have already been about 100 seekers at the altar.

—Thos. S. Needham, evangelist, has recently had a successful meeting in Sunbury, Pa. Quite a number of young men have received Christ.

—At Salem, Ky., 35 converted, and several sanctified.

—Iowa has been having revivals all over the State. Prohibition is a harbinger of salvation.

—Grundy Center, Iowa, W. A. Pottle, pastor, 60 conversions.

—A great revival in the Swedish Church, Rockford, Ill., 100 have united with the Church.

—West Superior, Wis., is having a powerful Divine visitation—over 100 converted.

—Decorah, Iowa, W. F. Pitner, pastor, 95 conversions.

—Osage, Iowa, E. May, pastor, one of the greatest awakenings ever known there—70 conversions.

—Kirkville, Iowa, W. C. Smith, pastor—50 sanctified, 75 converted.

ABROAD.—

—The Pope styles the Bible Societies "moral pests." That is a good sign.

—The World's Sabbath School Convention for 1839, is to be held in London, July 1st.

—Canada expends annually, for liquor, \$80,000,000, while the contributions for missions are only \$500,000.

In India, the number of boys taught in mission schools is 117,000. The number of women and girls under Christian teaching has more than doubled, having grown from 31,000 to 65,000.

—Misses Campbell, of India, have recently come to this country, bringing with them two daughters of a Mohammedan chief, for Christian and medical education.

—Said a heathen to a missionary one day: "There must be something in *your* religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of *mine*."

—Not long ago a little girl in one of the schools in India died of consumption. During the last visit of the missionary, three days before her death, she asked him to pray for her; and when he said, "I always do," she answered, "Yes, I know, but pray now. Let me hear you, and sing 'God loved a world of sinners lost.'"

—A drunkard, who took up a knife and tried to stab his wife, was attracted to the Salvation Army meeting in the Isle of Guernsey, and was blessedly saved.

—Catholic Societies report their converts from heathenism to number 2,245,000.

—Rev. Dr. P. T. Wilson, of our mission at Budun, India, baptized over 240 persons in 1888.

—A Congregationalist, writing to *The Missionary*, says:

"At Foochow I met a Chinese merchant in the Methodist Church who invited me, with one of the missionaries, to breakfast the next morning at his store. After an elaborate breakfast, the merchant spoke something in Chinese to the missionary, who told me that the man wanted me to come with him into his private prayer-room adjoining, and pray for him and his men in his store. Kneeling together I gratefully responded to his request. I was shown another large room over the store where he conducts a weekly prayer-meeting. Later I visited his house, and was shown a large room which was formerly his idol room, but now he holds a Gospel meeting there every Friday evening for his friends and neighbors. This man has given \$10,000 to the Methodist College, and has helped to send two Chinese families as missionaries to Corea."

—A Home for *Deaconesses* has already been started in Calcutta—it is under the superintendence of Mrs. Bishop Thoburn.

—At Nagoya, Japan, 100 conversions are reported.

—The conversion of a high caste girl in Bangalore, India, has made quite a stir.

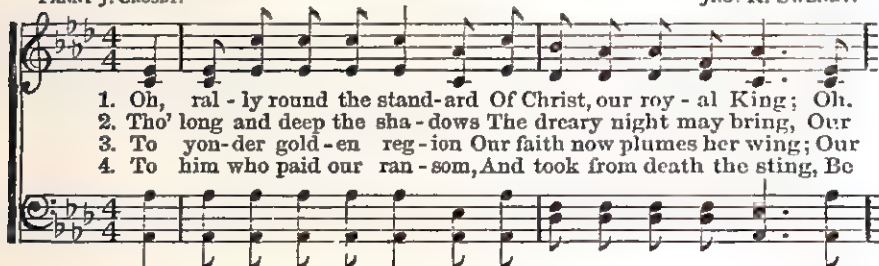
GUIDE HYMNAL

The Morning Draweth Nigh.

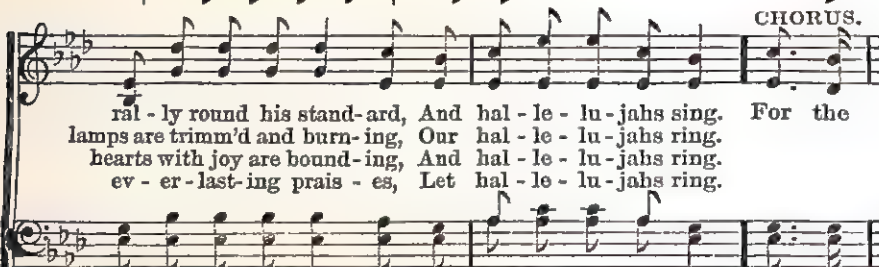
87

FANNY J. CROSBY.

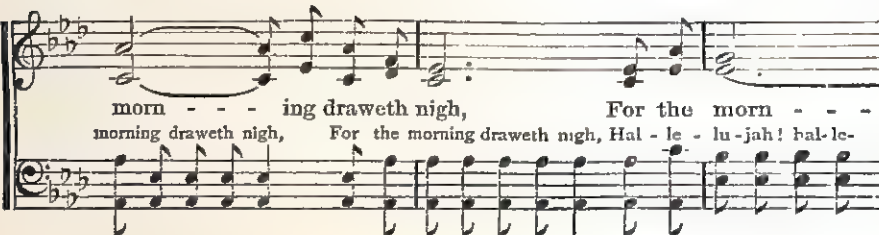
JNO. R. SWENEY.



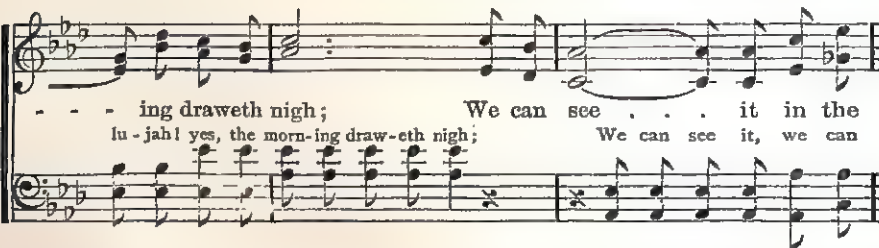
1. Oh, ral - ly round the stand - ard Of Christ, our roy - al King; Oh.
 2. Tho' long and deep the sha - dows The dreary night may bring, Our
 3. To yon - der gold - en reg - ion Our faith now plumes her wing; Our
 4. To him who paid our ran - som, And took from death the sting, Be



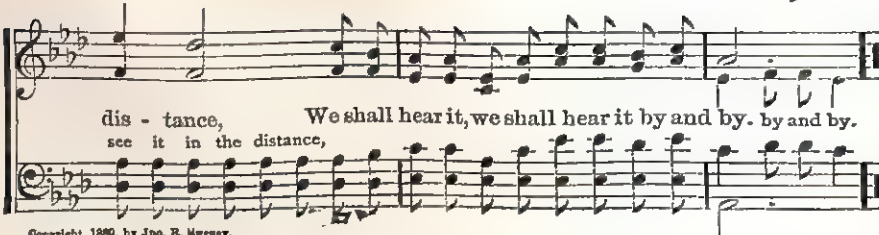
CHORUS.
 ral - ly round his stand - ard, And hal - le - lu - jahs sing. For the
 lamps are trimm'd and burn - ing, Our hal - le - lu - jahs ring.
 hearts with joy are bound - ing, And hal - le - lu - jahs ring.
 ev - er - last - ing prais - es, Let hal - le - lu - jahs ring.



morn - - - ing draweth nigh, For the morn - - -
 morning draweth nigh, For the morning draweth nigh, Hal - le - lu - jah! hal - le -



- - - ing draweth nigh; We can see . . . it in the
 lu - jah! yes, the morn - ing draw - eth nigh; We can see it, we can



dis - tance, We shall hear it, we shall hear it by and by. by and by.
 see it in the distance,

Copyright, 1880, by Jno. R. Weneay.

From "REDEMPTION SONGS," by permission of J. J. HOOD, Publisher, Philadelphia, Pa.



— MAY, 1889. —

WORD FOR THE MONTH.—“Ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people.”—2 Cor. 6 : 16.

“ ETERNAL depth of love divine,
In Jesus, God with us, displayed ;
How bright Thy beaming glories shine !
How wide Thy healing streams are spread !

“ To Thy sure love, Thy tender care,
Our flesh, soul, spirit, we resign ;
O, fix Thy sacred presence there,
And seal the abode forever Thine.”

WORDS OF LIFE.

BY REV. GEO. HUGHES.

JESUS had gone with His disciples into Capernaum. The people in large numbers followed Him. He said unto them, “ Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.” Then he discoursed to them in a marvelous manner concerning the great things of the kingdom. In that discourse we find these words :

“ Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”

This is a mysterious sentence, and as glorious as mysterious. It sets before us the open door of human salvation—the door which no man can shut. A door by which if any man enter he shall find pasture—rich, abundant, ever-during pasture, nourishing him unto eternal life.

But, how are we to understand these words? Not literally, as the Romanists, who, partaking of the elements used in the sacrament, suppose they do actually eat the flesh and drink the blood of the Lord. Such a supposition is monstrous.

It is not a carnal but a spiritual eating of His flesh and drinking of His blood, of which the bread and the wine are the outward symbols. Christ must be so appropriated by faith, that His life will be incorporated into ours, or supplant the self-life. (2 Cor. 5 : 17 ; Gal. 2 : 20 ; Col. 3 : 3, 9, 10.)

How wonderful, that we *live* through Christ's *death* ! It is a mystery too deep for angel minds to fathom. And yet it is a Divine verity. If our faith but apprehend the infinite virtue of His atoning sacrifice, and appropriate that virtue, in that instant we live. “ This is the record, that God hath given us eternal life, and this life is in his Son.”

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—*Psa. 119 : 18.*


"Onward in Thy triumphant way,
Thou, message of the Holy One!"

The Sermon.

THE USE OF MONEY.

BY REV. JOHN WESLEY.

TEXT.—"I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—*Luke 16 : 9.*

UR Lord, having finished the beautiful parable of the prodigal son, which He had particularly addressed to those who murmured at His receiving publicans and sinners, adds another relation of a different kind, addressed rather to the children of God. "He said unto his disciples,"—not so much to the Scribes and Pharisees, to whom He had been speaking before,—*"There was a certain rich man, who had a steward, and he was accused to him of wasting his goods. And calling him, he said, Give an account of thy stewardship, for thou mayest be no longer steward."* (vs. 1, 2.)

After reciting the method which the bad steward used, to provide against the day of necessity, our Saviour adds, *"His lord commended the unjust steward;"* namely, in this respect, that he used timely precaution; and subjoins this weighty reflection, *"The children of this world are wiser in their generation, than the children of light,"* (v. 8): those who seek no other portion than this world, *"are wiser"* (not absolutely; for they are, one and all, the veriest fools, the most egregious madmen under heaven; but, *"in their generation,"* in their own

way; they are more consistent with themselves; they are truer to their acknowledged principles; they more steadily pursue their end) *"than the children of light"*—than they who see *"the light of the glory of God, in the face of Jesus Christ."* Then follow the words above recited: *"And I,"*—the only begotten Son of God, the Creator, Lord, and Possessor, of heaven and earth, and all that is therein; the Judge of all, to whom ye are to *"give an account of your stewardship,"* when ye *"can be no longer stewards;"* *"I say unto you,"*—learn in this respect, even of the unjust steward,—*"make yourselves friends,"* by wise and timely precaution, *"of the mammon of unrighteousness."* *"Mammon"* means riches, or money. It is termed the *"mammon of unrighteousness"* because of the unrighteous manner in which it is frequently procured, and wherein even that which was honestly procured is generally employed. *"Make yourselves friends"* of this, by doing all possible good, particularly to the children of God; *"that when ye fail,"*—when ye return to dust, when ye have no more place under the sun,—those of them who have gone before *"may receive you,"* may welcome you, *"into everlasting habitations."*

2. An excellent branch of Christian wisdom is here inculcated by our Lord on all His followers, namely, The right use of money—a subject largely spoken of, after their manner, by men of the world; but not sufficiently considered by those whom God hath chosen out of the world. These, generally, do not consider, as the importance of the subject requires, the use of this excellent talent. Neither do they understand how to employ it to the greatest advantage; the introduction of which into the world, is one admirable instance of the wise and gracious providence of God. It has, indeed, been the manner of poets, orators, and philosophers, in almost all ages and nations, to rail at this as the grand corrupter of the world, the bane of virtue, the pest of

human society. Hence, nothing so commonly heard, as

Ferrum, ferroque nocentius aurum :

And gold, more mischievous than keenest steel.
Hence the lamentable complaint,

Effodiuntur opes, irritamenta matorum :

Nay, one celebrated writer gravely exhorts his countrymen, in order to banish all vice at once, to "throw all their money into the sea!"

*In mare proximum,
Summi materiem mali !*

But is not all this mere rant? Is there any solid reason therein? By no means. For, let the world be as corrupt as it will, is gold or silver to blame? "The love of money," we know, "is the root of all evil," but not the thing itself. The fault does not lie in the money, but in them that use it. It may be used ill: and what may not? But it may likewise be used well: it is full as applicable to the best, as to the worst uses. It is of unspeakable service to all civilized nations, in all the common affairs of life: it is the most compendious instrument of transacting all manner of business, and (if we use it according to Christian wisdom) of doing all manner of good. It is true, were man in a state of innocence, or were all men "filled with the Holy Ghost," so that, like the infant Church at Jerusalem, "no man counted any thing he had his own," but "distribution was made to every one as he had need," the use of it would be superseded; as we cannot conceive there is anything of the kind among the inhabitants of heaven. But, in the present state of mankind, it is an excellent gift of God, answering the noblest ends. In the hands of His children, it is food for the hungry, drink for the thirsty, raiment for the naked it gives to the traveler and the stranger where to lay his head. By it we may supply the place of a husband to the widow, and of a father to the fatherless. We may be a defense for the oppressed, a means of health to the sick, of ease to them that are in pain; it may be as eyes to the blind, as feet to the

lame; yea, a lifter up from the gates of death!

It is therefore of the highest concern, that all who fear God know how to employ this valuable talent; that they be instructed how it may answer these glorious ends, and in the highest degree. And, perhaps, all the instructions which are necessary for this, may be reduced to three plain rules, by the exact observance whereof we may approve ourselves faithful stewards of "the mammon of unrighteousness":

I. (1) The first of these is (he that heareth, let him understand!) "GAIN ALL YOU CAN." Here we may speak like the children of the world: we meet them on their own ground. And it is our bounden duty to do this—we ought to gain all we can gain, without buying gold too dear, without paying more for it than it is worth. But this it is certain we ought not to do: we ought not to gain money at the expense of life, nor (which is in effect the same thing) at the expense of our health. Therefore, no gain whatsoever should induce us to enter into, or to continue in, any employ, which is of such a kind, or is attended with so hard or so long labor as to impair our constitution. Neither should we begin or continue in any business, which necessarily deprives us of proper seasons for food and sleep, in such a proportion as our nature requires. Indeed there is a great difference here. Some employments are absolutely and totally unhealthy; as those which imply the dealing much with arsenic, or other equally hurtful minerals, or the breathing of air tainted with steams of melting lead, which must at length destroy the firmest constitution. Others may not be absolutely unhealthy, but only to persons of a weak constitution. Such are those requiring many hours to be spent in writing; especially if a person write sitting, and lean upon his stomach, or remain long in an uneasy posture. But whatever it is which reason or experience shows to

be destructive of health or strength, that we may not submit to: seeing "the life is more [valuable] than meat, and the body than raiment"—and, if we are already engaged in such an employ, we should exchange it, as soon as possible, for some which, if it lessen our gain, will, however, not lessen our health.

(2) We are, secondly, to gain all we can without hurting our mind, any more than our body. For neither may we hurt this: we must preserve, at all events, the spirit of a healthful mind. Therefore, we may not engage or continue in any sinful trade; any that is contrary to the law of God, or of our country. Such are all that necessarily imply our robbing or defrauding the State of its lawful customs. For it is, at least, as sinful to defraud the State of its right, as to rob our fellow-subjects: and the State has full as much right to its customs, as we have to our houses and apparel. Other businesses there are, which, however innocent in themselves, cannot be followed with innocence now; at least, not in this country; such, for instance, as will not afford a competent maintenance, without cheating or lying, or conformity to some custom which is not consistent with a good conscience: these, likewise, are sacredly to be avoided, whatever gain they may be attended with provided we follow the custom of the trade; for, to gain money, we must not lose our souls. There are yet others which many pursue with perfect innocence, without hurting either their body or mind; and yet, perhaps, *you* cannot: either they may entangle you in that company which would destroy your soul; and by repeated experiments it may appear, that you cannot separate the one from the other; or there may be an idiosyncrasy, a peculiarity in your constitution of soul (as there is in the bodily constitution of many) by reason whereof that employment is deadly to you, which another may safely follow. So I am convinced, from many experiments, that I

could not study, to any degree of perfection, either mathematics, arithmetic, or algebra, without being a deist, if not an atheist: and yet others may study them all their lives without sustaining any inconvenience. None, therefore, can here determine for another; but every man must judge for himself, and abstain from whatever he, in particular, finds to be hurtful to his soul.

(3) We are, thirdly, to gain all we can without hurting our neighbor. But this we may not, cannot do, if we love our neighbor as ourselves. We cannot, if we love every one as ourselves, hurt any one *in his substance*. We cannot devour the increase of his lands, and perhaps the lands and houses themselves, by gaming, by over-grown bills (whether on account of physic, of law, or anything else), or by requiring or taking such interest, as even the laws of our country forbid. Hereby all pawnbroking is excluded: seeing whatever good we might do thereby, all unprejudiced men see with grief to be abundantly overbalanced by the evil. And if it were otherwise, yet we are not allowed to "do evil that good may come." We cannot, consistently with brotherly love, sell our goods below the market price; we cannot study to ruin our neighbor's trade in order to advance our own; much less can we entice away, or receive, any of his servants or workmen whom he has need of. None can gain by swallowing up his neighbor's substance, without gaining the damnation of hell!

(4) Neither may we gain by hurting our neighbor *in his body*. Therefore we may not sell anything which tends to impair health. Such is, eminently, all that liquid fire, commonly called drams, or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders; although there would rarely be occasion for them, were it not for the unskillfulness of the practitioner. Therefore such as prepare and sell them only for this end, may keep their conscience clear.

But who are they? Who prepare them only for this end? Do you know ten such distillers in this land? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners general. They murder their fellow-citizens by wholesale, neither does their eye pity or spare. They drive them to hell like sheep: and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them: the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art "clothed in scarlet and fine linen, and farest sumptuously every day"—canst thou hope to deliver down thy *fields of blood* to the third generation? Not so; for there is a God in heaven: therefore, thy name shall soon be rooted out. Like those whom thou hast destroyed, body and soul, "thy memorial shall perish with thee!"

(5) And are not they partakers of the same guilt, though in a lower degree, whether surgeons, apothecaries, or physicians, who play with the lives or health of men, to enlarge their own gain? Who purposely lengthen the pain or disease, which they are able to remove speedily? Who protract the cure of their patient's body, in order to plunder his substance? Can any man be clear before God, who does not shorten every disorder, "as much as he can," and remove all sickness and pain "as soon as he can"? He cannot: for nothing can be more clear than that he does not "do unto others as he would they should do unto himself."

(6) This is dear bought gain. And so is whatever is procured by hurting our neighbor *in his soul*; by ministering, suppose, either directly or indirectly, to his unchastity or intemperance; which cer-

tainly none can do, who has any fear of God, or any real desire of pleasing him. It nearly concerns all those to consider this, who have anything to do with taverns, victualing houses, opera houses, play houses, or any other places of public, fashionable diversion. If these profit the souls of men, you are clear; your employment is good, and your gain innocent: but if they are either sinful in themselves, or natural inlets to sin of various kinds, then, it is to be feared, you have a sad account to make. O, beware, lest God say in that day, "These have perished in their iniquity, but their blood do I require at thy hands!"

(7) These cautious and restrictions being observed, it is the bounden duty of all, who are engaged in worldly business, to observe that first and great rule of Christian wisdom, with respect to money, "GAIN ALL YOU CAN." Gain all you can by honest industry. Use all possible diligence in your calling. Lose no time. If you understand yourself, and your relation to God and man, you know you have none to spare. If you understand your particular calling, as you ought, you will have no time that hangs upon your hands. Every business will afford some employment sufficient for every day and every hour. That wherein you are placed, if you follow it in earnest, will leave you no leisure for silly, unprofitable diversions. You have always something better to do, something that will profit you, more or less. And, "whatsoever thy hand findeth to do, do it with thy might." Do it as soon as possible: no delay! no putting off from day to day, or from hour to hour! Never leave anything till to-morrow which you can do to-day, And do it as well as possible. Do not sleep or yawn over it; put your whole strength to the work. Spare no pains. Let nothing be done by halves, or in a slight and careless manner. Let nothing in your business be left undone, if it can be done by labor or patience.

(To be continued.)

TRUTH IN SENTENCES.

—“THE peace that Christ leaves is His own peace—in fact, *He himself is our peace.*”

“His peace is consistent with many trials and afflictions—these serve for the proof of it.”

OPEN LETTERS TO YOUNG PASTORS ON HOLINESS AND THE CHRISTIAN PASTORATE.

BY REV. J. R. JAKES, D. D., PH. D.

(President of Hedding College, Abingdon, Ill.)

IV.—HOW SHALL THE PASTOR TEACH HOLINESS? THE DANGERS.

My dear Brother :

IF YOU are convinced by Scriptural argument of your duty to promote, by *definite effort*, the Holiness of your Church, you will be unspeakably anxious to use the best means and methods. Let us then endeavor to ascertain the best means and methods as prescribed by Scripture and experience.

1. THE PASTOR MUST PREACH HOLINESS DOCTRINALLY. Holiness of heart and life is a doctrine of Scripture—its central and culminating doctrine—that which gives all other doctrines their significance—that to which all other doctrines point—that, in fine, to which all other doctrines are but preparatory and tributary.

What then must be the dread responsibility of that pastor against whom the indictment is pronounced by a hearer who can truthfully say: “*I have listened to my pastor for years, and have NEVER heard him preach distinctly and definitely on the possibility and duty of Perfect Love or Holiness!*”

The pastor must preach the doctrine! To save his people from a groveling life, he *must* preach it. To save his own soul from final condemnation, he must clearly

preach the doctrine. Now then, dear brother, assuming that you are convinced of your duty definitely to preach Holiness, I judge you will find yourself liable to certain dangers. Some of these dangers we may mention:

(1) *The Pastor is liable to be tempted to be silent or obscure on this great theme.* Sometimes all the powers of darkness seem to unite to silence the preacher or obscure his teaching of the doctrine of Holiness. All the difficulties, real and imaginary, are exhibited by the archfiend to terrify the preacher into silence, or vain generalities. But if Satan, by all his devices, cannot stop the chariot of full salvation, *he will try to jump on and drive, and by fast driving bring disaster.* Thus then

(2) *The Pastor is liable to the opposite danger of indiscreet frequency of Sermons on Holiness.* All the doctrines and duties must have their due place and attention. Christianity, in its relations to God, the soul, the family, the Church, society and the State, is a vast and complex scheme, and the preacher must unfold and enforce, in due order, all the duties growing out of these complex relations. But the pastor whose heart glows with the ardors of perfect love, may easily err in preaching too frequently on his favorite theme. He may give disproportionate time to this one doctrine and exclude others of fundamental importance.

(3) *The next peril is a temptation to timid and time-serving policy in preaching on this theme.* There is a style of teaching this subject that is so timid, tame, vague and perfunctory as neither to offend nor impress. We have known some preachers to preach this doctrine—after a style—in order to quiet their own troubled consciences. But it may be doubted whether much good came of it.

(4) *Then there is the opposite extreme of harsh bluntness in preaching on this blessed theme.* The pastor, filled with the light and fire of the Holy Spirit, and moved

by terrible views of sin, is *liable* to censoriousness—because it is difficult to tell where due “plainness of speech” ends and censoriousness begins. The consecrated pastor sees sin in the light of God’s countenance, and is therefore *liable* to be impatient with others who have not his clear vision of the terrible turpitude of sin. While he must “rebuke with all authority,” he must be “gentle with all men.” Wesley often quoted the lines,

“What avails superior light,”
Without superior love!”

And herein is wisdom—for he whose intellect is bright with the love of light, must have a heart equally bright with the light of love or he will soon sink into sour censoriousness. I have in mind at this instant certain well-meaning ministers who have marred their characters, crippled their usefulness and brought odium on the precious cause of Holiness, by their uncharitable, sour, and sarcastic teaching on this theme. Satan may disguise himself as an “angel of light,” but not as an angel of love. The loving spirit alone is the safe spirit for the preacher of Holiness.

(5) *There is danger of preaching this doctrine too philosophically or speculatively.* The chief duty of the preacher is to *preach*—that is, to proclaim—not to philosophize. There are mysteries in this subject as in every other subject pertaining to the spiritual, intellectual and material universe. All things in the universe are equally and infinitely mysterious—in *their philosophy*. Everything cannot be explained—certainly not in the pulpit. But the practical duties are plain enough. There is danger of making the pulpit an arena for teaching mere philosophy and theological science, while the simple duties of practical Christianity are covered with a cloud of metaphysics. In the pulpit, the preacher is called not to chemically analyze the bread of life, but to dispense the bread to the starving people.

(6) *Nor should the Preacher fall into the opposite error of a merely exhortatory style of teaching this great theme.* Without invading too much the domain of speculation and psychology, he should define and defend the doctrine in the combined light of Scripture and latest science. Holiness—or perfect love—is the most Scriptural, logical, scientific and demonstrable doctrine in the whole range of Christian doctrines, and never should the stalwart manhood of the preacher be more manifest than in the defense of this doctrine of *perfect love*.

Thus must the pastor teach Holiness *doctrinally*. “And yet I show unto you a more excellent way.” For no man can teach Holiness without the Holy Spirit, and so we must say,

2. THE PASTOR MUST TEACH HOLINESS BY THE HOLY SPIRIT. No human intellect can apprehend or express this high doctrine without the Holy Spirit. We have heard an orthodox and clear sermon on holiness to be preached with no noticeable effect on the congregation, because the preacher preached without the fulness of the Holy Ghost! We have known the *same sermon* afterwards to be preached with mighty convicting power on the congregation, because the preacher delivered the message with the fulness of the Spirit. Thus the clearest doctrinal preaching on holiness will be generally barren of gracious fruit, unless the preacher be “filled with the Spirit.” On the other hand we have known consecrated preachers whose whole being glowed with the fire of perfect love, to convey the impression to some hearers that they were preaching on Holiness every Sunday—when in fact they were not preaching distinctively on Holiness at all—but the adorable Holy Spirit took the common Gospel teaching and showed its ultimate meaning, which is Holiness! The Holy Spirit in the pulpit is a wonderful light on the written and spoken Word—a wonderful light flashing into the hearts of the people!

(To be continued.)

TRUTH IN SENTENCES..

"Count no duty too little, no round of life too small, no work too low if it come in thy way, since God thinks so much of it as to send His angels to guard thee in it."


"Be sure thou dost not murmur at thy way, or think it a hard one, if the holy angels are willing to go with thee."

"Thy murmurings will be but an ill accompaniment for their music."

HEART CIRCUMCISION.

BY REV. JOHN STOCKS.

"And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—*Deut. 30 : 6.*

 HIS IS one of the exceeding great and precious promises of the Old Testament Scriptures. Though originally made to the Israelitish people, it belongs to the people of every nation, and kindred, and tongue. The Israelites were God's covenant people. To them "pertained the adoption" to be the Lord's peculiar people, for the carrying out of His gracious purposes among men; and "the glory" of God as manifested to no other nation; "and the covenants," which involved special privileges in connection with special duties; "and the giving of the law," in a specific form on Mount Sinai for the regulation of their conduct; "and the service of God," as set forth in the Mosaic ritual; "and the promises" of the Divine presence and abundant blessing, and especially of the Messiah, "who is over all, God blessed for ever."

God's design in the adoption of the Israelitish nation was, doubtless, the preservation of the knowledge and worship of His name until the arrival of the "fulness of the time." That time having come, there is now neither Jew nor Gentile, by special privilege, but we are

all one in Christ. "What was written aforetime," and at the time specially for the Jews, "was written for our learning, that we through patience and comfort of the Scriptures might have hope." (*Rom. 15 : 4.*) The above promise of a circumcised heart, though made at first to the Jews, belongs now equally to us. We are privileged to take it to "the throne of grace," and to plead before God for its fulfilment, and through Christ we may realize that it is "yea, and in him, amen, unto the glory of God by us."

THE PROMISE—its *nature, extent, and intent* is now before us for consideration.

1. *Its nature.* It is a promise to circumcise the heart. Circumcision was an ancient Jewish rite, performed as a sign of the covenant which God had entered into with Abraham and his seed. "And ye shall circumcise the flesh of your foreskin," said God to Abraham, "and it shall be a token of the covenant betwixt me and you." (*Gen. 17 : 11.*) Paul, speaking of the circumcision of Abraham, says: "And he received the *sign* of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised." (*Rom. 4 : 11.*) Circumcision in itself was of no avail. It was but a sign or seal of true holiness. "Circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." (*Rom. 2 : 25.*)

The circumcision of this promise differs in two important respects from the circumcision of the Abrahamic covenant. That was performed by human hands; this is by Divine power: that was in the flesh, this is in the heart.

This is the work of God. "And the Lord thy God will circumcise thine heart." Salvation from sin is the work of God. It is God that justifieth." It is God that renews and sanctifies. The preacher of the Gospel preaches the Word, and so becomes an agent in communicating and impressing the truth upon the mind, but the real work of salvation belongs to God.

It is a work done in the heart, or spirit. "He is not a Jew, who is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. 2:28, 29.) Man's work is outward; God's work is inward. God's operations reach and cleanse "the hidden man of the heart," and make it a thing of beauty. There is great danger of our trusting to our own work and neglecting to look to God for this inward work. It was at this point that the Jews erred grievously. Because they were Abraham's seed and had performed the sign of the covenant of circumcision, they trusted that they would be saved, though their hearts were "not right with God." We, too, if we trust in anything short of a heart changed from sin to holiness, fall into the same, or a similar, error. There is no holiness without a change of heart.

2. Notice, further, the *extent* of the promise of this text: "The Lord thy God will circumcise thy heart . . . to love the Lord thy God with *all* thy heart and with *all* thy soul." Can a man love God with *all* his heart and soul, and not be cleansed from all sin, or sanctified wholly? We believe he cannot. Sin in its principle, or as it exists in man, is what Paul calls "the carnal mind, which is enmity against God." Can a man love God with all his heart whilst any of this mind remains? He surely cannot have any part of that which is *enmity* against God, and yet love Him with all his heart. So then, to have the heart circumcised to such an extent as to be able to love God with all the heart and soul, it must be delivered from all the carnal mind; and to be thus delivered is to be cleansed from all sin.

But when is this entirely sanctified state to be reached? When we *desire* it; and express that desire in the exercise of faith. "What things soever ye desire

when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.) Should it be said that what is desired must be in keeping with the will and word of God, we are ready to ask; what is more so, than that we should be holy? Was it not "that we should be holy and without blame before him in love," that we were chosen in Christ? (Eph. 1:4.) Did Christ not give Himself for the Church, "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"? (Eph. 5:26, 27).

These things being so, there can be no room to doubt as to whether it is the will of God that we should be holy; and if the will of God is our sanctification, and we desire it, it is our privilege this day to obtain it. "Behold, now is the accepted time, behold, now is the day of salvation." Blessed be God!

3. The *intent* of this heart circumcision and loving God with all the heart and soul, is, "*That thou mayest live.*" To live, is not merely to have a simple existence. It is to have union and communion with God, such as Adam had before the fall into sin. It is to know God and Jesus Christ. "This is life eternal, to know thee the only true God and Jesus Christ whom thou hast sent."

This life has its origin in our regeneration. Up to this moment man is dead in trespasses and sins. The carnal mind exists and has sway, until the quickening power of the Holy Ghost is realized in the soul. "For to be carnally minded is death; but to be spiritually minded is life and peace." The life of the Christian on earth is the beginning of eternal life. The outcome of the work of God in the circumcision of our heart, will be "ETERNAL LIFE." He circumcises our hearts, that we may live, here and hereafter, in union and communion with Himself.

TRUTH IN SENTENCES.

"HE who bids us leave the gift on the altar and be reconciled to our brother, would have us go back and be reconciled to any *duty* with which we may have quarreled."

"However near to Heaven we may dwell, it is to fit us for perfect service in all our ways on earth."

CASTING CARE ON JESUS.

BY MRS. J. C. SHATTUCK.

"Casting all your care on Him, for He careth for you."—1 Pet. 5:7.

EVERY Christian heart should be able to say gladly, and at all times, "Thy will be done." But I believe that only the heart that is fully consecrated to Him can, from its depths, under all circumstances, in deep trial as well as in joy, say, "Thy will be done."

Trials come to us as faith-tests. George Muller says, "Trial is the food of faith." Yet trials are often regarded as hindrances, and are endured with murmurings. God is reproached, and the life becomes soured. When trials come we should say, "My Heavenly Father puts this cup of trial into my hands that I may have something sweet afterwards."

If our trials are carried to Jesus and spread out before His loving eye, He never fails to transform them into very sweetness and joy to our souls. As the dark storm-cloud is transformed into the glorious rainbow when the sunbeams play upon it; so our dark soul-clouds need the shining of the Sun of Righteousness upon them, and they are transformed into golden brightness.

The very interpretation of trials to the child of God is, higher joy, clearer light, firmer trust. James had proved this great truth, and his inspired pen, as though in haste to proclaim it to the comfort of the brethren, opens his won-

derful epistle with these glorious words:

"Count it *all* joy when ye fall into divers temptations (trials), knowing that the trial of your faith worketh patience." Count it, he says: that is, trial on the face of it means "all joy"—something far better to the Christian experience than could come to us without it—it strengthens faith, and love, and patience, and helps us up the stairway of Christian endeavor. Paul said, "I am exceedingly joyful in all our tribulations," and he "sang praises from the inner prison with his feet fast in the stocks."

One Sabbath, some time after I had fully consecrated my life to Jesus, our pastor preached a most impressive sermon from that portion of the Lord's prayer, "*Thy will be done.*" At the close of this never-to-be-forgotten sermon, he lovingly urged every member of his flock to go home and make this a solemn subject of prayer, asking God to help us to say, heartily, in all things, "Thy will be done." Somehow the sermon seemed for me. Although I could fully say in all things, "Thy will be done," I resolved in my own heart to go home and make this a subject of prayer through the week. Each day I felt the spirit of prayer as I held this matter up at the throne of heavenly grace, and on Wednesday I knew God had answered my petition, and a hallowed peace filled my soul. I went out to the meeting in the afternoon full of courage and peace—but before I returned my heart was filled with heaviness on account of a peculiar misunderstanding which occurred, and which I feared would *injure God's work* then going on. The misunderstanding included me in such a way that it was very hard to bear. I tried to lay it all on Jesus, all through the long sleepless night—but I could not. I told no one but my husband, and he like myself thought it very hard to bear. The morning came, and I arose in great heaviness. After my household had gone their several ways, and I was left alone, the tears still filled

my eyes. I said, "truly I am in the valley of humiliation—I *must* lay this all on Jesus!" I went to my room determined so to do.

I took my Bible—wonderful Bible—when did it ever fail to meet our sorest needs? I opened to 1st Peter 5 : 6, 7 : "Casting all your care on him, for he careth for you. Humble yourselves under the mighty hand of God, that he may exalt you in due time." Wonderful promise! Then I thought, "I do not want any exaltation; I only would have *God* exalted and glorified!" Quick as thought came the question to my soul, "Will you *bear* this trial if God can bring *His* glory, *His* exaltation out of it?" I said, "Yes, I can and *will* bear it if God can bring His glory out of it. Then I knelt to pray, telling Jesus I would bear the peculiar trial if He could bring His own glory out of it, though I could not see how. Yet I would trust.

In a moment my soul was so flooded with joy, that I then and there, on my knees, commenced to praise God for *permitting* the trial, it had brought such light and glory to my soul. O, what peace flowed through every avenue of my being! Then while I was praising God, came the consciousness quickly, as if every word was spoken, "This is the answer to your prayer, 'Thy will be done!'" What a precious moment to my soul! How my heart was filled with a sense of the goodness and mercy and love of Jesus, who yearns to do for us better than we can ask or think. My inmost soul went out in thanksgiving that He had permitted me, for one brief moment, to suffer with Him. Truly, He had given "beauty for ashes, and the garment of praise for the spirit of heaviness." When my husband returned at evening time, he exclaimed, "What has happened? You look perfectly radiant!" I told him how Jesus had lifted all my care and given me unutterable peace. The misunderstanding passed away like the mists; I never heard any

more about it, and *God's work went on*; but the rich experience has never left me these fourteen years. It was an era in my life, and I have been impelled to tell many of it when I have met them under trial, assuring them that Jesus can change our keenest trials into joy if we "cast all our care on Him, who careth for us." "The fining pot for silver, and the furnace for gold, but God trieth the hearts." Yes, that He may give us *better things*, even a pure heart.

Peter says, "That the trial of your faith, being much more precious than the gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

THE PEARL OF PRICE.

BY MRS. KATE SUMNER BURE.

THE grace of God a treasure is,
More precious far than gold;
With Wisdom naught may be compared,
A pearl of price untold.

Cho.—With gladness baptized by the Spirit of power

The world shall take knowledge that we
With Jesus have been, and cleansed from
all sin,
Our hearts shall be happy and free.

Sell that ye have, secure this pearl,
And you are rich indeed;
Then "look to Jesus," watch and pray,
From grace to grace proceed.

The grace of "life," sincerely sought,
With all the strength and mind,
A fountain flows of pure delight—
For "they who seek shall find."

THE same "precious faith" which gave to Paul such beautiful visions of heaven, and sang to him such Divine hymns set to heavenly music, as he laid his head upon the block, that he scarce felt the keen edge of the Roman axe that set his soul free to accompany the waiting angels to his beautiful heaven, is the Christian's faith now, when God may need martyrs for the truth.—*Sel.*

TRUTH IN SENTENCES.

OUR HOME IN GOD.—"Let the thought sink down into the heart and become a desire, a purpose, a possession."

"It is for us, for each one of us, to know it if we will; to go up out of the way of the wilderness, and to find our rest and dwelling-place in Him."

THE CONSTRUCTIVE POWER OF LOVE.

BY REV. JESSE S. GILBERT.



WE ARE told in 1 Cor. 8 : 1, that "Knowledge puffeth up, but charity edifieth." Charity is love, and the old English word "edify" means to "build up."

So the text really means, "love builds up." There are various forms of love. There is conjugal love, upon which the marriage relation is based. There is the love that subsists between parent and child, between brother and sister, and also the milder form of love that we call friendship. There is likewise love of country, or patriotism.

None of these, however, is the love spoken of in the text. Rather are we to understand by this love that builds up, the love to God and our fellow-man, in which Christ sums up the whole moral law, and which, in its perfection, John tells us, "casteth out fear." Even earthly love has this building power. Without conjugal and parental love, there would be no home or marriage altar; and without patriotism or love of country, there would be no government or civilization. How much more, then, are we to look for this building power in the love of Christ in human hearts!

It builds up the life and character, renovating the whole being. It makes the dishonest, honest; the licentious, pure; the profane, devout; the dissipated, sober, and the quarrelsome, gentle.

It builds up a pure family life. The family, in a true sense, is a Christian institution. What is the family in heathen countries?

Love builds up a true national life. Compare those lands that enjoy a pure Gospel, with those in the darkness of heathenism, or in the grasp of superstition. Love is the great building power in the Church of Christ.

More than we need increase of wealth, culture or learning, do we need a baptism of love.

Knowledge is acquired slowly and painfully. Love comes easily to the renewed heart. Much knowledge will pass away, will become obsolete or useless. For illustration, what need for legal or medical lore will there be in a future life? Language passes away. "Whether there be tongues, they shall cease," but love, like God, its author, is eternal. This Divine love is not natural to the heart of man. It can only be imparted by the power of the Holy Spirit.

That which love builds is built to stay. Said a dying girl to her pastor, speaking of her experience, "What God builds up the devil cannot pull down."

Love is the true motive power in all Christian and Church life. In the ten commandments God summed up man's duty to Himself and to his fellow-man. Jesus reduced these ten to two, namely: 1. Love to God. 2. Love to man; and an inspired apostle has reduced the two to one, declaring that "love is the fulfilling of the law." Again we are told, that love in its perfection "casteth out fear."

As pure love prevails, the world grows brighter and better. Love is the very atmosphere of heaven, while hatred, its opposite, has its culmination in hell. The more we have of love in our soul, the more we have of heaven. May God send upon the Church a tidal wave of love that will wash away all worldliness, formality, and pride!

"He doeth much who loveth much; he also doeth much who doeth well."—*Thomas à Kempis.*

REAL WORK IN INDIA.

BY REV. C. P. HARD.

IF all the so-called "Christians" in India would become *Christians* indeed, it seems as though all the idols would soon fall, and Zoroaster and Mohammed would be names without influence

Observation in many places leads one to believe that in all the great cities of India, where Europeans have resided and missions have worked, there are those of an interesting though not an agreeable class, for whom prayer should be constantly offered, and as to whom one of our Indian preachers in this District gives me his thoughts thus:

"Native Christian castaways reclaimed and utilized for God."

There are, I believe, in India to-day, hundreds of such characters as are referred to above. They have been cast away because they have sinned. Some of them have been guilty of worse acts of misdemeanor than others. These castaways may be divided into two classes: the penitent and the impenitent. If men slip, and even sin, they should be tenderly borne with, especially when they make a full breast of their failures. If not borne with, they are bound to go from bad to worse, and finally get into a backslider's hell.

Our policy should be to take up these rough diamonds and polish them, by God's grace, for the Master's service. When a man confesses his faults, the missionary has him in his grip, and should keep him well in hand. The men who come to us are put under very strict discipline and close supervision, and they are not allowed to hang around doing nothing. I get my men to preach in the streets, teach Bible and Sunday-schools, sell religious literature, attend family worship, fellowship meeting, and hold services in our hired hall in the native city.

I have in my mission two reclaimed castaways, and I assure you I cannot now possibly do without their services. Their testimonies have a clear ring in them, they work like

horses, and try in every possible way to give satisfaction in the discharge of their duties.

Trembling, vacillating, lying Peter, after his reclamation, became a mighty power for good. Where are the saints in the Old and New Testament who did not for a moment swerve from the right path? Some of the rough diamonds now moving around the country could be taken up, on their ingenuous confession of their failures and sins, and polished for the kingdom of God.

Let the prayers of American saints rise to the throne of grace for the reclamation and ingathering of these wandering sheep. Their speedy return to the Saviour would be the removal of so many obstacles to the progress of the Lord's kingdom among the heathen, and so much additional strength to the working force on the field of action.

T. E. F. NORTON, *Mhow, India.*

NEARING THE PORTALS.

(Last Words of Rev. JOHN SCARLETT.)

BY JOSEPHINE M. S. CARTER.

"**I** AM nearing the portals,"
The pearly portals of light,
Of the City eternal,
And "I shall be there to-night!"

"I am nearing the portals,"
Hallelujah! shout and sing!
Soon my weary soul shall rest
"In the palace of the King."

"I am nearing the portals,"
O, "I shall be there to-night"
With the loved ones gone before,
In that home so fair and bright!

"I am nearing the portals"
Of my Father's house above—
Where the many mansions wait
For the children of His love.

"I am nearing the portals"—
Yes, "I shall be there to-night,"
And with Jesus ever dwell
In those realms of pure delight.

(The above is from the pen of the daughter of Rev. Dr. Thomas Carter, late of the New York Conference, and author of "*All for Christ*." This is a most delightful book. It would be well if it could find its way into many homes. We have it on sale. Price, 75 cents.)



"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119 : 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

TEACHINGS AT THE DINNER-TABLE.

A FEW years ago, the literary world was interested in reading "The Autocrat of the Breakfast Table." It was an account of the utterances at the table with his friends, of a brilliant genius who still lives. It is of far greater importance to the lovers of Jesus to listen to His conversations at meal-time among His friends and foes. He had no permanent home, and was frequently invited to others' tables. Some thought thus to make themselves popular—some to entrap Him in His words—some from curiosity. From these unpremeditated familiar interviews, we may learn how a truly holy man behaves in promiscuous company.

AT THE FEAST OF LEVI.

He was making up the number who were to follow Him through His earthly sojourn, and become pillars in the Church for which He was to give His blood. Passing a "receipt of custom," He saw a publican, named Levi, who promptly obeyed His summons to follow Him. Soon after he made a feast and invited Jesus. A great many of His friends, publicans and sinners, were present. The envious Pharisees, from the open court, could easily scan this mixed group. How Jesus could be there, baffled their bigoted judgments. It was an offense to their Pharisaic propriety. But the mild man of Nazareth was there, and there was the place for Him. It is holiness in contact with men that this world needs. The salt must touch the meat. Exclusiveness is death to vital piety. Mingling with sinners is a risk only when the uncleansed nature furnishes temptations to popular sins. A holy man may be safe anywhere, if he is there directed by the Spirit.

But a holy man in evil company must be sure that he is rightly there. It must be for a purpose. That purpose must appear to all present. And he must bravely do his errand for the King, without abatement. And he must order his conversation aright. He must hold steadily his resistance to unholy influences. The familiarity must be bounded by a gravity that preserves and defends holiness. Conversation is the companionship of brains, and it always tones the soul up or down, according to the moral influences pervading it.

Think of a disciple of Jesus in a general company, feasting to excess, joking, smoking, laughing, or dancing, card playing, and yielding to the fascinations of godless gaiety! Better that he were an ascetic, if this were the only alternative. But here is our great Exemplar at a public feast. Sinners were present, but His simple manner, His gentle converse, awed while it won them. He was there, not to gormandize and frolic; He was there to help and heal. He was there as every child of God ought to go into sinful company, to use a lifting influence. Where your holiness is only tolerated, or is expected to be compromised, you cannot, you will not go, if you are filled with the Spirit.

CUSTOM BEFORE CHARACTER.

JESUS was invited to dine at the house of a Pharisee, whose name is not given. On entering He sat down to meat without observing the usual preliminaries. Why He disregarded the custom appears at once. His host was a Pharisee of the extreme kind. Why he had invited Jesus to his table is not clear, unless he hoped to be honored by entertaining so distinguished a guest. With great pomp he had prepared his welcome, but his expressed amazement at Jesus' omission to wash His hands gave this sincere Searcher of hearts an opportunity to hold up the inside life of ceremonial religion as an object-lesson the Pharisee nor the Bible reader will ever forget. What a divulgement He made of the human heart! What a succession of sacred scathings that laid bare all the sickening secrets of hypocrisy, and black sin veneered with sanctimonious customs!

While He was thus arraying this man in his true dress, the listeners became vehement and "began to provoke Him" to continue

His address, and to make a wider application of the general subject. In His whole life He never seemed so stirred. His denunciations were terrible. Penitent Magdalenes fired His great heart into a furnace of pardoning pity; Publicans and harlots groping for light, He quickly led them into the kingdom of heaven, but these self-righteous formalists aroused His righteous indignation.

And how could it be otherwise? If holiness has one brighter characteristic than another, it is sincerity—a genuine white life inside. And if holiness ever gets inflamed into a passion of honest indignation, it is when a soul without character attempts to scale the walls of heaven by a punctilious devotion to custom. It is a fixed law of growth in holiness of life, that the inward develops the most rapidly. The mind will be pure and think God's thoughts, though the vocal utterances of the lips be faint and feeble. Awkward may be the external methods of carrying out the holy purposes which dominate the soul. Worship is not hand-washing, it is heart-washing. Be clean within! Have a holy character which will be too grand and towering for little conventional observances, and which is strongest where it is unseen to the physical vision. The nearer you approach Christlikeness, the less you will be understood, when measured by the little petty customs that enslave men. In a sense like Him, you will not speak as men speak, nor do as they do. Always and ever, holy people are a "peculiar people."

GRATEFUL RETURNS OF GENUINE LOVE.

AT THE desire of Simon, a Pharisee, Jesus comes to his house to dine. The royal guest enters without special salutation. Scarcely has the service begun when there quietly slips in a weeping woman of the street. Then, as now, the word "sinner," applied to such, meant volumes of dreadful sins. She had come with a costly box of precious ointment. She broke it and poured its fragrant contents upon Jesus' feet. Freely fell her penitent tears, mingling with the sacred oil. Unconscious of the scowling criticism passed upon her, she kissed His feet again and again, and wiped them with her flowing hair. All was silence. The topic of the table was being furnished. The proud Pharisee's thoughts of this fallen woman were being scanned by his guest, and he was

soon brought to see his own selfish forgetfulness of Jesus, contrasted with this simple testimonial of love.

"Who should love Him most?" That was the question. You may receive Jesus in your house; many do, and hang His face upon the walls, and have His love letters in elegant binding and costly clasp upon the table, and repeat His words; but what do you bring to Him as love's requital? Who loves Him most? The higher up in holy appreciation of His gifts you reach, the lower down you bow in humble, tearful thank-offerings. There are no tears in self-righteousness; there are no kisses for His feet in a cold godliness; tears are from the hidden springs that rise away off in the soul that thinks much of Jesus. Kisses for His feet are from those whose feet walk gratefully with Him in holy places, and who with frequent introspection recall all the way the Lord hath led them. O, let us bring to His feet our best, our sweetest, our costliest offerings, and with tears of holy joy consecrate ourselves fully to Him who hath "forgiven much."

THE SIGNS THAT FOLLOW.

IT was a happy day for Zaccheus, the rich nobleman of the Pharisees, when Jesus passed through Jericho. He little thought that morning that his curiosity would bring to his dinner-table the famous man all the cities were running after. It was a rapid succession of personal events. He "ran" ahead of the crowd to climb the tree; he "made haste" to come down; he was quickly transformed from an overreaching tax commissioner to an approved believer in Christ. He immediately commenced restitution. Four times as much as he had stolen, he returned, and half of his legitimate property he gave to the poor. No wonder the first remark of his royal guest was: "This day is salvation come to this house."

When salvation comes, you know it, and everybody knows it that knows you. From conversion to glorification the signs follow. There can be no such thing as fruitless conversion. And as for a leafless, juiceless, dry branch growth in grace, it is as impossible as flying without wings. Sins forgiven; the soul hungering for purity; old wrongs righted if possible; the life holy; this only marks genuine conversion.

PULPIT TOPICS FOR MAY.

BY REV. JOHN PARKER.

OUGHT.

Sabbath, May 5—1 John 2:6.

THAT is, an earnest and continued endeavor after perfect obedience, is the evidence of perfect love. "Hereby we know," etc., but beside this the Spirit is given to us that we may know definitely and positively.

1. Thus abiding in Him, continually, and disclosing the fact, we ought in our measure as redeemed men, to live as He lived. If we *ought to*, then it is possible to abide in Him with constancy, and live with consistency. "It is not His walking on the sea, but His everyday walk we are called to imitate," says Luther.

2. Such is the life expected of us, in and with Him; therefore be serious, or else silent. Saved up to the measure of your possibility, or be silent. "He that saith," "ought," etc.

3. Abiding in Him, all difficulty is gone; for He supplies the motive, the inspiration, and the resources. Your abiding, justifies our largest expectations concerning you and the "ought," or responsibility.

4. Obedience, love, abiding, walking in Him—these four make the Christian life a success.

LIFT IT HIGHER.

Sabbath, May 12—Phil. 2:16.

"HOLDING forth," in word and behavior, the doctrine of eternal life made known to you, that ye may guide men to safety in the Gospel, even as towers of light guide ships into safe harbors.

1. *To do this, you must have spiritual life*—with clear and definite reference to the Word as the means of obtaining it. Something in you will suggest your loyalty unto and dependence upon the Word, so that men will recognize your spiritual life and the Word as vitally related, and so themselves accept it.

2. "*Hold it forth.*" By the teaching you supply; by the impression you make; by showing forth its attractions.

3. *Others need it.* "I am debtor" (Rom. 1:14); so are you. If you owe to men benevolence, charity, helpfulness, how much more do you owe the Word of life, as without it many who are blinded by sin may never see the way of life. Light and life are closely related in the physical and moral world—holding forth the one leads to the other.

ENCOURAGE HIM.

Sabbath, May 19—Deut. 1:38.

MOSES must give encouragement to Joshua his successor—then die. Joshua becomes leader. He will need courage. The text means, "put courage into him," for his great work. Believers need it, for

1. *The great work to which you are called.* The attainment of a saintly character. For this and around this, everything else is supplied in The Word. "Seek ye first," etc. (Matt. 6:35.) This being the will of God, "I can be holy here." What will follow? Delight in obedience, sympathy with the great purpose of the Gospel; power over sin and temptation; joy independent of circumstances. Arriving at less than this, I shall fail in the Christian life.

2. *Your resources.* You have *His will* as pledge and incentive. You have *Christ*. "He was dead, but liveth." You have the *Holy Spirit*. How immeasurable this quantity! (John 14th and 16th.)

3. *Your possibilities.* You can accomplish God's will, and can be saved up to His ideal. You can obtain a clean heart, with all of the liberty, rest and power it implies.

WALK IN HIM.

Sabbath, May 26—Col. 2:6, 7.

Beautiful definition of a genuine conversion—"Ye have received Christ," etc. Not His doctrine only, but *Him*. (John 1:12). There are other definitions, as "new birth," "quickened" (or resurrected), "saved," etc. We are quickened by His imparted life. We suggest Him, walk in Him, bear His fruit, etc.

1. "*As ye received.*" Therefore walk in His Spirit, delight in His will. Walking implies onward motion, or positive Christian progress. All motion is not progress; all change is not advancement. "Walk in Him."

2. "*In Him*"—rooted, therefore vital—built up, therefore solidity—"established in the faith," settled and confirmed. "Abounding therein, advancing to a fuller maturity, "with thanksgiving" to the Author of your salvation.

3. "*In Him*"—how reasonable that men should expect your continuance, spiritual life, and fruitfulness.

4. You received Him by surrender of self, reliance upon and obedience to Him. In like manner walk in Him to the end.

PRAYER-MEETING HELPS for MAY.

BY REV. JOHN PARKER.

FIRST WEEK.

SAVED BY HOPE. (Rom. 8 : 24.)

WE ARE saved by grace as the source of salvation, by the Word as the instrument; by faith as the condition; by the Spirit as the efficient cause; by hope as incentive to the utmost efforts in seeking and living salvation. For hope, or the believing expectation of a sincere Christian life, will supply inspiration to effort and expectation of success.

—The hope of eternal life will lead to its faithful and diligent pursuit.

—The hope of obtaining by faith, instantaneously, entire sanctification, will lead to earnest consecration, prayer and faith.

—The hope of certain spiritual growth will lead to diligent obedience to all its conditions.

—The hope that good works of faith are rewardable, will lead to their careful maintenance. Hence we shall "so shine," etc.

—As the fulness and finality of our salvation is yet in the future, and therefore in hope, "Hope maketh not ashamed," purifies us, induces diligence to the end (Heb. 6 : 11).

—Apart from this hope we should put forth no effort, have no joy, and gain no success.

SECOND WEEK.

HIS BANNER. (Sol. Song 2 : 4.)

BANNER usually signifies a standard or ensign, a declaration by an army of ability to defend themselves against the enemy (Cant. 6 : 4; Psa. 20 : 5). It is a sign of authority.

1. In the text it means a beckoning welcome to Christ's love and sheltering care. Conquered by His love, His banner over us is the pledge of Omnipotent protection, the forces and resources of His love are ours. Hence, beneath His banner, life becomes a banquet of bliss and conscious safety.

2. *His banner of love* also indicates the country to which our loyalty is henceforth pledged, to which we are going, the eternal abode of love. Under it, the unseen forces of God are our sworn defenders. Hence our banquet triumphs (Rom. 8:37). This our song:

I am more than conqueror through His blood
I rest beneath the shield of God,
For Jesus saves me now.

Beneath our nation's flag the feeblest child is safe. So am I beneath His banner and cross.

THIRD WEEK.

ANDREW. (John 1 : 35-42.)

ANDREW, the brother of Peter, had been previously a disciple of John the Baptist. Hearing his Master's testimony concerning Jesus as "the Lamb of God," etc., he sought an interview with Christ, and his faith and love were captured forever.

—The first thing he did with his new-found faith was to find and win his brother Peter, and what a find was that! He came—he spake of Christ—he conquered and brought him to Jesus. The fervors of his faith, the simplicity and certainty of his testimony, and the evident sincerity of Andrew, immediately overcame all doubts in Peter, and, excepting that sad denial, Peter was true to his Master, till he died for Him a martyr.

—Let us so live that like Andrew, our faith will be in the ascendancy—so sensitive to the truth, that hearing it we shall yield without resistance.

—Andrew's piety was such that his brother instantly believed him and readily came to Jesus. Happy brothers who thus serve each other.

FOURTH WEEK.

"MUST." (John 4 : 23, 24.)

"THE Father seeketh such," etc. "His eyes run to and fro" (2 Chron. 16 : 9). An expression of eager desire to find such. Then He must reject others. His worship is our necessity, and His absolute demand. All persons worship self or God in some form. He requires in our worship two things:

1. *That it be spiritual.* "In spirit," etc. Prompted and guided by the Spirit, delivered from the gross and material and seeming. No substitute for this spiritual worship will be accepted. "Must," etc.

2. *"In truth."* In harmony with His revealed truth. All spiritual truth originates and centres in Christ, "The Truth." Our worship therefore must relate unto, and rely upon Christ. Apart from this, and our worship is only idolatry of self, or taste, or culture, or tradition. These things exalted, we only worship self-love; not God in Christ.

—Think: "God is a Spirit"—original, infinite, and holy—you, a spirit derived, dependent on probation for eternity.

—Think: "We must," etc. No release, or excuse, or apology.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6:11.

"Unite our hearts in love to Thee,
And love to all will reign."

A GOOD RESOLUTION.—"I will walk within my house with a perfect heart."—Psa. 101:2.

"Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred Word,
And live but for the skies."

HOME-LIFE IN THE PSALMS.

IN THE NINETY-FIRST PSALM.—"*Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.*"—Psa. 91:4.

WE FEEL like lingering a little longer amid the precious words of this blessed Psalm—which may be emphatically called the HOME PSALM. Here we have a delightful promise, made to those of a peculiar character; those "who have set their love upon God, and those who know His name." How many of the parents and the children composing the households in which our pages are read, can look into the mirror of truth, and read their image there, saying, "Truly we have set our love upon Him, and we do know His name!" God is to be the supreme object of our love. We may not know Him in all the glory of His perfections; but we may know Him in His favorite name, LOVE.

"His nature and His name are love."

And thus apprehending His nature and His name, we shall have our love toward Him drawn out purely and intensely. Not in word only, but in deed and in truth, practically demonstrated by delight in His holy commandments.

To such there is given a double promise: 1st, *Deliverance*, "I will deliver him." 2d, *Exaltation*, "I will set him on high." Please notice that we have here one of the emphatic I WILLS—Omnipotence is behind the promise.

"What in truth His mouth hath said,
His own almighty arm will do."

What examples of the fulfilment of this promise are on the sacred page! Joseph, and Daniel, and the Hebrew children at once rise

up before us. Every avenue may be, seemingly, closed up, and deliverance may be accounted impossible—but at the opportune moment it will be demonstrated that "man's extremity is God's opportunity." The trusting heart of a loving saint has never yet been disappointed. In some form or other the promise must and will be verified.

But the promise is not fulfilled by deliverance alone—it has a fulness of significance, a wealth of Divine bestowment. It brings before us *prospective elevation*—the setting on high of those that know His name. The history of the past is full of monuments. The ancient worthies were lifted from circumstances of deep depression to the highest positions—from prisons to authority, and glory, and dominion, as in the case of Joseph and Daniel.

But there is a higher exaltation reserved for the saints—higher than a throne and scepter. It is spiritual in its nature, whereby the world and its honors are under the feet of the Lord's anointed ones. They are, as the poet expresses it, "blest with the scorn of finite good. What an altitude of moral glory does the child of God stand upon, when the world is thus under his feet, and when by faith he apprehends the unseen and the eternal, and claims through Jesus' blood his glorious inheritance!"

LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

AFTER THE RESURRECTION.

DEAR little ones: How good it is to take up the precious Bible, God's own word to us, and know it is ALL TRUE. Shall we not lift up our hearts and thank Him for the privilege of reading it freely, without fear of persecution (as was often the case in early times). And again, to ask for the aid of the blessed Holy Spirit to enable us to read it understandingly. We will now talk about what had happened after the resurrection of Jesus. He had been crucified by wicked men, had DIED, and the devoted ones who were gathered around the cross felt for the time all was lost. After all was over, and the dear body had been taken from the cross by loving hands, and laid in the new tomb of Joseph, it was left there over the Sabbath. Very early in the morning of the first day of the week, the loving women who had known and loved Him came

with spices and ointment to the grave, and found to their surprise that "He was risen." They hastened to tell the disciples, and they found it was so. Two of the disciples were walking that same day toward Emmaus, and very naturally the theme of their conversation was the wonderful event that had happened that morning.

As they walked along, one drew near whom they did not know, and asked, "What are you talking about?" They replied, "Have you not heard what has happened yonder in Jerusalem?" "What things?" said He. "Concerning Jesus of Nazareth," and as they walked, told Him of all that had happened. They drew near to the village, and they said, "Abide with us." He went in to tarry with them, and as they sat at the table, their eyes were opened—IT WAS JESUS, and He vanished out of their sight. Then they said, "Did not our hearts burn within us as He talked with us by the way?" They returned to Jerusalem that same hour, and found the other disciples, and told them what had happened; and while they were talking, Jesus again drew near. Even then they did not know Him. They were afraid, and He showed them His blessed pierced hands and feet. How they wondered! and could hardly believe for very joy.

He asked them, "Have ye here any meat?" They gave Him a piece of broiled fish and an honeycomb, and He did eat before them. He spake precious words to them, and then led them out to Bethany, and while He blessed them He was taken from them up into heaven, where He now ever lives to intercede for those who are His own redeemed ones.

Dear children, shall we not, all of us, take Jesus as our Saviour, and live for Him? He is so worthy of all that we can offer—even our all. "Worthy is the Lamb that was slain!"

THE TRY COMPANY

TEXT FOR THE MONTH.—"*The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.*"—Prov. 10: 27.

The HYMN to be committed to memory with the above passage is No. 329 in the Methodist Hymnal, commencing, "Happy the man who finds the grace," etc.

LETTERS.—May Williams wishes to know if we can take new members. Certainly, all who desire. Answers to March questions: 1. Levi. 2. Daniel, Job, Noah. 3. Fifty. 4. Jerubbaal.

Maud King, Blyth, Can.—Answers to April questions: 1. Three years. 2. B. C. 445. 3. B. C. 4.

NEW QUESTIONS.—1. In what year was Herod's temple destroyed?

2. What king of Israel reigned the longest?

3. What king of Israel reigned the shortest period?

LOVED ONES GONE BEFORE.

SPECIAL NOTICE!—Friends of the departed must send notices within three months after their departure, or we cannot promise to insert.

STELLA F. BRIGHAM was born in Ulster Co., N. Y., October 15th, 1868, and closed her earthly life in Kirksville, Mo., September 27th, 1888. She came with her parents to Kirksville in 1872. In January, 1888, under the labors of Isabella Leonard, she gave her heart to Jesus, and united with the M. E. Church. Since that time her life has been a model of Christian childhood and young womanhood. In a meeting held by Rev. G. W. Wilson, evangelist, she received the blessing of perfect love. Since then her life has been full of active service. She has reached her eternal home, and is now forever with the Lord and the white-robed multitudes.

MRS. PHEBE RUSSELL passed peacefully from earth away at sunset, September 30th, 1888, from her home in Superior, Mich., in her eightieth year. She was born in Scipio, N. Y. She had been a member of the M. E. Church over fifty years. For a number of years she enjoyed full salvation, which lifted her above the sorrows of life. After this long and eventful pilgrimage, she has entered into eternal rest.

MRS. E. SWARTZ, of Beaver Falls, Pa., reached her heavenly home Nov. 2d, 1888. She was nearly sixty years of age. She was converted in her eighteenth year, and united with the M. E. Church. Christ was the supreme object of her love. She had a large acquaintance with the blessed Bible, and possessed power to prevail with God in prayer. She improved every opportunity to converse with persons on the subject of religion. Her great central thought during a severe illness of six weeks was: "I would like to live to help Jesus to save this world, if He will." For hours before her departure, she would say, "Praise Him, praise Him! Glory, glory, glory! With one wave of the hand she passed away as peacefully as the sun sinking in the west.

—W. H. Swartz.

HIRAM YOUNG closed his earthly pilgrimage at Ocean View, N. J., January 24th, 1889, in his 23d year. He has been a consistent Christian since 1883. When told by the physician that his departure was near, he said, "I am going a little while before, where it is brighter than Spring. Tell the Church I died trusting in Jesus!" With his mother's arms around his neck, he sweetly passed away. Thus at an early period of life he has finished his course and gone home to be forever with the Lord.

THE WITNESSES

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145: 7.

"Jesus, attend, Thyself reveal;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 460th hymn, commencing
"And can it be that I should gain
An interest in the Saviour's blood?"

After which Rev. Geo. Hughes read a number of requests for prayer, from different sections. Others were made, orally, by persons present. On the invitation being given, several arose, asking for a clean heart.

Prayer was offered by Rev. Bro. Doud.

Singing, "Jesus, lover of my soul."

Mrs. Palmer—We love to hear first-class preachers. Now let us listen to the greatest preacher that ever came to earth. He was announced some hundreds of years before He came and spake to us with human voice, and lips like ours.

Let us listen prayerfully. He says, "Blessed (or happy) are the poor in spirit, for theirs is the kingdom of heaven." We are told that the word *blessed* should be translated *happy*. I know an intelligent Roman Catholic man, whose children attended our Mission Sabbath-school. One summer Sabbath evening, when the windows were open, this father stood outside and heard the minister tell of the peace and happiness of those who really trusted the Lord. He said to himself, "If this is really the Protestant faith, I am determined to know more about it," and he proposed to go inside, the next Sabbath, and find out how to get it. The next Sabbath came, but there was no service in the Mission. He was greatly distressed, and said to himself, "What shall I do? I cannot live another week in this state; I have given up all hope in the Catholic faith, but I do not understand the Protestant faith. His children had brought a Testament and hymn-book from Sabbath-school. He opened the Testament hoping to get light, and the first verse on which his eye rested was, "Blessed are the *poor* in spirit." With much emotion he said to his wife, "If I am not poor in spirit, who is? And if I

do not mourn, who does? Do I not hunger and thirst after righteousness?" and before he was aware of what he was doing, his glad heart was rejoicing that such poor, hungry, thirsty ones as he were pronounced "blessed!" He knelt and tried to pray, but could only praise and give thanks for the blessedness that had come to him.

Dear brethren, we *must* believe what this great preacher tells us. The *pure* in heart, and only the pure in heart, see God—the hungry, and only the hungry and thirsty, are filled. Let me assure those dear ones who arose at the commencement of our meeting, expressing their desire for a clean heart, *Now is God's time*. Only make a *perfect surrender and trust*—Jesus is waiting to seal. Some here know the efficacy of the cleansing blood—some hope for heaven, but have not really made a full surrender, are not sanctified wholly. The blessed Book says, "Every man that hath this hope in him, *purifieth himself*, even as He is pure." The Holy Spirit inspires every desire for purity; the hungry and the thirsty have the promise, "*They shall be filled*."

AN UNSPEAKABLE PRIVILEGE.

Rev. Geo. Hughes.—Dear friends, we are called upon this afternoon to enjoy an unspeakable privilege, and that is, to sit here in the presence of Jesus—the blessed Jesus. We may not behold Him with our natural eye, but if our eye of faith be open we shall see Him. And we shall hear such words as never fell from any other human lips. We may well say, "Never man spake like this man!" I was particularly struck, in the reading of the lesson, with the first beatitude—"Blessed are the poor in spirit, for theirs is the kingdom of heaven." That teaches us how to be rich, which is, by becoming "poor in spirit." A kingdom of abounding riches and glory is within our grasp—where we can walk up and down and take ample survey of our possessions, and rejoice continually. I say this afternoon that I am happy—happy because I am living among the beatitudes. I have been growing in grace the past week, I think. I find my spiritual ear growing more sensitive. If I hear unchristian talk and conversation, I dislike it more and more. The repulsion in my soul grows stronger. I propose to be among the meek, and the poor in spirit, and the pure in heart, and if need be, among them that are persecuted for righteousness' sake. Glory be to Jesus!

SIMPLE FAITH.

A Sister.—I am thankful to be here to-day, and am greatly blessed. Dear friends, this is the way, after long seeking, I found full salvation: I just heeded everything the Lord told me to do. It is simple, childlike, implicit faith; that is all.

A Brother.—I have been led to realize that, when I became poor in spirit, I became a Christian. Then the Lord brought me where I knew the joys of pardon, and I remember how the blessed Spirit applied the truth to my heart. I said, "Lord, make me to hunger and thirst after righteousness," and then He brought me to the other beatitude—made me to have a clean heart. I have found it true, that with all the persecution there has been a hundredfold of blessing.

Singing, "All hail the power of Jesus' name."

PRAISING JESUS.

A Sister.—My heart is full, and I can only say, Glory to God! Let every one here say, glory to God! Bless His dear name!

Brother Rose.—My soul has been saying, Glory to Jesus! Never has His name sounded so sweet to me. O, let none here be satisfied with anything less than all the fulness of God. I do see Him so delightfully in that wonderful chapter which Sister Palmer has read. You say, "How can I give God my heart?" You must do it by faith. O, how it used to hurt to be persecuted for righteousness' sake! I used to feel so badly; but I praise the dear name of Jesus, that it never troubles me now. I know what it is to be sometimes down and sometimes up. But now I have been walking in this blessed way for twenty years, and how my soul has exulted! I learned, a good while ago, to say *yes* to Jesus. You, dear hesitating friends, may rest assured that He will receive you. Only say *yes* to Jesus!

SAVED BY FAITH.

Brother King (of Iowa).—I have a word which the Lord seems to want me to say to those who have risen here. I realized lately, at the Beekman Hill revival, that the meeting was all around me, but not within me. I prayed hour by hour for the Spirit, and at last I said, "The altar sanctifieth the gift," and I remembered the promise. I found that the whole matter rested on faith alone. I yielded all within twenty-four hours,—and now this meeting is not all around me, but is running through me.

Singing, "Simply trusting every day."

A Sister.—When I came to the Lord He brought me down like a little child. I did not get the witness of the Spirit as soon as the last brother, but I knew I was beginning to have peace and rest. I did not get the blessing until I came to trust God fully. Then the dear Lord came and talked so sweetly to me! There is no trouble nor doubt any more, and my peace flows like a river. When I yielded up my heart wholly to Him, He

took the sting all away from it. It is being dead to sin and alive unto God—that is it, and that is all of it. I trusted God, and now He says, "Peace be unto you." Dear ones, believe just what Jesus tells you. I praise Him to-day that I am filled, soul and body, with His love.

A RADICAL TEACHER.

A Brother.—We have to admit that these doctrines which we find taught in the lesson are radical views. Jesus was a very radical Teacher. It was so in His demand upon the Christian for entire purity of life. Our duty is simply to give up all to the will of God. Faith in Him and an absolute surrender, and then He will take us. Last Sunday I heard a man, now eighty years of age, who preached fifty years ago on the vacant lot where Jane Street Church now stands, and he told how, in that day, some of his friends said to him, "Your religion costs you something!" "Yes," said he, "I got the best in the market; but it took all I had to buy it."

INEXPRESSIBLY SWEET.

A Sister.—I want to say to you, dear friends—take God at His word! Do not be satisfied with a little crust when you can have the whole loaf. O, Jesus has grown so inexpressibly sweet to me! It seems as if the perfume of some beautiful lily floats around me when I think of Him.

SAVED TO THE UTMOST.

Sister Brindle.—I can testify to the saving power of God to the uttermost. I am fearful that some of these dear ones cannot quite get rid of their doubt that the Lord will surely make good His promise to them. When the children of Israel were marching around Jericho, the Lord told them to compass the city seven times, and then shout victory in the name of the Lord. They did so, but there was no change. Yet still they shouted, and at the last their faith was rewarded, and the walls fell down. In my own case I said, "Yes, Lord," and the work was done immediately. I have heard dear sister Palmer say that she waited three months for the witness. That depends wholly upon the Lord; but it will come. Lay your all upon the altar. I said, in spite of anything that opposes I will shout victory in the name of the Lord; and then the walls fell. Stand right on the rock Christ Jesus, and you will come off victorious every time.

Singing, "In God I have found a retreat."

THE BATTLE NOT OURS.

A Sister.—I am so glad that the Lord has said that the battle is not ours, but His. The word ringing so joyously in my ear is, "There is there-

fore now no condemnation to them that are in Christ Jesus." How blessed it is to know that you are accepted in The Beloved! This is what the Lord has done for me. How wonderful it did seem when the Lord kept me for one whole year! and now, bless His name, He has kept me for three years.

BLESSEDNESS OF A PURE HEART.

Dr. Ball.—"Blessed are the pure in heart." God made us in His own image, and of necessity we cannot be happy unless we partake of His nature. This is why so many Christians are unhappy. It is because they are off the track and out of joint with God. An intelligent soul think of being happy thus! Certainly not. Mrs. Harriet Beecher Stowe states in a recent article in "*Divine Life*," that she has had an undercurrent of unhappiness for several years. And yet she has the most satisfactory experience that she is a Christian. She felt, however, that she was living below her privilege, and was therefore in a sense condemned. She says she at last came into a perfect rest and satisfaction through the passage which says: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15 : 7.) Her purity of heart and joy in the Lord come from the fact that Christ is now abiding in her.

Singing, "He has come to abide."

IN A HEALTHY CONDITION.

Brother Case.—If we are hungering and thirsting after God we are certainly in a healthy condition. A sick body is not often hungry. With Jesus with me, the more I eat the more hungry I get. I never was so hungry in my life as I am now. It is not strange that there was nothing I sought so much as something from Jesus. He gives me nothing but healthy food. I feel sensibly in my soul that I eat, and walk, and sleep with Jesus, and love Him with all my heart. I have been with Him so much, and He leads me so sweetly and safely, that I feel that we are "steady company." Sometimes I cannot sleep, and I say, "Blessed Jesus, what is the matter?"—and He shows me that there is nothing the matter. He is lovely—He is beautiful—and He grows more and more so. I have served Him long, and am now only waiting to be called. When Jesus says, "Come home," I will never wait for Him to call twice.

Mrs. Palmer.—The blessed Jesus said, "I will not leave you comfortless." "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words, and my Father will love him, and we

will come unto him and make our abode with him." We must accept our freedom. It is ours, purchased for us. Now is the time that these dear friends should take the step, and "reckon themselves dead indeed unto sin." How can we do anything except by taking—accepting Jesus? God has given us power to *will* to be dead unto sin and alive unto God, through Jesus Christ. "By his stripes we are healed." He gave Himself to us. If He gives us a clean heart, He lets us know it. But faith must go before feeling. I do long that these dear ones may be dead indeed unto sin! How many here desire to give evidence that they do from this hour reckon themselves dead indeed unto sin, and will say, "I am all the Lord's"?"

Several persons arose to signify their purpose to accept Jesus as their complete Saviour.

Singing, "O for a thousand tongues to sing."

After prayer by Mrs. Palmer, the meeting was closed with the Doxology, and the Benediction pronounced by Rev. Geo. Hughes.

EXCERPT FROM A LETTER.

Sister M. D. Wellcome sent us the following :

"Brother B—, Permit me to express to you the emotions which have thrilled my heart this morning. These words spoken by you last evening, "*I have prayed for you*," have inspired my heart with new courage. Yes, they thrilled through my desponding soul with power and sweetness and, as I retired for prayer, with a stronger faith thereby imparted, the words of Jesus were spoken to my heart as I knelt before the mercy-seat—"I will pray the Father for you," and I thought within myself, "If this assurance from a minister of the Lord Jesus that he prays for me, inspires me with faith and hope, how much more ought the promise of Jesus, the all-prevailing Intercessor with the Father, impart strong consolation, inspire unwavering faith, and beget the full assurance of hope!" "I will pray"—who promises? Jesus, the merciful High-Priest, the all-sufficient Saviour. For whom? For you! O, how it thrilled my heart with joy! My mind went back many years, when these words were first applied to my heart by the power of the Holy Spirit. I had been for several days seeking, by prayer and entire consecration, to obtain the witness of inward purity. I labored, wept, agonized,—but seemingly in vain. My heart had never seemed so vile—God had never appeared so unmindful of my petitions. I set apart a time for special pleading. I knelt to pray, but in vain. Presently there came a revelation of the difficulty—*trusting too much in my own efforts*. I saw it then. The still small voice whispered to my ear, "*I will pray the Father for you*." Swiftly there was a response. I said, "I will trust in Jesus. He cannot pray in vain." Even now, at this remote period, I seem to feel anew the realization of that hour—the virtue of the cleansing blood, the baptism of power.

OUR SOCIAL MEETING.

THE WORD.—“Behold, the Lord's hand is not shortened, that it cannot save.”—Isa. 59 : 1.

“My Redeemer to know, to feel His blood flow,
This is life everlasting—’tis heaven below.”

A Sick-Room a Bethel.—Thomas Barrow, Bluff Point, N. Y. : As I have been shut in for many weeks by age, sickness and infirmity, I desire to say, to the glory of God, I have been learning the precious lesson that the blood of Jesus Christ does cleanse me from all sin, and I have fellowship with the Father, Son, and Holy Ghost. God has kindly hidden my infirmities, and revealed unto me His own glorious character. He has made my sick-room a Bethel. The waiting will not be long. The haven is near. A friend has kindly loaned me The Guide, and what a mine of wealth I find in it ! May God bless and speed it on !

The Light has Come.—S. M. Mallory, Santa Ana, Cal. : The Guide is a comfort and blessing to me, next to the Bible. It has been one of the means to lead me out of the darkness of unbelief into the light of the Gospel of Jesus Christ. Yes, I believe that Christ is mine, and I am His. He has washed me from my sins, and made me accepted in The Beloved. I have had a very long, dark experience, but my faith is in Christ that He will never leave nor forsake me. I do trust Him. I do consecrate my whole body, soul and spirit to God, for His service, to be used in any way for His glory.

Hope Realized.—Rev. J. W. Totten, Oshawa, Canada : The past year has been to me a glorious year. How wonderfully the hopes and longings of years have been realized in the abiding presence of “The Comforter” ! No tongue can tell the blessedness of this hallowed communion, this constant walking with Jesus. How sweet and precious the rest—“rest such as the purified know.” There come “quietness and assurance for ever.” There is that wonderful sense of perfect safety, which only the Lord omnipotent can give. Every interest is strongly guarded—reputation, salary, work, family, financial interests—all perfectly and forever safe in the “Everlasting Arms.” O, what a privilege ! The wonderful joy and peace and rest “passeth all understanding.” I would like to “sound it out so loud that all the world might hear.” My experience is largely expressed in the verse,

“I rise to walk in heaven's own light,
Above the world and sin,” etc.

A Young Disciple Blessed.—Lizzie E. Smith, Madisonville, Ohio. Ma is an invalid, and confined at home most of the time, and to her The Guide is a feast. It has been a special blessing

to me the past four years that I have been in the experience of full salvation. I am so glad that in youth I sought for a clean heart, and the cleansing stream is flowing daily and hourly through my heart. I do want your prayers, that I may show to my associates the beauty of a sanctified life. I do feel that those around me are watching me closely, some to criticise and some to follow. I desire to keep so near my Saviour that my example will be worthy of imitation.

Wholly Sanctified.—Emma J. Billig, Coopers-town, Pa. : I thought I had received the blessing of entire sanctification a year ago, but I discovered that I was mistaken, so I began anew to seek it last Fall. A short time ago I went to visit my sister, and while there the Lord wholly sanctified me—praise His name ! I was sick at the time, and the Lord raised me up and healed me—soul and body. On the same evening I was able to ride four miles to a meeting. The dear Saviour has stripped me of all pride and fashion of this world, and clothed me with the garments of salvation. Glory to Jesus !

A Blessed Way.—Mrs. Sarah E. Grant, Wilton, Wis. : My soul rejoices in God my Saviour, this morning. O, how thankful I am that I ever found this blessed way ! The Guide has been a blessing to me. I love to read the testimonies of God's dear children. I received “*Fragrant Memories.*” It is a blessed book, my soul leaps with joy when I read it.

From Aunt Peggie Rushenbough, Charleston, Va. (Another extract from the old pilgrim's letter.)—I must now speak of my sleepless nights while nursing at Fayetteville. One night in particular I was very tired. I remembered having heard a lady say that when she could not sleep she repeated the Lord's prayer. I thought I would try it also, but sleep refused to come. I then let my mind wander back to the days when the Temple was built. I thought of the holy women that lived in the days of Solomon, and who helped to complete the beautiful temple. The Lord had told Solomon to get men to work in fine brass. He was also commanded by the Lord to choose women to work in wool and fine linen ; and the noble women went to work in the house of the Lord. [It is quite likely that our good “Auntie,” while following her humble calling of nursing, is helping to build the temple of the Lord on the earth, a thousand times greater than that of Solomon.—Ed.]

A Living Redeemer.—Harriet Breedlove, Langdonia, Tenn. : I can say that “my Redeemer liveth.” The gift I received March 7th, 1888, has brought me to realize that I belong to Jesus, and am ready to follow the bidding of the Holy Ghost.

EDITORS' STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GIVE THANKS.

"FOR all that God in mercy sends,
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
For every thing, give thanks !"

—Ellen Isabelle Tupper.

"THY WILL, NOT MINE!"

A CERTAIN writer says, "My will, not Thine, be done," turned paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise, and made Gethsemane the gate of heaven."

This world has indeed been made a desert by the substitution of the self-will for the sweet, blessed will of God. How dark and drear and desolate! Millions tread the arid waste amid tears and groans, and at length lie down in weariness and death.

But, through the abounding grace of God the Paraisaical order has been restored. Of the reign of Jesus, the Messiah, it is said, "The Lord shall comfort Zion : he will comfort all her waste places ; and he will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving, and the voice of melody." And again, "The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose." These are royal proclamations, overspreading the earth with gladness, substituting "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

This triumph of grace is won, first of all, in

the human heart. The heart under the reign of sin is a desert, without verdure, or springs of water. It is parched and dry and desolate. Angels look on and wonder that one created in the Divine image should be so fallen. Alas, the Soul-Eden has become a desert ! All this woe has descended upon our race by the change of a word—*My* will in place of *Thy* will ! This has opened the floodgates of destruction—and the black tides of death course their way to earth's remotest bounds. On this account "the whole creation groaneth and travaileth in pain together until now."

But, thanks be unto God, Paradise lost may be regained ! The process is plain and simple. It is simply the replacing of a word—" *Thy* will, not *My* will " ! That does look like a very simple thing, and yet it involves a moral revolution. God has been dethroned in the inner being, and a usurper has grasped the scepter. *I* instead of *He* has the pre-eminence. The consequence is the inflowing of thoughts and desires, and motives and ambitions, black as midnight, foul and devilish. And what an internal carnival of *passion*—lust in myriad shapes holding high carnival !

But, give Jesus the right of way in the soul, and see what a change ! He is mightier than the strong man armed—*He* can cast him out and spoil him of his goods. He can make the desert bloom with beauty, and glow with heaven's own light. In a word, He can transform the desert into Eden.

Upon what *condition* will He effect this glorious change ? Only one—simple and comprehensive—comprehensive enough to put a soul-grip upon two worlds—compassing time and eternity. It is this : *That we consent to have it so.* Consent ! Why, we would think there would be universal consent—that every one would flee for life to get beyond the desert wastes into the goodly land of Eden. Not so, however. The *I* makes determined resistance to the *He*—it costs a struggle, often severe, to have *Thine* substituted for *Mine*. Carnality in the heart is the dire antagonism. An idol, no larger than the point of a cambric needle, hidden away in some dark recess can hold back untold wealth from a soul.

"LOVING God with all the heart is to set His will before us as our joy."

BEYOND THEIR CREED.

It is interesting to us to observe how Christians, in the overflowings of a heart of love, often lose sight of their creeds. Love is mightier than creeds. Sometimes, in the commingling of members of various evangelical denominations, they are carried far out beyond the rigidity of doctrinal formulas. The interblending of their voices and hearts in holy song makes them quite forgetful of the "*Thirty-nine Articles*," or "*Confessions of Faith*." And yet in referring to this we would not be understood as undervaluing creeds. We have no fellowship with the oft-repeated saying, "We care not what a man believes if he only acts right." The fact is, right-believing lies at the foundation of right-doing.

The evangelical pulpit not unfrequently furnishes illustrations of what we have said above—pleasing illustrations. A pulpit on fire will not be bound. The Divinely anointed ambassador breaks away from conventionalisms, and asserts the majesty of Gospel liberty. We saw a distinguished minister of the Episcopal Church, recently, in a discourse, drive his chariot into the very heart of the Wesleyan realm of *Entire Sanctification*. Not in the use of Wesleyan terminology, but as setting forth the marrow and fatness of Christian privilege. And yet if asked if he believed in "*Christian Perfection*" according to the teaching of Wesley, he might give his dissent.

We not long since listened to an eminent Presbyterian minister. His subject was the two commandments given by Jesus to the inquiring lawyer. He insisted, as strongly as any follower of Wesley, that in order to fulfil the *first* command, we must love God supremely, with all the ardor of the heart's affections, with the soul's highest capacities, with all the force of the intellectual convictions, and up to the full measure of the strength of all our faculties. And this supreme love of God was indispensable if we would be answerable to the demands of the *second* command. Well, well, we thought Wesley would surely say *amen* to that! Drive on, ye Gospel charioteers—creed or no creed—so Christ's fulness be reached.

"THE language of the highest faith is the language of the highest courage."

AWAKE! AWAKE!

THE clarion note of the period, which should be sounded all along the line, is, "Awake, awake, put on thy strength O Zion, put on thy beautiful garments O Jerusalem, the holy city!" The Church and the nation are in great peril, and there is no use of closing our eyes to the awful situation.

The great peril of the times is the *profanation of the holy Sabbath*. East, West, North and South, the ancient landmarks are being broken down. In our great cities we have, practically, no Sabbath. Business is being driven as on secular days—museums and theatres are open—all manner of pleasurable resorts, where revelry and riot prevail, are thronged with godless multitudes. And, what renders the peril the greater is, that the Church has not the backbone to stand up against these innovations. Her conscience is weakened, and her voice so feeble that it makes no impression upon the popular mind. From the National Congress, down to the peanut vender at the street corner, there is a shocking defiance of Jehovah's Sabbath ordinance, and the masses go surging through the streets saying, "*Who is the Lord that we should fear Him?*" What shall the end be—blood, or famine, or pestilence? Who can tell?

A brother in a far west city writes commendingly of Bro. Jarrell's Tract on "*The Key to the Storehouse*," and says:

"It ought to have a wide circulation—but then I may be arrested in — city for circulating them, as this city has an ordinance against circulating Church notices and tracts in the streets. But Saloons, Base Ball games, Cock-fights, are all permitted to run at full-tide on the Lord's day, and no effort put forth by Christians to stop them. I have asked myself the question, Who is responsible for all this? And the thought comes back to me with force, *The Methodists!* for they profess more than others, and more is expected of them."

There is no doubt that a large share of responsibility rests upon the Methodists—but there is a terrible responsibility upon the whole Christian Church. Nothing but a deep, powerful, universal revival of *Holiness* will arrest this black tide. Up with the banner! Push the battle to the gates! "Awake, awake, put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem!"

"SATAN laughs at all self-power."

"JUDGE NOT."

SUCH is one of the injunctions of our Lord, in His inimitable sermon on the Mount: "Judge not, that ye be not judged." This strikes at a common and very evil practice. In ordinary conversation, when a person is not present, how unsparing oftentimes are the criticisms and the denunciations! This is cruel—it is wicked—it brings those who indulge in this sort of exercise into swift condemnation in the sight of Heaven.

And this evil practice has another very serious aspect. It is rarely, if ever, that the character and conduct of absent ones are assailed, without an invasion of the realm of *motive*. To do this is to usurp the prerogative of Omniscience. How can any mortal pronounce upon the motive governing the action of an individual? None but the All-Seeing Eye can do that.

We cannot be too careful in this matter. We should "set a watch at the door of our lips," when we are in social converse.

"Within thy faith there lies glory."—*Spurgeon*.

READINESS.

ST. PAUL, in describing the Christian armor, says of the feet, "Shod with a preparation of the Gospel of peace." It might, perhaps, be more accurately rendered, "a readiness of the Gospel of peace,"—for that is its signification.

The Christian soldier should be "a *minute-man*," ever ready for a Divine commission. The angelic hosts, "ten thousand times ten thousand," wait to do the bidding of the Eternal Sovereign. They are ready to wing their way to any world, but especially to this sin-stricken earth, to bear messages of love to its sorrowing inhabitants.

So the redeemed of the Lord should be in waiting. Holiness gives the waiting power, and the power to execute. Love to Christ burns intensely in every fully saved soul. Sublime expectancy is on the brow. The "*Here am I, send me!*" breathes from the lips. To dare for Jesus is luxurious. Beloved, be shod with Gospel preparation—both feet shod. And, keep an ear open to the call of your King—be ready, be ready!

Believers, your Captain is THE OVERCOMER.

GREAT EXPECTATIONS.

THOSE are sublime utterances of Paul in his letter to the Hebrews: "But this man (Christ Jesus), after he had offered one sacrifice for sins for ever, sat down on the right hand of God. From henceforth expecting till His enemies be made His footstool."

Memorable words—let them roll the spacious earth around! Jesus is at the right hand of God. He has occupied that grand position for nearly nineteen centuries. The millions of Christendom at Easter celebrated His triumph over death. There He sits—in calm, sublime expectancy—"till His enemies be made His footstool. Who or what are His enemies? They are three, and are in diabolic confederation—SIN, DEATH, HELL!

Mark it! JESUS has come into this world to conquer—not to be conquered. To be on His side is to be on the winning side. *Saints*, put on your white robes and go with Him to the coming conquest—the day draweth nigh.

"God's mercy and grace are ever within reach."

WAVERING.

ST. JAMES says, "Let not that man think that he shall receive anything of the Lord." This is a fearful interdict. Heaven barred against a human soul—a soul that God will not hear—upon whom He, the great Jehovah, will bestow *nothing*! Who, who is subjected to this terrible privation? Let the apostle give answer. He says: "But let him (who comes to God in prayer) ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed—for let not that man think that he shall receive anything of the Lord."

Ah, now we have it—the *waverer* is the poor, shriveled, powerless creature that is without access to the throne! *The Waverer*! What is it to waver? A distinguished minister recently said, "To waver is to halt—to halt is to stand still—to stand still is to *do nothing*—to do nothing in face of great, eternal issues!" *Positiveness* is demanded in religion—nothing else will do. But *entire holiness* is essential to make *positive* Christians.

FAITH justifies us—works justify our faith.

ANOTHER VETERAN GONE!

AS WE were ready to send this number of the Magazine to press, we received word that Rev. B. W. GORHAM had passed from labor to reward. For a number of late years he has had his residence in Sea Cliff, N. Y., and from that quiet retreat has been called to his heavenly home. We are not apprized of the particulars relating to his departure. But, while we write these lines, his earthly remains are being borne to their resting place in Binghampton, N. Y.

Brother Gorham has been intimately connected with the great Holiness revival in these modern times. He was one of the heroic spirits who boldly flung to the breeze the banner bearing the inscription, "*Holiness unto the Lord!*" defiant of criticism and all opposing influences. In his palmy days he was a powerful advocate of this great central truth of our Christianity. His sermons were clear, pointed, and full of unction. And what added to the effectiveness of his evangelistic labors was the fact that he was a sweet singer. In the skilful use of some of the old-time songs, he found access to thousands of hearts. At many of the Camp-meetings God made him an instrument of great power and, doubtless, in the final day large numbers will rise up and call him blessed.

Our brother was also a very vigorous writer. For a time, while the Guide to Holiness was under the control of Rev. Dr. H. V. Degen, Bro. Gorham was associated with him in the editorship. Under their united management, the Magazine sustained a high character, and had great success. Bro. Gorham, a few years ago, published a work of marked ability, "*God's Method with Man*," the influence of which has been very salutary.

We expect, hereafter, to furnish our readers with fuller particulars in reference to the translation of this eminent worker in the cause of holiness. Whether or no he may have been permitted in the closing hours to give positive testimony for The Master, we know not, but it is certain that his life-work, in itself, is an impressive testimony. He sleeps in Jesus, and his memory will be cherished by lovers of holiness everywhere.

REST is for heaven—toil is for earth.

A GLORIOUS WORK.

THAT is, giving Gospel light, through four languages, to 40,000,000 people. Inviting prospects and wonderful possibilities are before us. Our Printing and Tract Depot, at Madras, India, is entering upon a glorious career. This business seems given of God. Consecrated souls and consecrated money will secure the end named. These 40,000,000 souls are to be reached by the press in Tamil, Telugu, Kanarese and English. Will you aid this grand work?

Much has been done. Great success has been secured—much greater than the same investment brings at home. We ask you only to start the work. If rightly started, it will pay its way, and flood the heathen land with Gospel light.

The needs: A steam printing press, a press-room, and fonts of type in Telugu, Tamil, Kanarese and English—total costing over \$4,000. Amount still needed, \$1,500. Reasons for giving money to this cause:

1. It is highly commended for this purpose by Bishop W. X. Niide and Bishop Thoburn.—*See Circular.*

2. This enterprise was opened by order of the regular authorities of the Methodist Episcopal Church.

3. It is directly controlled by them.

4. Its business management is safe. They *never* incur debts.

5. The printing is superior. They have work offered that they cannot do. The hand-presses, with sixty native men, cannot meet the necessities.

6. A steam-press, competent to do book and newspaper work, will furnish the needed appliances for grand results, which will enable Dr. Rudisill to put "an army of colporteurs into the field," and so match the agnostic literature which is filling India with Western skepticism.

7. The establishment itself is soul-saving. Every heathen accepting employment must attend Bible or prayer service daily before beginning work.

8. You can help. Try it.

Address Rev. S. P. JACOBS, Wathena, Kan.

We commend the above to the prayerful attention of our readers. Let us have responses.—ED.

—“IF the way to heaven be narrow it is not long, and if the gate be strait it opens into everlasting life.”

OUR INQUIRY ROOM.

SOMETHING TO OBSERVE.—“But he that glorieth, let him glory in the Lord,”—2 Cor. 10 : 17.

“O Holy, holy, holy Lord,
Bright in Thy deeds and in Thy name;
Forever be Thy name adored,
Thy glories, let the world proclaim.”

Half-Hours in the Gospels.

HALF-HOUR IN ROMANS.—“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?”—Rom. 6 : 1, 2.

THIS epistle is addressed to “the beloved of God at Rome; called to be saints.” It was to them, representatively, and to us through them. It is the great aim of the apostle in this letter to set forth the amplitude of the provisions of grace in Christ Jesus—especially to effect the utter destruction of the sinful dominion in the soul, and to establish the complete sway of righteousness, or true holiness.

Paul repels the thought of a continuance in sin, as a total perversion of the doctrine of grace. Because God has bowed the heavens in condescension and love, in the person of His Son, to save a world of sinners lost, shall we therefore take advantage of this unmerited love and favor, to continue in sin? Such a course would be the basest ingratitude. Therefore, the apostle most emphatically says, “God forbid!”

There are two terms used in the New Testament—“*sins*” and “*sin*.” The first relates to the outward *act*; the second to the inner state. As one has well said, “To be dead to a *state* is not to be in it—to be dead to an *act* is not to perform it.” Provision is made in the new covenant to do both—to take us out of the *state* and to keep us from the *act*. In justification the sinful dominion is so far broken that we do not commit sin—in sanctification sin has no inbeing, does not exist in principle, there is no *bent* or *inclination* to sin. To retain our justification, it is essential to go on to entire sanctification, so that strong bulwarks be thrown up around us, and we be established in faith and true holiness.

INQUIRIES OF CORRESPONDENTS.

1. A brother in Pennsylvania asks for an explanation of Jude, v. 3.

Ans.—Jude, or Judas, the brother of James, writes to “them that are sanctified by God the Father, and preserved in Christ Jesus.” In this 3d verse, he exhorts such, who have been made partakers of the “common salvation,” to contend earnestly “for the faith which was once delivered to the saints.” And in subsequent verses he gives reasons for this—the creeping in of ungodly men, etc. By “*the faith*,” is meant the whole Gospel system—doctrinal, experimental, and practical. Our contending therefor is to be “*earnest*,” with due fidelity. But not with fire and sword (Luke 9 : 54-56 ; 2 Cor. 10 : 3, 4), but in the armor of God (Ephes. 6 : 10, etc. ; Phil. 1 : 27)—so as to successfully defend and retain “the faith.” By the use of this armor we are invincible.

2. A sister in Tennessee: Is it right 1. For persons to pass by a Church near their home and join one (of the same faith) three or four miles off? 2. Or, to support a newspaper or anything else, offering prize drawings?

Ans.—1. It is most proper to unite with the one *near home*, especially if it be weak, unless there should be very good reasons for an opposite course. 2. It is well to have nothing to do with “*prize drawings*,” or agencies that support them.

3. A brother in this State: Is a sanctified heart and perfect love the same?

Ans.—Yes. There are various terms used in the Bible to represent this grace. And this variety of expression brings out the several beautiful phases of the subject.

WANTED!

In order to make a full set of *The Guide*, we need the following numbers. Any of our friends who have them and are willing to part with them, please write us, stating terms:

July, 1841 to June, 1842, incl.

“ 1843 “ 1844, “

“ 1844 “ 1845, “

“ 1845 to Dec. 1845, “

All of 1850, 1851, 1852, 1853, 1854, 1855, 1858, 1863, 1864, 1865. February, April June and November Nos. of 1859; January, 1860; December, 1861.

HELPS TO CHRISTIAN DEVOTION.

Christ's Injunction.—"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath sught against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5:23, 24.

IN HIS LOT.—Rev. T. Carter, one of the Puritan ministers, once came unexpectedly behind one of his acquaintances, who was busily engaged in his trade as a tanner. He gave him a pleasant tap on the shoulder. The good man looked behind him, started, and said, "Sir, I am ashamed that you should find me thus employed." Mr. Carter replied, "Let Christ, when He cometh, find you so doing." "What," said the good man, "doing this?" "Yes," said Mr. Carter, "faithfully performing the duties of your calling."

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—MAY.

1. Acts 3; 19. Psa. 145; 8. 1 Kings 8; 30.
2. Isa. 46; 12. Isa. 46; 13. Psa. 80; 3.
3. Rom. 6; 12. Rom. 6; 14. Psa. 116; 4.
4. Matt. 9; 38. Dan. 12; 4. Psa. 90; 17.
5. Rom. 12; 16. Prov. 29; 23. Psa. 10; 17.
6. Isa. 45; 22. Zech. 12; 10. Matt. 8; 25.
7. Deut. 6; 13. Prov. 19; 23. Neh. 1; 11.
8. Prov. 23; 17. Ex. 33; 14. Ex. 33; 15.
9. Rom. 14; 19. Luke 1; 78, 79. Psa. 109; 26, 27.
10. Psa. 105; 4. Psa. 165; 3. Psa. 27; 8.
11. Isa. 2; 23. Psa. 29; 11. Psa. 23; 9.
12. 1 Pet. 4; 16. Heb. 4; 15. Psa. 138; 3.
13. Eph. 5; 11. 2 Cor. 6; 16. Psa. 140; 4.
14. Col. 3; 1. Psa. 22; 26. Psa. 119; 10.
15. Matt. 24; 4. Jer. 31; 33. Chron. 29; 18.
16. Zeph. 2; 3. Psa. 37; 11. Psa. 86; 4.
17. Jas. 4; 8. Jer. 30; 21, 22. Psa. 73; 28.
18. John 15; 9. Rev. 2; 10. Psa. 25; 2.
19. Rom. 12; 1. Jer. 32; 39. Psa. 142; 7.
20. Rom. 12; 21. Mark 13; 13. Psa. 140; 1.
21. Colos. 3; 12. Prov. 19; 17. Psa. 103; 2-4.
22. Phil. 2; 14, 15. Psa. 149; 4. Psa. 106; 4, 5.
23. Psa. 29; 2. Isa. 56; 6, 7. Psa. 115; 1.
24. Colos. 4; 5. Psa. 107; 43. Psa. 51; 6.
25. Eccl. 5; 1. Exod. 20; 24. Psa. 84; 3, 4.
26. Job 5; 17. 1 Cor. 11; 32. Psa. 6; 1.
27. Colos. 3; 16. 1 Cor. 15; 2. Psa. 119; 11.
28. 1 Tim. 2; 1, 2. 1 Tim. 2; 3, 4. 1 Sam. 10; 24.
29. Rom. 12; 15. Psa. 103; 13, 14. 2 Tim. 1; 18.
30. Isa. 61; 7. Isa. 54; 5. Psa. 121; 1, 2.
31. Matt. 28; 18-20. Joel 2; 28. Psa. 74; 20.

IN THE DIVINE TREASURY.—We will invite the members of *The Guide Union* to engage in some studies this month concerning

CHRIST—His absolute and eternal godhead.

Christ as Jehovah—Isa. 40:3, with Matt. 3:3.

As Jehovah of glory—Psa. 24:7, 10, with 1 Cor. 2:8; James 2:1.

As Jehovah our righteousness—Jer. 23:5, 6, with 1 Cor. 1:30.

As Jehovah above all—Psa. 97:9, with John 3:31.

As Jehovah, the First and the Last—Isa. 44:6, with Rev. 1:17; Isa. 48:12-16, with Rev. 22:13.

As Jehovah's Fellow and Equal—Zech. 13:7; Phil. 9:6.

As Jehovah of hosts—Isa. 6:1-3, with John 12:41; Isa. 8:13, 14, with 1 Pet. 2:8.

II.—CLOSET PRAYER.

"Let us draw nigh with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

—Heb. 10:22.

COMMUNION WITH GOD.—President Edwards, in describing the first instance of the inward, sweet delights he had in communion with God, says: "I thought with myself, how excellent a Being that was, and how happy I should be, if I might enjoy that God, and be rapt up to Him in heaven, and be, as it were, swallowed up in Him forever!" He speaks also of an "inward sweetness," excited by reading of the love of Christ, as portrayed in the Canticles. "This I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision, or imagination of being alone in the mountains, or some solitary place far from all mankind, sweetly conversing with Christ, and rapt and swallowed up by God."

HYMN for the month, No. 749 in the Methodist Hymnal, commencing—

"O, bless the Lord, my soul,
His grace to thee proclaim!"

1. **GENERAL SUBJECT FOR PRAYER.**—*That upon all our Theological Seminaries, Colleges, and Universities, there may be a gracious outpouring of the Holy Spirit.*

2. REQUESTS BY LETTER—

Canada, That an insane sister may be restored; for the conversion of a wicked man. W—, for a sister to be sanctified and healed; for an aged father to be converted. S—, for a sister to be sanctified. T—, for a sister to be sanctified, and husband converted. Connecticut, D—, for a mother in insane asylum to be restored. Dakota, D—, for a son and daughter at school to be sanctified. Georgia, G—, for husband and son to be sanctified. Iowa, G— C—, for husband and four children to be converted. Illinois, C—, for conversion of a husband given to drink. Michigan, G— H—, for a sister to be healed in body. Missouri, K— C—, for a sister to be healed. Nebraska, B—, for a sister to be sanctified. New Jersey, R—, for a sister to be filled with the Spirit. Pennsylvania, W— T—, for a sister to have a clear evidence of her acceptance. West Virginia, D—, for a revival.

III.—IN THE OPEN FIELD.

"Cast thy bread upon the waters, for thou shalt find it after many days."—Eccles. 11:1.

WORK SUGGESTED:

1. Is there any one near you lame, who cannot go to Church? Visit such an one, and offer prayer.

3. Improve the Spring weather, and get some children to the Sabbath-school.

2. Have you an unconverted person in your choir? Labor for his or her conversion.

4. Give a kind Christian word to the Sexton next Sabbath.

5. Is the teacher who teaches your child during the week, unsaved? Do a little missionary work there.

WITH OUR CORRESPONDENTS.

A Good Word from Ireland.—Mrs. Hannah Lindsey writes : The Guide has been a welcome visitor to me for over twenty years. My dear husband and I have been instructed and comforted by its teachings. We look for its arrival as for a dear faithful friend. The Tuesday Meeting experiences have often cheered my weary heart. Precious are the memories of the dear Dr. and Mrs. Phoebe Palmer, and I count it as one of the highest privileges of my life to have conversed with them. Their likenesses, with those of many others, adorn my walls. I am so glad that I can tell my visitors of the precious truths which you teach.

More Helpful than ever.—Rev. N. M. Steele, of Mich. : The Guide has been more helpful to me than ever during the past year, and the year has been the richest and best of my Christian life and ministry. Since last June my peace has flowed like a river. I have known perfect and uninterrupted rest in Jesus. Let His name be praised evermore !

Profit Derived.—I have just entered upon my seventeenth year as a subscriber to The Guide, and it has not failed to reach me each month, except once. It has become one of the indispensables—it is next to my Bible. I have for some years been a member of the "*Prayer Union*," and have often had a desire to be present at some of your Tuesday Meetings. But being so far away, I have gone into my parlor at the hour appointed, and remembered you in my prayers. I search out the daily Bible Calendar, and find it profitable. I appreciate "*Fragrant Memories*" as a present, and for its worth, for it is truly a rich volume for so small a sum. May God bless you, and re-anoint you for the glorious work of spreading holiness.

Successful Meeting.—S. F. Stone, Berea, Ohio : I was gloriously converted in 1841, and wholly sanctified the first day of October, 1872. Since that day I have retained the blessing in all its fulness. Previous to this we opened our doors for a Holiness meeting, with five persons in attendance, three of us hungering and thirsting for full salvation. After we had received the blessing and bore testimony to the same, our numbers began rapidly to increase, and we had to enlarge our quarters by opening folding-doors between the rooms. Our meeting was held on Monday evening for fifteen years, and then, to accommodate the students in the Colleges we changed it to Tuesday evening. The Lord has wonderfully blessed the efforts of His little ones in this place

by raising up and sending out His sanctified ones from Berea to South America, India, Burmah, China, and Mexico—missionaries who identified themselves with us in this Holiness meeting. And still the glorious work of soul-saving is going on, and some that are attending school in the Baldwin University and preparing for missionary work, have been gloriously sanctified in these rooms this winter. To God be all the glory !

Great Things Expected.—Mrs. M. J. Ashton, Newcastle, N. Y. : Its teachings (The Guide) I love and revere, believing them to be Scriptural, calculated to build up Christians in the most holy faith. That this holy faith comprehends far more than many Christians realize, I doubt not. I am a humble watchman on the walls of Zion, longing inexpressibly for the fulfilment of the prophecy, "But the Lord shall arise upon thee, and His glory shall be seen upon thee." Supernatural gifts were plainly taught to be a part of the Church's endowment. These are the "greater works" she has yet to do. O, for a fulfilment of the prophecy spoken of in Acts 2 : 17 ! Not only are we to look for a revival of miracles in the last days, but we are to pray for it, and to earnestly ask why the Church is yet counted an unfit receptacle for this grace and power. I have never been situated so as to attend the gathering of the saints at Mrs. Palmer's regularly, but when I have been permitted to enjoy the privilege, it has proved a time of refreshing to my soul.

A Successful Meeting.—Mrs. J. N. Lock, Louisiana, Mo. : Several years ago I wrote to Dr. Palmer, asking him to make special prayer, in the Tuesday Meeting, for a meeting to be organized in the Seventh St. M. E. Church on Sabbath at 3 p. m. for the promotion of holiness. The answer came immediately, that the request would be granted. I have now pleasure in saying, that from a very small beginning, the meeting has increased in numbers and interest. Although there was at first considerable opposition, yet, I can say to the praise of God that it continues to this day, and nothing has ever been able to overthrow it, because "the Lord was there."

I come again to you after so long a time, with two more requests. One is for two Baptist sisters and myself, a Methodist, who have agreed to meet on Tuesday at 3 p. m., for the purpose of establishing a Union Meeting for the promotion of holiness. The other request is for an outpouring of the Holy Spirit upon our Church, that worldliness, which prevails, may be removed.

The Guide a Blessing.—P. H. Gillett, Suffield, Ct. : The Guide was the means of bringing me to my blood-bought privilege in Christ Jesus. It has been a blessed book to me.

THE HARVEST FIELD.

AT HOME.—

—Rev. Thomas Harrison has closed his labors in the Beekman Hill Church, New York, (John Parker, pastor), after twelve weeks of continuous and arduous service. About 700 have presented themselves at the altar as seekers.

—Bro. M. L. Hanay, evangelist, writing from Gowrie, Iowa, says: "God is with us in the battle here day and night, and souls are finding Jesus in His almightiness."

—About fifty have received the baptism of the Holy Ghost in Pueblo, Col.

—A Union Convention for the promotion of Holiness has recently been held in the Bromfield Street M. E. Church, Boston, Rev. J. Gill, presiding. Quite a number of the New England workers were present. Papers on various phases of the great theme were presented. The word was preached in power, and the altar from time to time was filled with seekers, and a number professed to receive heart-purity. A permanent organization for New England was effected, a General Committee appointed, and a doctrinal statement put forth declarative of the views of the Convention.

—About 180 have been converted in the M. E. Church, at North Branch, Mich., G. C. Squire, pastor.

—Mrs. M. J. Reed, evangelist, has been working in Oxford, Iowa, with success. At the last meeting the altar was full of seekers.

—Several of the Young people in Pueblo, Col., have experienced heart-purity during a gracious revival interest. The pastor, C. B. Allen, says:

"I delight to present to my Church a complete salvation; and as my experience leads, and God helps, to make the way distinct and plain so that the unsaved may enter in, and the children of God be purified."

—N. B. Baldwin, writing to the *Christian Worker*, from Westfield, Ind., says:

"The results of a series of meetings just closed are glorious. The community has been shaken for miles around. Soon after the meetings commenced a Young People's meeting was started, and a large number gave their hearts to the Lord. Through these means of grace 103 have been converted, 82 reclaimed, and 37 entirely sanctified."

—The Baptist Year Book for 1889 reports an increase of membership of 80,479.

—Rev. Sam P. Jones, writing to the *Christian Advocate*, from San Francisco, Cal., says:

"The meetings are increasing in interest daily. At the meeting for women only, on Tuesday afternoon, there were about 400 present, and an interesting service. Something like 1000 have so far manifested a desire to be saved, a large proportion of whom have been converted."

—At Rock Falls, Ill., M. M. Bales, pastor, 65 conversions reported.

ABROAD.—

INDIA.—Dr. Butler quotes the following from a letter received from Rev. E. W. Parker:

"The Brahmins and Thakurs (Rajputs) are becoming Christians in the Shahjahanpore District. The Lord is wonderfully blessing us all. Our Christian people are happy. They love the Lord. Two hundred and fifty spoke in the lovefeast at the camp-meeting on Sunday morning at Chandousee. Sometimes four or five would be on their feet at once, all desiring to speak of what God had done for their souls. Brothers Neeld and Bare had charge of the boys' and young men's meeting at noon. The first day they had 112 present, and all had been converted except ten. Six of these were converted that evening, and the rest the next day. * * *. Fully 1,000 people knelt together, men and women from all ranks and conditions of Hindu and Mohammedan life, and partook of the Lord's Supper. What a scene! Dr. Knox, of the New Hampshire Conference (on a tour around the world), was present, and he exclaimed, 'O, if Chaplain McCabe could see this!' Amen! hallelujah! and this is India!"

—From Nagoya, Japan, the good news comes of a gracious revival of remarkable interest—about 100 converted.

—Converts from Paganism are multiplying rapidly in South Africa.

—The London Missionary Society, with only 30 English missionaries in Madagascar, has the astounding number of 828 native ordained ministers, 4,395 native preachers, and 61,000 Church members.

—In the province of Travancore, India, Christianity has so far displaced heathenism that one man out of every five ranges himself among the followers of Christ.

—Japan has decided no longer to tax Christian Churches.

—The Church on the little island of Atafu, in the South Seas, includes in its membership all the adult people of the island.

—There has been an increase of nearly one million native communicants to all the Christian Churches in heathen lands during the past year.

—Of missionary success in India, Sir Rivers Thompson says:

"It has been the most pronounced and indubitable among the aboriginal tribes, the low-castes, and the nomads throughout the country, from which class I believe I am right in saying we may claim something like 500,000 converts to Christianity."

—The Baptist Mission in the Shantung province, China, has, in the single district of Tsingchu, Fu, fifty-five Churches, all self-supporting, ministered to by five native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the Society.

—One of the most successful collectors for missions among the English Wesleyans is a handsome St. Bernard dog, who always carries a contribution box fastened about his neck.

—There are at the present moment 110 students under training in the East London Institute for Home and Foreign Missions—the largest number reached since its establishment in 1873.

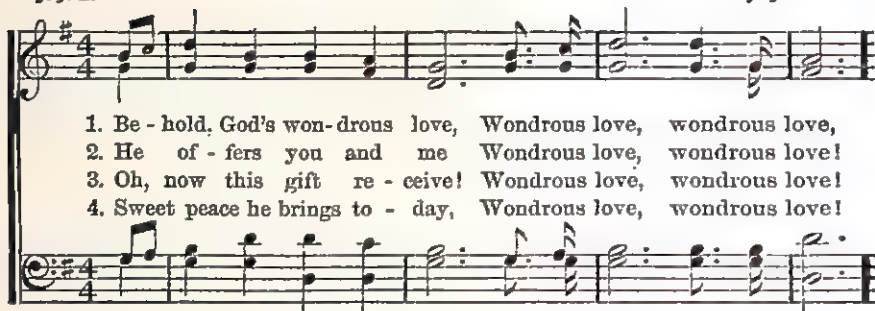
GUIDE HYMNAL

Wondrous Love.

47

J. J. L.

J. J. Lowe.



1. Be - hold, God's won - drous love, Wondrous love, wondrous love,
 2. He of - fers you and me Wondrous love, wondrous love!
 3. Oh, now this gift re - ceive! Wondrous love, wondrous love!
 4. Sweet peace he brings to - day, Wondrous love, wondrous love!

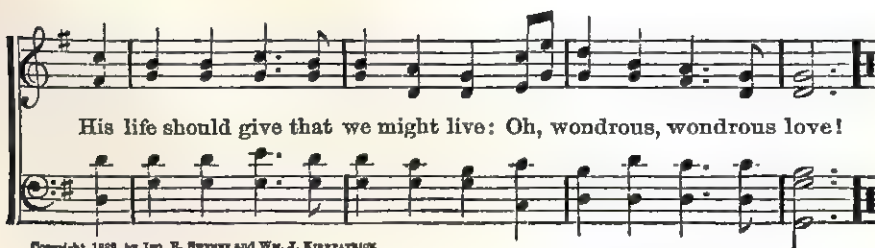


Sent Je - sus from a - bove; Wondrous love, won - drous love!
 A par - don full and free; Wondrous love, won - drous love!
 And in his name be - lieve; Wondrous love, won - drous love!
 Ac - cept it while you may; Wondrous love, won - drous love!

CHORUS.



Oh, this is wondrous love! That Je - sus from a - bove
 won - drous love!



His life should give that we might live: Oh, wondrous, wondrous love!

Copyright, 1888, by JAC. K. SWINNEY and WM. J. KIRKPATRICK

From "REDEMPTION SONGS," by permission of J. J. HOOD, Publisher, Philadelphia, Pa.



—JUNE, 1889.—

WORD FOR THE MONTH.—“Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.”—Psa. 15 : 1, 2.

“TEN thousand faithful souls and true
Now wear the crown, that wore Thy shame ;
That many a wasting anguish knew,
And as through fires to glory came.

“We yet must wage the long drawn strife,
And oft with prayers our groans ascend ;
We battle for immortal life,
Give strength and courage to the end.”

WORDS OF LIFE.

BY REV. GEO. HUGHES.

THE words of the inspired apostles are full of life as well as the words of Jesus. They derived their life from Him, and they speak to us “beautiful words of life.” Here is a sentence all aglow with Divine energy, addressed to the Ephesians :

“Put on the new man.”

What is the new man? It is a new creation, “created in righteousness and true holiness.” It is, in fact, the putting on of the Lord Jesus Himself. What a privilege to put off “the old man” of carnality and his “deceitful lusts,” and put on the Lord Jesus, being renewed in His image. This is a veritable New Testament privilege, to which we are frequently called, both by God’s Word and Spirit—a truly high and holy calling.

Some tell us that this is impossible ; that we cannot be free from the grip of carnality, until the death-seal is affixed. What! the almighty Christ in the world, whose promise is to open prison doors, to strike off human fetters, and let the oppressed go free, and we be the slaves of sin until life’s close? Such a view is dishonoring to Him who is the “Mighty to save.”

In an hour, yea, in a moment, this very unequal struggle may be ended, and we may rejoice in the fulness of Christian liberty. Multitudes are now walking in this liberty. *Are you, reader?* Is every shackle off—are you really free—have you put on “the new man”?

If so, let your gratitude be expressed—sound abroad the praises of your glorious Redeemer—make the world know that you are one of the Lord’s freemen—that you are dwelling amid the splendors of the new creation.

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—*Psa. 119 : 18.*

"Onward in Thy triumphant way,
Thou message of the Holy One!"

The Sermon.

THE USE OF MONEY.

BY REV. JOHN WESLEY.

(Concluded.)

TEXT.—"I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.—*Luke 16 : 9.*"

GAIN all you can, by common sense, by using in your business all the understanding which God has given you. It is amazing to observe, how few do this; how men run on in the same dull track with their forefathers! But whatever they do, who know not God, this is no rule for you. It is a shame for a Christian not to improve upon *them*, in whatever he takes in hand. You should be continually learning, from the experience of others, or from your own experience, reading, and reflection, to do everything you have to do better to-day than you did yesterday. And see that you practise whatever you learn, that you may make the best of all that is in your hands.

II. (1) Having gained all you can, by honest wisdom, and unwearied diligence, the second rule of Christian prudence is, "SAVE ALL YOU CAN." Do not throw the precious talent into the sea; leave that folly to heathen philosophers. Do not throw it away in idle expenses, which is just the same as throwing it into the sea. Expend no part of it merely to gratify the desire of the flesh, the desire of the eye, or the pride of life.

(2) Do not waste any part of so pre-

cious a talent, merely in gratifying the desires of the flesh; in procuring the pleasures of sense of whatever kind; particularly, in enlarging the pleasure of tasting. I do not mean, avoid gluttony and drunkenness only; an honest heathen would condemn these. But there is a regular, reputable kind of sensuality, an elegant epicurism, which does not immediately disorder the stomach, nor (sensibly at least) impair the understanding; and yet (to mention no other effects of it now) it cannot be maintained without considerable expense. Cut off all this expense! Despise delicacy and variety, and be content with what plain nature requires.

(3) Do not waste any part of so precious a talent in merely gratifying the desire of the eye, by superfluous or expensive apparel, or by needless ornaments. Waste no part of it in curiously adorning your houses; in superfluous or expensive furniture; in costly pictures, painting, gilding, books; in elegant rather than useful gardens. Let your neighbors, who know nothing better, do this: "Let the dead bury their dead." But "what is that to thee?" says our Lord. "Follow thou me."

(4) Lay out nothing to gratify the pride of life, to gain the admiration or praise of men. This motive of expense is frequently interwoven with one or both of the former. Men are expensive in diet, or apparel, or furniture, not only to please their appetite, or to gratify their eye, or their imagination, but their vanity also. "So long as thou doest well unto thyself, men will speak well of thee." So long as thou art "clothed in purple and fine linen, and farest sumptuously every day," no doubt many will applaud thy elegance of taste, thy generosity and hospitality. But do not buy their applause so dear. Rather be content with the honor that cometh from God.

(5) Who would expend any thing in gratifying these desires, if he considered, that to gratify them is to increase them.

Nothing can be more certain than this: daily experience shows, the more they are indulged, they increase the more. Whenever, therefore, you expend any thing to please your taste or other senses, you pay so much for sensuality. When you lay out money to please the eye, you give so much for an increase of curiosity—for a stronger attachment to these pleasures which perish in the using. While you are purchasing any thing which men use to applaud, you are purchasing more vanity. Had you not then enough of vanity, sensuality, curiosity, before? Was there need of any addition? And would you pay for it too? What manner of wisdom is this? Would not the literally throwing your money into the sea be a less mischievous folly?

(6) And why should you throw away money upon your children, any more than upon yourself, in delicate food, in gay or costly apparel, in superfluities of any kind? Why should you purchase for them more pride or lust, more vanity or foolish and hurtful desires? They do not need any more; they have enough already; nature has made ample provision for them; why should you be at further expense to increase their temptations and snares, and to pierce them through with many sorrows?

(7) Do not leave it to them to throw away. If you have good reason to believe they would waste what is now in your possession, in gratifying, and thereby increasing, the desire of the flesh, the desire of the eye, or the pride of life; at the peril of theirs and your own soul, do not set these traps in their way. Do not offer your sons or your daughters unto Belial, any more than unto Moloch. Have pity upon them, and remove out of their way what you may easily foresee would increase their sins, and consequently plunge them deeper into everlasting perdition! How amazing then is the infatuation of those parents who think they can never leave their children enough! What! cannot you leave them

enough of arrows, firebrands, and death? Not enough of foolish and hurtful desires? Not enough of pride, lust, ambition, vanity? Not enough of everlasting burnings? Poor wretch! Thou fearest where no fear is. Surely both thou and they, when ye are lifting up your eyes in hell, will have enough both of "the worm that dieth not," and of "the fire that shall never be quenched!"

(8) "What then would you do if you were in my case? If you had a considerable fortune to leave?" Whether I *would* do it or no, I know what I *ought* to do: this will admit of no reasonable question. If I had one child, elder or younger, who knew the value of money, one who, I believed, would put it to the true use, I should think it my absolute, indispensable duty, to leave that child the bulk of my fortune, and to the rest just so much as would enable them to live in the manner they had been accustomed to do. "But what if all your children were equally ignorant of the true use of money?" I ought then (hard saying! who can hear it?) to give each what would keep him above want; and to bestow all the rest in such a manner as I judged would be most for the glory of God.

III. (1) But let not any man imagine that he has done any thing, merely by going thus far, by "gaining and saving all he can," if he were to stop here. All this is nothing, if a man go not forward, if he does not point all this at a farther end. Nor indeed can a man properly be said to save any thing, if he only lays it up. You may as well throw your money into the sea, as bury it in the earth. And you may as well bury it in the earth, as in your chest, or in the bank. Not to use, is effectually to throw it away. If, therefore, you would indeed "make yourselves friends of the mammon of unrighteousness," add the third rule to the two preceding. Having first gained all you [can, and secondly saved all you can, then "GIVE ALL YOU CAN."

(2) In order to see the ground and reason of this, consider, when the Possessor of heaven and earth brought you into being, and placed you in this world, He placed you here not as a proprietor, but a steward: as such He entrusted you for a season with goods of various kinds; but the sole property of these still rests in Him, nor can ever be alienated from Him. As you yourself are not your own, but His, such is, likewise, all that you enjoy. Such is your soul and your body, not your own, but God's. And so is your substance in particular. And He has told you in the most clear and express terms, how you are to employ it for Him, in such a manner that it may be all a holy sacrifice, acceptable through Christ Jesus. And this light, easy service, He hath promised to reward with an eternal weight of glory.

(3) The directions which God has given us, touching the use of our worldly substance, may be comprised in the following particulars: If you desire to be a faithful and a wise steward, out of that portion of your Lord's goods, which He has for the present lodged in your hands, but with the right of resuming whenever it pleases Him, first, provide things needful for yourself: food to eat, raiment to put on, whatever nature moderately requires for preserving the body in health and strength. Secondly, provide these for your wife, your children, your servants, or any others who pertain to your household. If, when this is done, there be an overplus left, then "do good to them that are of the household of faith." If there be an overplus still, "as you have opportunity, do good unto all men." In so doing, you give all you can; nay, in a sound sense, all you have: for all that is laid out in this manner, is really given to God. You "render unto God the things that are God's," not by what you give to the poor, but also by that which you expend in providing things needful for yourself and your household.

(4) If then a doubt should at any time

arise in your mind concerning what you are going to expend, either on yourself or any part of your family, you have an easy way to remove it. Calmly and seriously inquire, 1. In expending this, am I acting according to my character? Am I acting herein, not as a proprietor, but as a steward of my Lord's goods? 2. Am I doing this in obedience to His word? In what Scripture does He require me so to do? 3. Can I offer up this action, this expense, as a sacrifice to God through Jesus Christ? 4. Have I reason to believe, that for this very work I shall have a reward at the resurrection of the just? You will seldom need anything more to remove any doubt which arises on this head; but, by this four-fold consideration, you will receive clear light as to the way wherein you should go.

(5) If any doubt still remain, you may further examine yourself by prayer, according to those heads of inquiry. Try whether you can say to the Searcher of hearts, your conscience not condemning you, "Lord, Thou seest I am going to expend this sum on that food, apparel, or furniture. And Thou knowest, I act therein with a single eye, as a steward of Thy goods, expending this portion of them thus in pursuance of the design Thou hadst in entrusting me with them. Thou knowest I do this in obedience to Thy word, as Thou commandest, and because Thou commandest it. Let this, I beseech Thee, be a holy sacrifice, acceptable through Jesus Christ! And give me a witness in myself, that for this labor of love I shall have a recompense, when Thou rewardest every man according to his works." Now if your conscience bear you witness in the Holy Ghost, that this prayer is well-pleasing to God, then have you no reason to doubt but that expense is right and good, and such as will never make you ashamed.

(6) You will see, then, what it is to "make yourselves friends of the mammon of unrighteousness," and by what means you may procure, "that when ye

fail, they may receive you into everlasting habitations." You see the nature and extent of truly Christian prudence, so far as it relates to the use of that great talent, money. Gain all you can without hurting either yourself or your neighbor, in soul or body, by applying hereto with unintermittent diligence, and with all the understanding which God has given you—save all you can, by cutting off every expense which serves only to indulge foolish desire; to gratify either the desire of the flesh, the desire of the eye, or the pride of life; waste nothing, living or dying, on sin or folly, whether for yourself or your children; and then, give all you can, or in other words, give all you have to God. Do not stint yourself, like a Jew rather than a Christian, to this or that proportion. Render unto God, not a tenth, not a third, not half, but all that is God's, be it more or less; by employing all—on yourself, your household, the household of faith, and all mankind, in such a manner that you may give a good account of your stewardship, when ye can be no longer stewards; in such a manner as the oracles of God direct, both by general and particular precepts; in such a manner that whatever ye do may be "a sacrifice of a sweet smelling savor to God," and that every act may be rewarded in that day, when the Lord cometh with all His saints.

(7) Brethren, can we be either wise or faithful stewards unless we thus manage our Lord's goods? We cannot, as not only the oracles of God, but our own conscience beareth witness. Then why delay? Why should we confer longer with flesh and blood, or with men of the world? Our kingdom, our wisdom, is not of this world: heathen custom is nothing to us. We follow no men any farther than they are followers of Christ. Hear ye Him: yea, to-day, while it is called to-day, hear and obey His voice! At this hour, and from this hour, do His will; fulfil His word, in this and in all

things! I entreat you, in the name of the Lord Jesus, act up to the dignity of your calling! No more sloth! "Whatsoever thy hand findeth to do, do it with thy might! No more waste! Cut off every expense which fashion, caprice, or flesh and blood demand. No more covetousness! But employ whatever God has entrusted you with in doing good, all possible good, in every possible kind and degree, to the household of faith, to all men. This is no small part of "the wisdom of the just."

Give all ye have, as well as all ye are, a spiritual sacrifice to Him who withheld not from you His Son, His only Son; so "Laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life!"

ANGELIC CARE.—"*They shall bear thee up in their hands.*"—It is another token of God's gracious care concerning us and our safety. His angels—think how at times the presence of some one of these mighty messengers of God has flashed from behind the veil, and earth has trembled at their mighty power. David sings of the angels as those that do excel in strength. Remember how the first-born of Egypt was smitten in every home, and how the proud hosts of Assyria fell dead in the night. Be bold, then, if these are thy body-guard!

And yet the promise has its limits: "in all thy ways." The tempter chose this text to feather his dart when he assailed the Son of God, but he must needs strip it and trim it for his purpose. He put the full stop so as to shut out all reference to "thy ways." If we go out of our way we go alone; the angels leave us to stumble on as best we can, or it may be they array themselves to hinder us: as when Balaam went out of his way and there stood against him the angel of the Lord, having his sword drawn in his hand, and so it came to pass that Balaam's foot "dashed against a stone." How, then, may we keep in our way? When the starting-place is the Father's presence, the secret place of the Most High; when we have talked of the way with Him who ordereth our steps, and come forth taught of the Lord; when our purpose is in all things to please and honor Him; when, whichever way we go, our hearts are set on getting back to Him—then we are not likely to go astray.—*Mark Guy Pearse.*

TRUTH IN SENTENCES.

—ASSURANCE OF FAITH.—“This assurance is necessary for all right living.”

“In the absence of this assurance lies the secret of much of the failure of Christians. They present the strange anomaly of children who doubt their parentage, of heirs who are afraid to take their inheritance.”

OPEN LETTERS TO YOUNG PASTORS ON HOLINESS AND THE CHRISTIAN PASTORATE.

BY REV. J. R. JAKES, D. D., PH. D.

(President of Hedding College, Abingdon, Ill.)

V.—TEACHING HOLINESS BY EXAMPLE.

My dear Brother :

TO you as pastor, the Holy Spirit speaks through the inspired Apostle in the words addressed to Timothy: “*Be thou an EXAMPLE to them that believe, in word, in manner of life, in love, in faith, in PURITY.*” And Paul was himself all that he exhorted Timothy to be. He dared to challenge the Church of Thessalonica to witness to his holy life while among them. Hear his wonderful words: “*Ye are witnesses—and God also—how HOLILY and RIGHTEOUSLY and UNBLAMEABLY we behaved ourselves toward you that believe.*” (1 Thess. 2: 10.)

And this is the New Testament method of teaching Holiness. Nothing so impresses a Church as an “object lesson” in Holiness. The doctrine of Holiness, however clearly taught in words, can never convey so vivid an impression as Holiness incarnate—Holiness exemplified. Many persons cannot understand abstract ideas and arguments; many cannot grasp in their imagination a high ideal of Christian character, as pictured by the pastor in words. They need the living embodiment before their eyes. As

the young sculptor learns his art not so much by verbal descriptions as by the real model: so the Christian artist, in shaping his character into the “beauty of Holiness,” needs the model of embodied Holiness.

All the fine arts are learned mostly from models. The great art of architecture is mostly learned from models, and this sublimest of all architecture—the art of “*building up yourselves in your most holy faith,*” is largely learned from models. We may account it folly for men thus to take men for models in the spiritual life, but we must accept the inevitable facts. Men do imitate pastors and other leaders of the Church.

If Paul says to every member of the Church: “*Let each man take heed how he buildeth,*” how must these words be emphasized to the preacher who builds not only for himself and for eternity, but largely builds the model for other builders of an immortal fabric.

It may be doubted whether the higher graces of the Spirit can be unfolded and painted in words. There is something in the spirit of a holy man or woman that can never be portrayed in words. The gentle, loving, patient and unearthly spirit of a John Fletcher, or Dr. W. C. Palmer, can scarcely be pictured or represented in words. But it can be seen and felt when the living presence is among us. Thus, after the pastor has preached his most luminous sermon on Holiness in the pulpit, he must be a sermon on Holiness or fail to give his best argument, illustration and demonstration.

Even Socrates, the greatest heathen teacher of Philosophy and Ethics, taught more Ethics, it was said, by what he was than by what he said. Thus one example of perfect Christian love in human form—moving among the people—is a better teacher than a hundred luminous sermons or learned volumes.

Then, too, it must be remembered that example is contagious. There is divinely implanted within us a tendency to imi-

tate—especially those we love or respect. Thus in the same epistle in which Paul calls on the Thessalonians to witness to his holy, righteous and unblameable conduct, he says: “*And ye became IMITATORS of us.*”

This is always the tendency. Character begets its like by association. You, as pastor, must *be* what you teach. Like the star of Bethlehem that led to Christ, you must not only shed *light* on the way, but lead the way yourself in uttermost consecration. Do you ask, “How shall I reach the unsaved masses?” Reach them as the apostles and the early Church reached them—*by being what they taught*—thus adding to theory the clear light and power of example. There is a subtle power about a holy example that impresses and influences individuals, Churches and communities. It is a power ordained of God and comes from God. There can be no *substitute* for it. It cannot be counterfeited. The *aroma* of a holy example is like the aroma of a certain Eastern temple, the source of which was long unknown, till it was found that the aromatic spices were built in the very substance of the temple walls. So the pastor must have Holiness built into the very substance of his character, and then he will diffuse the fragrance of Holiness wherever he is—even when he is not thinking of it!

Then, too, the Church *expects* the pastor to be holy. They expect him to climb high up the “Mount of redeeming love,” and to shout down to them words of cheer as they are struggling up to the same sunny heights. The Church expects the pastor to be an example of holy living. They hold him responsible to set an example before them. He cannot escape this responsibility. While he paints the picture in the pulpit, they expect him to show the reality in a living example.

And now if you ask, “What—shall I *profess* it?” I answer, Yes, at proper times and in a proper spirit, profess it.

In a meek and *joyful* spirit, *profess* it—or rather, *confess* it. For the encouragement of the struggling, timid soul, confess the all-conquering love and grace of Christ. When the Holy Spirit presses the duty of confession on the conscience of the timid Church member, let not Satan triumph by suggesting, “*but your PASTOR does not profess it!*” Let not this device of Satan be shaped into a “fiery dart” for the tempted soul, but let it be forever impossible for man or Satan to say truly, “*the pastor neither preaches nor professes perfect love!*”

THE VICTORY OF FAITH.

BY RAY PALMER, D. D.

“Thanks be unto God that giveth us the victory through our Lord Jesus Christ.”—1 Cor. 15: 57.

WHY should these eyes be tearful
For years too swiftly fled,
And why these feet be fearful
The onward path to tread?
Why should a chill come o’er me
At thoughts of death as near?
Or when I see before me
The silent gates appear?
Behold my Saviour dying!
I hear His parting breath;
Entombed I see Him lying,
A captive held of death;
Yet peacefully He sleepeth,
No foe disturbs Him now,
And love divine still keepeth
Its impress on His brow.
But lo! the seal is broken!
Rolled back the mighty stone;
In vain was set the token
That friend and foe should own;
The weeping Mary bending,
Sees not her Saviour there;
But sons of light attending,
A joyful message bear.
Flies now the gloom that shaded
The vale of death to me;
The terrors that invaded
Are lost, O Christ, in Thee!
The grave no more appalling
Invites me to repose;
Asleep in Jesus falling,
To rise as Jesus rose.

TRUTH IN SENTENCES.

—TRUSTING CHRIST.—“If we know Him, we cannot fail to trust Him.”

“And this after all is the true secret of confidence—knowledge of the trustworthiness of the One to be trusted.”

“A single soul-look at Him will fill us with perfect peace, because of His utter trustworthiness.”

THE MANNER OF CONFESSING HOLINESS.

BY REV. SHERIDAN BAKER, D. D.



STATE of holiness should be clearly and definitely confessed. The honor of Jesus, who saves His people from their sins, and the interest of all who need this salvation, demand such confession. The Christian world, at present, very generally acknowledges the obligation to confess at some place, and in some form, what grace has done, but raises various questions upon the time and manner of confession. Hence, it is an interesting and important inquiry: “When, where, and how shall this confession be made?”

As respects the manner of confessing Holiness. Many counsel so much care about the spirit that should be used, the sense of unworthiness that should be avowed, and other things of the same kind, that the confession would be so cumbered with rhetorical expletives and human shams, and so destitute of Christian simplicity, that it would be more against than in favor of the cause of holiness. It seems to the writer that no definite rules should be laid down for the confession of holiness; that the moral instincts of the purified believer, and the Holy Ghost in him, will be all the rules necessary; that these rules will vary with the intelligence and culture

of each believer; that rules natural and easy for some, would be very unnatural and forced for others; that each one ought to be left free to give his testimony in his own easy and natural way; and that while some might be offended at the distasteful manner in which the more uncultured would give it, that the greatest possible amount of good to all would be reached in this way. Still, however, some general suggestions might be made with profit to all, and that would help each one to determine what might be proper for him, with his personal peculiarities and particular environments, in making his confession of entire sanctification.

It is vital to the cause that the testimony be given with a *meek and humble spirit*. Everything like self-exaltation is so foreign to the nature of holiness, that any manifestation of the kind destroys the effect which such testimony is designed to have, and repels rather than attracts sincere persons. Of course, therefore, this matter should be guarded; but if too much attention be paid to it, if the declarations of weakness and unworthiness be too profuse; if there be an overstrained effort to guard these points, the confession will savor more of spiritual hypochondria, or downright hypocrisy, than Christian simplicity and purity. To insure a manifestation of true meekness and humility in the confession, let every one be sure that he has reached and retains the experience of holiness, and make the confession in his own way, for the purpose of benefiting others, and without any effort to conform strictly to any rules that others may lay down.

Next to the spirit, *the language used is important*. Failure here, it is believed, has been a prolific source of offense to many well-meaning and sincere people. Some have certain set phrases by which they state, and sincerely, too, their experience, until it becomes offensive to those who know nothing of the experi-

ence, and whom it should be the purpose to lead into this precious grace. This continual sameness in statement leads the uninitiated to think that these professors have learned their statements very much as a parrot learns its scanty language. Wesley's direction on this point, like the counsel of that great and good man on all spiritual matters, is invaluable. He says: "Be particularly careful in speaking of yourself; you may not, indeed, deny the work of God; but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed, you need give it no general name; neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God hath wrought for you. You may say, 'At such a time I felt a change which I am unable to express; and since that time I have not felt pride, or self-will, or anger, or unbelief; nor anything but a fulness of love to God and to all mankind.'"

There are several points in these directions which it would be well for persons confessing the experience of holiness to carefully study: (1) "You may not deny the work of God," either in whole or in part, but state the truth, the whole truth, and nothing but the truth. Attention to this would protect against that false modesty which is apt to state less than the truth in this glorious experience. (2) In stating the whole truth it should be done in "the most inoffensive manner possible." Proper attention here would increase the usefulness of many professors of holiness. (3) Where there is an ignorant prejudice against certain terms (for such prejudice is always based upon ignorance of some kind), the blessing need be named "neither perfection, sanctification, the second blessing, nor the having attained." There are places where the cause of holiness would be served better than it now is if its friends would observe his counsels. (4) "The particu-

lars which God has wrought," rather than names or forms of expression, should be the things stated. By directing attention strictly to the "particulars" of experience, and faithfully stating them, rather than adopting certain formulas of confession, would better instruct and edify the Church, because there would be a true and Scriptural variety in the testimony. (5) Among the "particulars" should be named "a time" when this work was wrought. The purified believer may not be able in every case to name the hour or even the day in which this work was wrought, but there was a crisis in his religious experience so marked that he can refer to "a time," a few days or weeks, within which this interior cleansing took place. As Wesley taught that "the opinion we are wholly sanctified when we are justified is mischievous," and "is attended with the most fatal consequences," the "time" he mentions in his counsel must, of course, be subsequent to conversion. Wesley regarded this as a vital point in the confession of holiness—perhaps put more stress upon it than most of his followers have done. (6) Another vital particular in the form of testimony recommended by him, is "a change" so remarkable that there is felt since, "no pride, or self-will, or anger, or unbelief; nor anything but a fulness of love to God and to all mankind." A confession of entire sanctification involving these particulars, and made with these precautions, by persons enjoying the experience, no matter what may be the terminology employed, must honor the Master and edify the Church of God.

CHARACTER.—No matter how good an outward appearance our lives may make, no matter how clear our doctrines, nor how great our activities, unless we "*bear fruit*," we cannot be acceptable to God. And the fruit He desires is *character*. It is to *be* right even more than to *do* right. Of course, the *doing* will follow the *being*, but the vital point is the *being*.

TRUTH IN SENTENCES.

—THE RESURRECTION LIFE.—“Our souls at first dread to enter upon it, because of its demands.”

“We want to keep our playthings, and our childish amusements.”

“The resurrection life ‘puts them away,’ not because it *must*, but because it *wants* to.”

BE HOLY.

BY DR. DOUGAN CLARK.

(From his new book, just issued, “*Counsels to Converts.*”)

WHEN the newly converted Christian perceives his need of a holy heart, and that is when he is sensible of evil tendencies and dispositions within him, that is the time he should seek and find the priceless blessing of heart purity, and that is the time at which God is willing and anxious to give it to him.

Some Christians and some Churches as such, believe that holiness can only be obtained at the hour of death. But death is not a sanctifier, and if Jesus is our Sanctification and the Holy Spirit our Sanctifier, why should the work be postponed to the end of life? Does not God, the Father, Son and Holy Ghost desire our sanctification till the hour of death? Does He not want a holy people on earth as well as in heaven? and is He not able and willing to separate sin from the soul, till death is separating the soul from the body? If He is not able, where is His omnipotence? If He is not willing, where is His own holiness? Does He wish us to continue a day, or an hour, in our sins? Sanctification in its entirety is not only a preparation for death and for heaven, but also a preparation for life and for work. Therefore, my beloved reader, seek and find holiness as a gift of God now!

And how shall you seek, and how

shall you find? First, by making an unalterable and an unreserved and a complete consecration to God. You yielded yourself to Him at conversion, that you might be forgiven and saved. You must yield to Him now in a fuller, more intelligent, more detailed surrender of all your faculties and powers, to be His, only His, and His forever. “Yield yourselves unto God,” says Paul to the Roman Christians, “not as those who are dead in trespasses and sins, but as those who are alive from the dead, and your members as instruments of righteousness unto God.”

This is consecration, and you must not confound it with entire sanctification, a mistake which is often made. The difference is this: consecration is your own act; sanctification is God’s act—consecration is the human side of holiness; entire sanctification is performed in the heart by the direct energy of the Holy Ghost. By a definite act, in express words, and if you choose in writing surrender yourself, your possessions, your time, your talents, your reputation, your affections—in a word, your *all* into God’s hands. Ask him to search your heart. If there are idols there, give them up relentlessly to death. If there are heart sins, ask Him to destroy them. If there is a right eye to be plucked out, or a right hand to be cut off, or a natural life to lay down, do not hesitate. Go dead, and stay dead, to everything but God’s will. Write your name as it were at the bottom of a blank sheet of paper and let Him fill it up. Several years ago, I saw in an English periodical a form of consecration like the following, which I have often recommended to my audiences and to individuals, with excellent results:

I am willing—

To receive what *Thou* givest.

To lack what *Thou* withholdest.

To relinquish what *Thou* takest.

To suffer what *Thou* inflictest.

To be what *Thou* requirest.

To do what *Thou* commandest.

The beautiful consecration hymn of Frances Ridley Havergal is no doubt well known to my readers.

It matters not, however, about the form. The point is to do the work thoroughly and forever. Lay everything upon the altar and never take it off. Give to God, as it were in one package, all your present, and all your past, and all you know; and in another all your future, and all you do not know. Like the sainted John S. Inskip, declare for yourself, "I am, O Lord, wholly and forever Thine,"

And secondly, believe that the sacrifice is accepted. Ask for the fire to come, the fire which consumes the dross and tin, nay, in your case consumes the sin, and believe that you now receive what you ask for, even the priceless blessing of a clean heart. Entire sanctification, like every other Gospel blessing, is to be received by faith. And for so great a blessing you will require a very high degree of faith. Take, then, God's promises, and ask Him to enable you to grasp the blessing with the full assurance of faith, and rest assured that in this, as in all other things which He has promised you, according to your faith it shall be unto you.

MINISTERS MUST LEAD.—What a blessing it would be to the Church and the world, if there were among the clergy more Apolleses who would sit at the feet of some of God's little ones, and learn some of the deep lessons which the Great Head of the Church proposes to teach through them, in carrying out the Divinely arranged policy of choosing the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty. Having received the "anointing that abideth and teacheth," Apollos was afterwards able to "help them much which had believed," and to "mightily convince" unbelievers. Before the receipt of this baptism, with all his eloquence and might in the Scriptures, he was unable to help believers much. Not until preachers themselves receive the clear experience of holiness, can they help believers much, and lead their flocks into the deep experiences of the religious life —*Sel.*

TRUTH IN SENTENCES.

—**GOD IS LOVE.**—"It is not merely that God is loving, but that God is love."

"It is not merely one of His attributes, but it is Himself."

"The first return for love is to believe in it, and accept its goodness."

HOLINESS IN THE LIFE.

BY REV. J. W. TOTTEN,

(Of Oshawa, Canada.)



HOLINESS stands out prominently in the Bible. It is also contained in our hymns. We rejoice to know that it is in our Methodist theology. It is clearly taught in the writings of our founder, Rev. John Wesley. In many of our pulpits it is clearly and forcibly declared. But how very important that it should be demonstrated in the life!

God's word to all His children to-day is, and it should come with special emphasis to those who profess to enjoy the blessing of holiness, "Ye are my witnesses, saith the Lord, that I am God." What is more reasonable? Paul says, "We are His workmanship, created in Christ Jesus unto good works." The manufacturer looks to his work for a vindication of his claims. If there be defects, the maker is dishonored. The watch that fails to keep time correctly dishonors the maker, but the one that keeps correct time honors the maker. So God points to His faithful children and says, "Ye are my witnesses that I am God."

Holiness, if enjoyed, will shine out in the home. In many homes there is sad discord, and this in the homes of persons who, at times, make a loud profession of love to the Saviour. Unkind words are spoken, and dispositions manifested contrary to true Christianity. There is the complete absence of that

calm, quiet spirit that is characteristic of Christ. How Christ is thus dishonored! How sad the influence thus exerted! The children in the home see it, as also the helpers and visitors. Children as well as others ask, "Can there be anything in this religion about which I hear so much?" Surely they say in their heart, if not in word, "If those who profess so much can show no more of the kind and meek spirit of Jesus than this, there must be something wrong." Let us not forget that we are the only Bible that many read. Children and others are going to form their opinions of this salvation largely from us, who profess to be followers of Jesus. We believe in preaching and professing holiness, but, O, how important that we live it!

Here is the blessed feature of this glorious Gospel, that it may be made perfectly easy. If the "stony heart" be completely removed, and the new, clean heart given, how natural it will be to be quiet under provocation, calm and Christ-like amidst all the annoying and disturbing elements that surround us! Solomon, speaking of the heart, says, "Out of it are the issues of life." Christ says, concerning the natural and hence evil heart, that out of it proceed "evil thoughts, murders," etc. Now God's own remedy comes to us as indicated in the language of Peter, "Purifying their hearts by faith." He is speaking of the influence and operation of the Holy Ghost on the hearts of the Gentiles. Here is Divine comfort, that one who is engaged in an earnest struggle to suppress the evil that is in his heart may find the easy way to victory by having that heart purified by faith.

If then the heart be pure, how easy and natural will be the effort to "show piety at home"! If the evil be rooted out, and the soul filled with the pure, heavenly love of the Father, Son, and Holy Ghost, how naturally and easily the issues will be purity, sweetness, "quietness and assurance for ever."

TRUTH IN SENTENCES.

—GOD OUR SAVIOUR.—"The God who created us, is the God who saves us."

"There can, therefore, be no doubt of His ability to save us."

OFFERING PRAISE.

BY MRS. C. A. MARKLEY.

"Whoso offereth praise glorifieth me.

"I will bless the Lord at all times: His praise shall continually be in my mouth."



WHY should I not praise my God, when He has done so much for me? He took me out of the miry pit and placed my feet on the Rock of Ages. He put a new song in my mouth, and touched my lips with a coal from off His altar. Whereas I cried, "Lord, what wilt thou have me to do?" and listened with fear and trembling for the answer lest it should be a command to do some hard thing for the Lord; but now with glad feet and willing service I run to do His bidding, nor think any task too great, nor burden too heavy to be borne for my blessed Master, who bore so heavy a cross for me. We have sweet fellowship, my Lord and I. He walks close beside me. He catches the faintest sigh, and notes the tear as it falls, and then I feel His dear encircling arms around me, those everlasting arms, upholding, strengthening, and comforting, as none but Jesus can comfort.

Then I lay my head upon His breast, and sweeter than the soft cooing of the dove I hear in tenderest accents, "It is for me. Will you not bear this cross cheerfully, willingly, uncomplainingly, that I may be glorified?" and then I cry, "Yes, Lord, I will follow Thee at any cost, for Thou art mine, and I am Thine; and Thou hast said, 'Take my yoke upon thee and learn of me.' Thy burden is light, for I have learned to

cast it upon Thee." O, precious lesson! Why can we not learn it in the early part of our Christian experience? We wait until our burdens become so heavy that we cannot carry them, and then of a necessity we cast them on the precious Saviour, who ever stands ready to receive them all—our burden for sin, and our burden for rest. O, how I praise the Lord for a *full* salvation—fully saved—and walking with Jesus in white, cleansed by His precious blood, clothed in the wedding garment, with lamp trimmed and burning, ready to go in to the marriage supper of the Lamb!

He is coming, our risen Lord, to claim His bride. Are we watching and waiting for His appearing? What shall I render unto my God for all His benefits toward me? Shall I yield up my whole being, body, soul and spirit, that the King of glory may come into His own temple and dwell there for ever? How I praise God that I was led by the blessed Holy Spirit to do this by a solemn act of consecration twelve years ago, and Jesus did come in and wash and cleanse my heart with His precious blood, and sanctified the whole! He has reigned supreme ever since. I have had no idol since. Jesus is "the chiefest among ten thousand, and the One altogether lovely," the "Rose of Sharon," and the "Lily of the valley." He is all the world to me, and I desire no other love. He has "brought into captivity every thought unto the obedience of Christ."

He governs and controls my life. He lives and moves in me and makes me a willing captive to His own sweet will. He keeps me under the shadow of His wing. Satan's fiery darts cannot reach me there, for I am safely sheltered. It is the *secret place* of the Most High, hid with Christ in God, a secure retreat. How blessed, close to God, our Father's, great loving heart! And He knows all about us, for He has numbered the very hairs of our heads, and our names are graven upon the palms of His hands.

How may we reach this blessed retreat, where we may nestle under His wings? It is a simple way, but a very narrow one. We must *let go* of everything that pertains to this world. Christ will not dwell in a *divided* heart. He gave *all*, and He wants all we have in return. We must be willing to die, that Christ may live in us the hope of glory. The last of self, the old life, must expire on the cross. Then we can exclaim, with Paul, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me. Forgetting those things which are behind, let us *reach forth* unto those things that are before, and press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3 : 13, 14.)

"Since I must fight if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word."

The dear Lord would have valiant soldiers in His army, those who will step out boldly upon His promises, and rest there, for it is the immutable Word of God, and though all else may fail, that can never change.

"I'm glad I've learned to trust Thee,
Precious Jesus, Saviour, Friend;
And I know that Thou art with me,
And wilt be to the end."

CHRISTIAN CHARACTER AN AID TO SUCCESS. The true Christian character, in the case of any individual, increases the probability of success in the legitimate pursuits of life, appears in the fact that it tends effectually to secure the best possible condition of all the active powers of the body and mind alike. A man who fears God must be a temperate man—a man who puts a check on all his passions—one who continually strives to subject his natural impulses to the wholesome rules of virtuous life. This self-control, of course, conduces to the health and vigor both of the body and the mind. In want of self-restraint, which a religious life demands, what vast numbers become wholly disqualified to act with energy in any occupation! How many so enervate and impair their physical and mental energies by giving rein to appetite, that they are made incapable even of attempting that which, with due self-government, they might easily have accomplished! —*Self.*



"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119 : 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

THE BETTER SERVICE.

THERE was a home in which Jesus seemed to be a familiar visitant. With the sisters, Martha and Mary, and their brother Lazarus, He loved to rest after the weary work of the day, and enjoy their kindly ministrations. The sisters were different types of Christian character; Martha was practical and demonstrative, Mary was meditative. The one abounded in generous hospitality, the other subordinated everything to the spiritual. Both loved Jesus, and both merited and received His benedictions. His gentle chiding of Martha's eagerness to draw Mary away from Him into the household service, was not to disparage her loving ministrations, but it was to teach her and the world that Mary's choice was the most gratifying to Him, and most in harmony with His errand to mankind.

There are many good souls who expend their time and strength on externals without ever entering the inner temple of things. Their duties seem to involve the putting up of scaffolding only, and the fixing up of the outside. The Marthas are necessary helpers, and the Church is grateful for their wise activities; but one cannot but believe that this Bethany story shows the Saviour's view of the better choice of those who put their heart service first. Men may sneer at the reflective, spiritual souls who insist on sitting at Jesus' feet, and apply the terms "mystic" and "recluse" to them, but the world is richer for them, and the practical side gains instrumentalities rather than loses by their "seeking first the kingdom of heaven."

This incident is a lesson of well-meaning but misdirected effort on the one hand, and holy insight into the proprieties of the case on the other. Church legislation begins at

the wrong end. Trustees too often struggle with puzzling problems of finance, leaving prayer and faith and the spiritual understanding for the prayer-meeting and the revival services. Festivals and other methods of meeting expenses are planned, with a peevish impatience with those who do not assist, or who believe in a better way. Jesus walks among the Churches to-day. He has not a few in all Christian assemblies who believe in the Pentecostal way of capturing the world for Him. The Church that prays most will do most, will give most, will love most. The holy souls may not bustle about as much, nor make as much pretentious display of their activities, but they will be felt at every point in Church life. There can be no mechanical service even in holy things—a habit without a heart in it—a mere momentum of a train when the steam is gone; but the service inspired by being often and tarrying long at Jesus' feet is the true soul-life and the true Church-life. It is this which promotes the steady currents of money into the treasury, which carries the Church through dearths and drouths; and it is this kind of service which includes the tears for His feet and the alabaster box of fragrant ointment for His head when the Saviour's cause is imperilled.

EXALTATION BY ABASEMENT.

THIS heavenly Guest, whom even the Pharisees were proud to entertain, found a theme for discourse in every company. One Sabbath He went to dine with a chief man of their sect. He watched the guests' ambitious selection of the best rooms, and marked the chagrin with which they yielded them to the more honorable. When you are invited to a feast, was His advice, take a humble place. In due time you will be promoted. The centuries have not impressed this truth upon the universal heart. Pride, self-seeking, greed of position gratified at whatever sacrifice of manhood, characterize the social circle. Has it not entered into the councils of the saints? Are there not sounds of jealous rivalries in the places where prayer is wont to be made? Whence cometh this clamor for office? Of what spirit is it begotten? Surely not from Him who refused to be made King, nor from His apostles who resisted the honors a superstitious people would confer upon them.

This seductive evil of ambition invades even the sacred precincts of the ministry.

What a scramble for office which, alas, may not always mean a wider field for sanctified usefulness, but a position of greater honor. Are the methods always holy? Is the eye not entranced by the scenery of self, salary and station, rather than single to the glory of God? This ought not so to be, and it cannot be where the Scriptural death to self has taken place. God has a way of raising men to high places, who fill low ones gracefully and faithfully. Muffled hallelujahs and doleful lamentations will not only kill the place but kill the man. It is praises that shake prisons and break chains. A minister holy enough to be unconsciously humble will soon overflow his restrictions and rise to higher and grander accommodations. Up by going down! The gravitation of true nobility! "He that humbleth himself shall be exalted." By these laws the moral spheres are kept in place, and God's government among men is saved from disaster. Led by His hand and guided by His eye, the path is always from the lower to the higher. A soul saturated with holiness, and humbly acquiescent to His will, must as surely scale the summits of the highest earthly honors and sit with Christ in the heavenlies as the ascending sparks seek the sun.

CHRISTIAN LOVE IN FESTIVE PARTIES.

THE blessed Jesus was a social man. He never rebuked but ever encouraged, and was frequently present at social festivities. At this feast where He gave the pompous place-seekers the wholesome lesson on humility, He next took note of the quality of the gathering. There were personal friends, and members of the family, and kinsfolk and wealthy neighbors. These could in return recompense their host by inviting him to their feasts. Thus in honoring them he had opened ways for being honored himself. But in this company, the poor, the maimed, the halt, the blind, had no place. Quickly the sympathetic eye of the Lord marked this neglect, and He knew the motives that prompted it. The classes left out were the commonly forgotten classes. They were not omitted because of their physical misfortunes, only as those misfortunes were associated with poverty.

This was the one phase of the money monopoly which reigns with relentless rigor, and whose sway is broken only by heart-holiness.

The distinctions of society founded upon proper affinities are legitimate. The literary circle is a gravitating center for the literary. Similar and congenial tastes in union can best promote any given interest. Even the Saviour had his chosen three out of the twelve, and these again gave the beloved John the choice place upon His breast. But congenial tastes must not eclipse the love for mankind that seeks their good and promotes their happiness. Feasts and parties are too likely to be governed by the selfish interest. It is not so where the Lord's spirit prevails. Where the fulness of His love overflows the soul, the lame and the poor will be remembered—not through treasuries and committees alone, but by personal contact of the hand. Practical holiness will occasionally make a party for the aged poor, the cripples, the unfortunates who are not counted in any "set." And if our rich saints would more frequently do it, they would see, walking among their joyful and grateful guests under the trees of the lawn, the form of their Lord, whose acknowledging benediction, "Inasmuch as ye have done it to these, ye have done it unto me," would be an invaluable compensation.

JESUS ON TRIAL IN THE HOUSEHOLD.

THE captors of Jesus conveyed Him first to the high-priest's house. Here among the family servants Peter denied Him, and here practically His mock trial commenced. Poor Peter! How his heroic purposes wavered into cowardly falsehoods at the time and place where his Lord needed him most! When in after days the baptism of the Holy Ghost came upon him, his steadfast spirit braved the cross as a martyr to the truth.

It is in the family that the great principles for which Jesus died, are tested, and in its relation to these principles, it becomes the tribunal before which He is on trial. The spirit of the home witnesses for or denies Him. The music bears its testimony. The conversation gives its evidence. The amusements exalt His name, or depreciate Him and weaken His cause before the general jury who mingle in the festivities. Meals over which no blessings are asked, followed by no family prayers, where no invocation nor doxology is ever heard, are but denials of the Lord whose witnesses we are. Holiness becometh every family, O Lord of hosts!

PULPIT TOPICS FOR JUNE.

BY REV. JOHN PARKER.

GOD'S EXILES.

Sabbath, June 2—1 Pet. 1:1,5.

PETER to believers, exiled by persecution, obliged to seek refuge in heathen provinces.

I. *Ye are exalted* unto obedience and to sanctification by the Spirit, the foundation of which is the blood of sprinkling. These were not elected to eternal life, or Peter could not have known it. He knew they were elected to holy obedience, and so are you. The final issue of your election is with yourself.

II. *Cheered by Hope.* The foundation of our hope is "His abundant mercy." The reason of it, the resurrection of Christ; its object, our waiting inheritance.

III. Kept and guarded as in a fortress. Less than His power is insufficient. Your hand of faith in his hand of power, determines your safety.

—"Unto salvation." Full, final, eternal. All this for exiles. Earthly condition no indication of our character or destiny.

"SAVED."

Sabbath, June 9—Ephes. 2:8.

I. The two words *grace* and *saved*, thus connected, suggest God. Who else could save us?

II. Again, if He is the source, He will also be the pattern of salvation. It will be like His nature, and His best thought, the expression of His holiness. Infinitely less, but like Him, as a drop from the ocean is like the ocean. Saved, then, means delivered from everything that is unholy—less than this is less than saved. All that leads to it is of Him—my pardon, adoption, and the witness of the Spirit. God's salvation reaches outward to my record, within to my defilement, upward to my largest hopes, exalting to conformity and fellowship with Christ.

III. *This is Salvation.* God gives it—faith takes it. No man then may boast—none need despair.

WELL-PLEASING TO HIM.

Sabbath, June 16—Heb. 13:20, 21.

To a Christian, no motives are so helpful as those drawn from thoughts of God.

—Such are these: "The God of peace." He bears this title relatively to our need of rest and refreshing, as He bears other titles

with reference to our weakness and peril—as the "God of patience," "God of power," etc. "He brought again from the dead," etc., that we might trust a living, not a dead Saviour.

—These motives are justified by the great purpose He had in view—"our perfection in every good work"—and therefore our perfection in love now. "That we may do His will," and be "well-pleasing in His sight."

—Christian perfection is then possible. It is the will of God concerning us—is essential to every good work.

HE, NOT I.

Sabbath, June 23—1 Cor. 1:30, 31.

My needs are suggested by the greatness of this provision. I need imputed and personal righteousness, sanctification of soul, and redemption of body from the grave. He is made all this to me. He provides the only possible ground of my justification, and for my entire sanctification. He is also my resurrection and life.

I. *Hence His ability to save to the uttermost.* What ingratitude then to live in sin! What a reproach to have a poor, halting experience, with such a salvation possible!

II. *What response is fitting?* A fight-life, duty met with feebleness, is not enough. If He is my Redeemer from sin, impurity and the grave, gladness, victory, purity and wings become me.

MY REFUGE AND HOPE.

Sabbath, June 30—Psa. 62:11, 12.

That is, His power is tempered with mercy, and His mercy is sustained by power, and by His power both mercy and justice are manifested—"for to every man He will render according to his work."

—"Twice have I heard this," etc. In Scripture the repetition of a thing confirms its certainty. "Power belongeth unto God." He is its source—it is essential to Him; so is mercy. Without His power, His mercy would be nothing to me. Without His mercy, His power would be a perpetual terror.

—"Twice have I heard this," etc. With my ears, His voice in creation, in Providence and in government. With my heart, His voice in redemption and salvation. He hears best who hears Him twice.

—It is the oft-repeated truth of revelation, that He is almighty and most merciful; hence our motive to righteousness, prayer, and hope.

PRAYER-MEETING HELPS for JUNE.

BY REV. JOHN PARKER.

FIRST WEEK.

THE IMPOSSIBLE BECOMES POSSIBLE.

Hebrews 11 : 6.

"WITHOUT faith, it is impossible to please God." Without obedience it is impossible to have saving faith. Without love it is impossible to have saving obedience. Loving obedience, then, up to the light we have, is essential to salvation. Indulging any known sin, or omitting any known duty, we cannot have the faith that obtains justifying or sanctifying grace. The faith that pleases God, believes in His presence and providence, and acts with reference to His pleasure.

1. To "diligently seek Him" is the fruit of an obedient faith. It refuses to compromise fidelity; it lives and acts as seeing Him who is invisible to the world's eye, and this pleases God.

2. "How then shall I conquer my unbelief?" Obey. "How shall I find an increase of faith so that believing becomes natural and easy?" Obey. "How shall I obey?" Love. "How shall I love?" Know Him. "They that know thy name will put their trust in thee." "How shall I know Him?" Go to the Word with a teachable mind, and "diligently seek Him."

SECOND WEEK.

PANTING FOR GOD. (Psa. 42 : 1.)

THE hart of the mountains browsing on dry heather, or hotly pursued by hunters, his supreme desire is, water. Sinews strained, blood fevered, hoofs hot, eyes blood-shot, he must have water, or die.

1. *Such is the soul panting after God.* It was made by and for Him. It suggests its Author; pines or perishes without Him. It will accept no substitute. The soul thirsting for the living God is its normal condition. As plants in Spring time pierce the earth's crust to find light and warmth, because of life in their roots, so panting for God is evidence of spiritual life.

2. The soul thirsting for God is sure to find Him (Jer. 29 : 13); and finding Him, shall be satisfied. Not yonder, where comes no thirst, but here, where earth wearies and Satan pursues, and the flesh vexes. Satisfied in God. My soul thirsting for and finding a personal God—this is salvation.

THIRD WEEK.

HIS BOUNTIFUL DEALINGS. (Psa. 116 : 7-9.)

1. PRAYER answered, rest obtained, purpose fixed—this is the thought of the text. A soul at home, and at rest, where else can it be but in God. "The Lord hath dealt bountifully with thee"—delivered from death, from tears, and from falling. The opposite of death, is life—of tears, is joy—of falling, conscious permanence and safety. This is the method and measure of His bounty. What painful memories, and what blessed experiences are suggested—death, tears, falling, deliverance!

2. A fixed and lifelong purpose: "My life delivered by Him, shall be consecrated to Him. In this land of the living I will show how He brought me from the land of death."

Henceforth all my life shall be,
Grateful, loving, all for Thee.

3. Doctrine impressively illustrated. Deliverance within your reach.

—It is possible to fall. Watch and pray.

—It is possible *not* to fall. —He is able to keep you. "Keep yourselves" (Jude 21).

FOURTH WEEK.

"FILLED." (Matt. 5 : 6.)

HUNGER and thirst imply consuming desire. The measure of supply is limited only by your desires to obtain.

—Obtain what? The best gift of God, that which is the supreme excellency in Himself, *righteousness* (right-wise-ness) in your nature, therefore in your motives, ambitions, dispositions. Right also without, toward your fellow-man—just, pure, loving—"Filled with righteousness"—the Divine ideal. "The righteous Lord loveth righteousness." It is an evidence of the Spirit's enthronement in your heart (Ephes. 5 : 9). This is that holiness, without which no man shall see God (Heb. 12 : 14).

—It is our inheritance and duty to be filled with the Spirit, and therefore with righteousness—one implies the other, if clean. He will put His Spirit within you (Ezek. 36 : 27). And He will so fill your heart as to make His service a perpetual delight. "Filled."

—Only God can fill a soul—until then there is hungry emptiness.

—Thus filled with righteousness, you are blessed in influence, helpfulness, and conscious agreement with His will.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6 : 11.

"Unite our hearts in love to Thee,
And love to all will reign."

IMPORTANT COUNSEL.—"Say not thou, I will recompense evil; but wait on the Lord, He shall save thee."—Prov. 20 : 22.

"O wondrous power of faithful prayer!
What tongue can tell the almighty grace?"

HOME-LIFE IN THE PSALMS.

IN THE NINETY-FIRST PSALM.—"*With long life will I satisfy him, and show him my salvation.*"—Psa. 91 : 16.

THIS seems to be a fitting climax to the series of inspiring utterances of this psalm. It is a two-fold promise. 1st. Of long life. 2d. Of a manifestation of God's salvation to the devoted ones who are described.

Longevity is one of the good gifts of our Heavenly Father to His children. Jesus did not pray that His disciples should be taken out of the world, but that they should be kept from the evil. It should be our pleasure, if our Father so will it, to live His witnesses on the earth as long as possible. And to this end we should deal wisely with the body, which is the temple of the Holy Ghost. The lives of the patriarchs were wondrously protracted and crowded full of the Divine blessing. And in our day we have many notable examples of the verification of the promise, "*With long life will I satisfy him.*" It is an interesting sight to see these venerable saints sitting in the tent door, the light of heaven upon their brow, and the joy of heaven in their hearts. Even in advanced age,

"With them no melancholy void,
No moment lingers unemployed,
Or unimproved below;
Their weariness of life is gone,
Who live to serve their God alone,
And only Thee to know."

They still "bring forth fruit in old age," and God is eminently glorified in them—their gray hairs are "a crown of glory."

The second part of the promise is, "*And show him my salvation.*" Matthew Henry, from whom we have quoted, says on this passage :

"I will show him the Messiah, so some say. Old Simeon was satisfied with long

life when he could say, "*Mine eyes have seen thy salvation.*" Nor was there any greater joy to the Old Testament saints, than to see Christ's day, though at a distance. More probably the salvation may denote the better country, that is, the heavenly, which the patriarchs desired and sought; he will show him that, bring him to that blessed state."

This will be indeed, *salvation*—the work begun on earth, in grace, and perpetuated until life's close, culminating in eternal glory.

LETTER TO THE CHILDREN.

Something about King Solomon.

DEAR children : We can gather very much from the lives of the Old Testament worthies. There is nothing but what is written for our learning in the blessed Bible.

It is recorded that after Solomon had been made king, one night he had a dream in which the Lord appeared and said to him : "Ask what I shall give thee." Solomon, although he was king, realized his helplessness to do anything apart from God's help, and so he answered, "O Lord, I am as but a little child. I know not how to go out or come in. Give thy servant, I pray thee, an understanding heart." And the Lord was pleased because he did not ask for long life, neither riches nor health, and granted him not only his request, but that which he had not asked.

Now, dear children, although the Lord does now sometimes speak to us in dreams of the night, yet it is always wise not to look beyond THE WRITTEN WORD for our instruction. Before that Word was written, God spake at times in the manner above described—but now, with the sure, blessed Bible, we can, by the help of the Holy Spirit, know that God is speaking to us just as surely as though we heard His voice with our natural ears. Indeed, Peter in his epistle says, "Whose voice we heard when we were in the holy mount: yet we have a more sure word of prophecy"—referring to the Bible.

So, dear children, as we read it, let us hear our Father's voice speaking to us, and above all open our hearts to accept the glorious words of eternal life through Jesus our dear Saviour, whose blood is as powerful to-day to cleanse from all sin as it ever has been, or ever will be. O, let us ask and we shall receive, not only pardon, but inward purity and heavenly wisdom—for Jesus' sake.

—Phebe M. Annin.

THE TRY COMPANY.

The Home Department is crowded this month, so we can only give our young friends :

NEW QUESTIONS FOR JUNE.—1. At what hour was the Egyptian host destroyed? 2. What hour did Gideon choose to defeat the Midianites? 3. What hour is not mentioned in the Bible?

LOVED ONES GONE BEFORE.

REV. BARLOW WEED GORHAM

Was born in Danbury, Ct., June 25th, 1814, and died at Sea Cliff, in his own little home and in the wise and tender care of his beloved wife, April 11th, 1889. Between these dates, God built up and called into His service in saving men, this holy man of no common mould. He was converted at a Camp-Meeting near Philadelphia, while attending school in that city, and joined St. George's M. E. Church, where his uncle, Rev. Bartholomew Weed, was then pastor. His parents had removed to Oneonta, N. Y. He soon returned home and was called to preach under the Elder in the Oneida Conference. In a short time he obtained the blessing of entire sanctification. This revealed his real character for courage, thoroughness and fervor. For in those early days the subject had few friends and fewer professors—with but a very limited literature, no weekly, and only one monthly periodical; and not more than two or three weekly meetings for its promotion are known to have been held in those days throughout the entire land, and no Camp-meeting expressly for the promotion of holiness had ever been held in America. The subject was seldom so preached, even in Methodist pulpits, as to induce its immediate acceptance by faith. God therefore wanted a man of heroic faith and courage; He found a man he could trust in B. W. Gorham.

While his mother was in great agony of prayer for this her youngest boy, when he left home to attend school, she received the distinct answer—"Go thy way, for he is a chosen vessel unto me." And such he proved to be. After almost fourteen years in the pastorate, he yielded to the evident call of God, and the urgent counsel of his best friends, and gave himself to the work of evangelism. As an evangelist he will be chiefly remembered by all who heard his clear, logical and original preaching—so natural, yet searching and penetrating. However his congregations were found, he seldom failed to produce spiritual elevation of life and character. Methodism has probably never had an evangelist his superior. I have heard few men whose sermons so searched me, lingered with me, aroused or comforted me, made my spiritual vision so clear, or my horizon so large. His fidelity to God's truth, in all its entirety; his thoroughness in declaring and courage in standing by it, made me think of some lone, severe prophet, who had seen a vision or heard a voice he dared not conceal.

For many years, as an evangelist, he stood almost alone in preaching Christian Holiness,

obtainable instantly and only by faith, as the great central truth of the Gospel. "Warning and teaching every man, that he might present every man perfect in Christ Jesus."

In his usual fidelity to this mission, he was preaching on this favorite theme in St. George's M. E. Church in Philadelphia, about forty-five years ago, when a cultivated and very devout Christian woman, the mother of Rev. Andrew Longacre, D. D., arose from the congregation alone, and came to the altar as a seeker of Christian holiness. She obtained the blessing. I had the pleasure of enjoying the hospitality of this elect lady and her estimable husband very soon after, and by her was conducted to the Tuesday Holiness meeting then held at the residence of Mrs. Boswell. I believe, therefore, that his teaching in Philadelphia resulted in the establishment of the first meeting for the promotion of holiness in that city, or else in its great and permanent increase.

A short time after this, God called him to Boston to assist in editing and publishing the only monthly holiness periodical then issued in the world, the present *Guide to Holiness*. Thus, directly and indirectly, the influence of Brother Gorham, by pulpit and pen, has reached beyond that of any man of our times in promoting this great original purpose of Christianity, personal holiness through the cleansing blood.

It may be my misfortune that I am constitutionally incapable of revering any man merely because of his ancestry, his office, or his wealth, but only for his personal worth. For the personal worth and work therefore of this courageous, consecrated servant of God, I have had the highest reverence. He was often too severe in his judgments concerning himself and others, to appear lovely, even in his pulpit, to those whose acquaintance with him was limited to the passing hour; but his was the severity of absolute truth, integrity, and loyalty to God, the terrible earnestness of supreme conviction.

His experience, during the last months of his sickness, was not rapturous, but calm and confident. He frequently spoke of, and anticipated with pleasure, his near departure. During his last conscious moments he was triumphant, exclaiming, with all his remaining strength, "Precious Jesus, Thou art mine and I am Thine forever, and Thou dost comfort me." Afterward he frequently said, "Praise the Lord!" "Glory to God!" "Hallelujah!" In twenty-four hours after this, he passed away without a struggle.

When God distributes crowns and thrones
By faithful heroes won;
When waiting ranks of saintly throngs
Shall hear His glad "Well done,"
Thou wilt be there, His bliss to share,
And so will I—God help me!

—Rev. John Parker.



"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145 : 7.

"Jesus, attend, Thyself reveal;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 280th hymn, commencing
"Soldiers of Christ, lay hold
On faith's victorious shield," etc.

Rev. Geo. Hughes read a number of requests for prayer, coming from various sections of the country.

Mrs. Palmer.—Dear friends, I am praying that the blessed Holy Spirit will give to every one who has not a clean heart, a desire for one—and give it to them now. O, if I could know that this company were all in possession of this precious blessing! I trust it may be so; but if not, then I beseech you, dear ones, come—come and ask Him now! I pray that the blessed Holy Spirit will waken precious souls to a sense of their situation, and give them the desire and the determination to use every possible means to secure so important an end. I know that I desire to be filled and refilled with the Divine Spirit, and I would that you might all have the same blessed experience. There are but *two* ways, may I say to you, dear unsaved ones. The truth must be *accepted or rejected*. Which shall it be? O, which shall it be?

Prayer was offered by Rev. John Parker, followed by Rev. Geo. Hughes and Mrs. Palmer.

Singing, "Fill me now."

Mrs. Palmer.—Before reading the lesson, let us all unite in saying, "Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God; to Him be glory and dominion forever." And now let us come to the lesson, and say, Lord, speak to my heart to-day! I will read a part of the second chapter of Revelation—the message of Christ to the Churches. Are not we the Church? God speaks to us just as positively as He did to the early Churches. He spoke first to that leading Church at Ephesus, and said, "I know thy works, and thy labor, and thy patience, and how

thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love." O, how careful we should be that He do not have somewhat against us, by reason of our having left our first love. "Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent. He that hath an ear, let him hear what the Spirit saith unto the Churches. To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God."

O, how solemn is this, and how often repeated to these Churches! I have been impressed to-day more forcibly than ever, with the blessed portion so many times repeated—"He that hath ears to hear, let him hear," and also, "He that *overcometh*." If he refuse to hear he will not overcome. "And unto the angel (or minister) of the Church in Smyrna write: I know thy works and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer; but be thou faithful until death, and I will give thee a crown of life." And then again, the "hear" and "overcome." Then to the Church in Pergamos: "I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith. But I have a few things against thee. Repent, or else I will come unto thee quickly and will fight against them with the sword of my mouth." And then repeated "Let him hear," and "To him that *overcometh* will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Though such a good Church, and one that had not denied the faith, yet, nevertheless, "I have a few things against thee." [Rev. John Parker: The Church in Smyrna was the only perfect one; it was the poorest one, and is the only one alive to-day.] And then to the Church in Thyatira: "I know thy works and charity, and service and faith, and thy patience and thy works, and the last to be made more than the last; notwithstanding, I have a few things against thee." And to the Church in Sardis: "Be watchful, and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God. Thou hast a few names, even in Sardis, that have not defiled their garments; and they

shall walk with me in white, for they are worthy." They overcame through the blood of the Lamb and the word of their testimony. To the Church of the Laodiceans: "I know thy works, that thou art neither cold nor hot; so then because thou art lukewarm, I will spew thee out of my mouth. Be zealous, therefore, and repent. Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in unto him, and sup with him, and he with me."

My mind has been unusually fixed upon this word, "*overcometh*," and the Lord has been making it a blessing to me. I cannot find words to express the importance of an *entire* surrender to God—to overcome the evil one, to *hear* the Lord, and to *obey*. In order to obey we *must* believe. O, let us obtain the power that God has promised. Let us use every possible means to get into right relations with Him.

Singing, "Trusting only in Thy merits."

THE OVERCOMERS.

Rev. Geo. Hughes.—Sister Palmer calls for testimony. My testimony is that the Scripture lesson has gone down deep into my heart. I was impressed with the first words read: "Unto Him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, to him be glory and dominion forever and ever." The thought is almost overwhelming. God has provided that every one of us should hold the sceptre of a king—and all this through the washing of the blood of our Lord Jesus Christ. God intends that every one of us should be an "*overcomer*"—to be kings, and bear rule over ourselves and sin and Satan. It is our privilege to have these confederate forces under our feet. The way to this is to be subject to Jesus, who is the Prince of Peace and the Lord of lords. It is to have every thought brought into captivity to the obedience of Christ. Then, too, we may exercise a living priesthood. I derive two lessons from the Scripture presented. First, that God purposes that I shall overcome the forces of evil. Second, that I may go very far—yea, even to the very verge of conquest, and yet fail to reach the mark for the prize of the high calling of God in Christ Jesus. After these Churches had done so much that was approved, yet still there was somewhat against them. But if I continue to trust in the atonement, I shall triumph. And how great the reward indicated by the white stone, the white raiment, the pillar in the temple, and the seat with Christ upon His throne! This is indeed glorious.

A Sister.—Mrs. Palmer said there was a connection between the "hearing" and the "overcoming." I have prayed for power to overcome,

and I feel that I have to day received the power. I have consciously received the overcoming power. I did hear, but not with these ears. She said we should use all possible means. O, pray for me, that I may use all possible means. How much I need the power! Pray for me.

Sister Scaries.—I have not long to stay, but I have been desirous of giving my testimony. I feel that I am an "overcomer." We have no need to be afraid if we are down at the feet of Jesus. He that is down need fear no fall. God is my refuge every hour of my life. O, how I praise the Lord! We may all be overcomers. Hallelujah to Jesus! I have my little trials, but I overcome through the blessed Jesus. He comforts me even more than a mother comforteth. I have the victory through the blood of the Lamb.

Singing, "To him that overcometh."

THE FALLEN CHURCHES.

Rev. John Parker.—These autograph letters of Jesus to the Churches were sent within sixty years after His death. These Churches are all now backslidden. Even the Church at Ephesus, whose elders he met, and who fell on his neck and kissed him, is long since backslidden. It was successful; it had grown to social importance; it had many good things, but still—"I have against them that which, unless they repent, I will unchurch them." The lesson charges me to have very sensitive ears. Many Christians lose their spiritual hearing and their spiritual eyesight, and they do not miss them. O, my God, let me die rather than lose them! I have an ear to hear the voice of the Shepherd. He does not have to speak twice to me. That would have kept these Churches from backsliding. Keep a listening ear, and the Holy Ghost will keep the Church ever hungry for holiness.

THE INFILLING OF THE SPIRIT.

Dr. Ward.—The Holy Ghost fills the heart with love. The Lord has said He will teach us, and will make His Word precious to us, and if we believe that Word He will keep us. My own experience, within the past six months, has been most wonderful. The Word has seemed to be life to my soul. This last month as been far the best that I have ever lived, in all my sixty years of Christian life. O, beloved, it seems to me as if my heart has bounded to-day in the happy privilege of being here to receive such a blessed infilling, that I shall go out in the strength of the Lord Himself! If we are looking to and trusting in the blessed Holy Ghost, He will so work in us that our only joy will be in yielding wholly unto Him. Even since I left my home in the morning God has given me to know that the blessed Holy

Spirit is with me. The Lord's work is finished, but not so that of the blessed Holy Ghost—not until we pass through the gates.

A Sister.—"Ye are my witnesses." What a blessed privilege to be witnesses for Him! How glad I am that I can testify that the blood of Jesus Christ has cleansed me. Bless the Lord! my heart is fixed to serve Him.

A Sister.—Jesus tells us that the words He speaks to us are spirit and life. I do not care to hear His Word expounded when I can read it for myself. I want to be good. Pray for me.

A Sister.—This is the first time I have had the privilege of being here, but the face of Brother Hughes is familiar to me, and I well remember hearing him repeat the lines,

"Refining fire, go through my heart,
Illuminate my soul."

I had then just entered upon the Christian journey, and I bless God this day for the living testimony that I am a child of God!

A Brother.—The lesson to-day tells of the promise of the hidden manna, and my thought goes back to the time when I partook of this manna. It speaks also of the white stone, which brought to my mind a further experience upon which I ever love to dwell. I have learned that I can tell God everything, if I cannot tell others. In that time to which my mind reverts, I said, "Dear Lord, there is something more I want and will have," and now I have the hidden manna.

Singing, "My life, my love I give to Thee."

Mrs. Searles (Jane Street).—I have not been with you very often, but I want to say that I am still walking in the light. My heart is with these Holiness meetings, and they only need to be guided by sanctified common sense.

Rev. A. C. Morehouse.—If we have Christ we have continued victory. We shall conquer or be conquered. I do not propose to be conquered. The most trouble I have is with Morehouse. I find that all that the Lord can trust us with He will give us. He is indeed a jealous and a just God. If I cannot have my way, His way is better. I am not ashamed to put myself on the side of Holiness. Nothing so touches and hurts me as disloyalty thereto.

A Sister.—I want to be a witness for the Holy Spirit, who has brought me here and blessed me to-day.

A Brother.—O, bless the Lord for this wonderful salvation, that saves to the uttermost! For years I struggled on the line of sinning and repenting—sometimes in the valley, sometimes on the mountain. But, blessed be the name of the Lord, He has brought me into the Beulah land.

Singing, "Glory to His name."

A Brother.—I can raise my heart in thankfulness for what God has done for me. My joy is in Him. I have felt His power. I know the way He leads. I know that God dwells in me.

A Sister.—If we could save a life by giving our testimony, we would be glad to testify to that end. Many are condemned to death, and we would save them. They call the friends of holiness people of one idea. It is a grand thing to have such an idea. I have heard two men here to-day, saying precisely the same things I heard them say fifteen years ago. It is only holiness that will save us. God is willing to save, and will if you only let him. In our Western country we set up the standard of Holiness, and we find as we stick close to the Bible, the Lord keeps close to us. We must have courage—more courage. I am not ashamed of my Lord, but I sometimes wonder that He is not ashamed of me.

A Sister.—With me it is ever the same story. I found salvation free. I am all the Lord's, for time and for eternity. I brought my body a living sacrifice to Him, and I am all His, and He is mine.

A Jewish Boy.—I have found Jesus, and am happy in His love and His full salvation. Pray for me, that I may be ever faithful to Him.

A Sister.—I do know, this afternoon, that Jesus saves me—body, soul and spirit, and I praise Him for His full salvation.

A Sister.—I want to praise the Lord that twelve years ago He led me in here, and I was saved—saved—and I have never had a doubt since that time.

Dr. Lowrey.—I will just say that this has been a day in which I have experienced feelings of thankfulness and joy, and also of some degree of sadness. We have learned to-day of the death of the wife of our dear friend, brother Dodson, in Africa, and we feel in our home a sense of personal sorrow. Bro. Dodson has remained in Africa ever since Bishop Taylor first went out, standing faithfully at his post. He was himself down with fever when he wrote, but arose from his bed to write a letter to us conveying the sad news of the death of his faithful wife. He submits calmly and heroically to the will of God, and there is not a murmur or complaint in his letter. May God continue to bless and guard and comfort him, and restore him to his accustomed strength and usefulness.

The hour for closing having arrived, the Benediction was pronounced by Rev. A. C. Morehouse.

OUR SOCIAL MEETING.

FLORENCE MISSION—A TROPHY.

Eva R.—was one of the most notorious girls on the Bowery and Bleecker Street. She had visited the Mission a few times. Mr. Crittenton, the Superintendent, became interested in her case and prayed for her every day, perhaps for a year. About two years ago, in her house at Harlem, the Holy Spirit troubled her. She remembered things which she had heard in the Mission. She sent for Mr. Crittenton and, while he was praying with her, she was wonderfully saved. She was entirely ignorant, never having opened a Bible, and did not know how to pray. She was ashamed to ask any one to tell her, and for some time her prayer in the morning was, "Thank you, God, for keeping me through the night—now I want to be good to-day!" When she went to bed she would always say, "Good night, Jesus!"

She is now one of the sweetest and most modest little Christians, and happily married to the man with whom she formerly lived. The following stanzas are by Anna B. Davidson, who, on learning the above facts, was led to write them:

"GOOD NIGHT, JESUS."

There's a guest that abides at my home,
And daily makes one at our board;
I've learned the sweet sound of His name,
My Friend, my Redeemer and Lord.
O, His blessing, His presence, His love,
Makes even adversity bright;
And when I lie down to repose,
I softly bid Jesus good night!

CHO.—Good night, good night,
I softly bid Jesus good night.

All the day I have leaned on my Lord,
Each moment His hand has supplied
Some promise of hope from His Word
That cheers me when tempted and tried.
O, how sweet when my labor is done,
I rest with a holy delight,
And lovingly turn in the dark
To whisper, Dear Jesus, good night!

Yes, good night to the world's busy din,
The day's mingled sorrow and care,
And all I have tried to perform
With true, earnest purpose and prayer.
With the trust and the faith of a child,
That makes the heart ever so light,
Confiding, I lean on His love,
And murmur, Dear Jesus, good night!

If perchance it should be a good night
Where labor and trials are o'er,
If those I have treasured so dear
On earth shall behold me no more,
I shall welcome the crown and the palm,
And hail the fair city of light,
Where, glory to God and the Lamb!
I never shall whisper, Good night.

Satan Cast Out.—Miss K. E. Hoisington, Amesville, Ohio: Jesus is my Physician, for soul and body. Satan is cast out and his works destroyed. Hallelujah! A heaven of love! The Guide is always a harbinger of peace and love to our home.

A Steady Life.—Rev. Leroy S. Norris, Barre, Vt.: In the past fifteen years of my experience were ups and downs—sometimes on the mountain-top, then temptation would arise to mar my peace. At length I was called upon to part with a beloved companion. Then I was led to consecrate myself unreservedly to Christ. While I was praying that God would fill me with all the fullness of His Spirit, the Holy Spirit rested upon me, and the words of Isaiah came to me, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Since that, day and night, I have found constant peace in believing.

Such a Blessing!—Mrs. F. A. McKusick: The Guide still comes to this lone heart, and it is such a blessing! It first taught me the way of holiness, and it still helps me onward. I am still trusting.

Saved at Camp-meeting.—Mrs. M. M. Garfield, Racine, Wis.: While Rev. John Parker was laboring at the Lake Bluff Camp meeting, last summer, I was enabled to claim the blessing of a clean heart. Since that time I have made more advancement in the Divine life than in all the twenty-five years of my previous Christian life, and to-day I praise God that He can not only forgive sin, but cleanse from all unrighteousness, and keep all that is committed to Him.

An Abiding Saviour.—Mrs. A. E. Carr, Stoneham, Mass.: Saved and kept amid great obstacles. Jesus is my abiding Saviour. I dwell in God—glory to His name! I was brought into this blessed experience through the teaching of Rev. John Marsh, of the East Maine Conference. I pray God to raise up more such preachers who will lead souls out of the wilderness of sin into "Beulah Land."

Preaching it Thirty-eight Years.—Rev. R. Ricker, Colesburg, Iowa: I was assured of my acceptance with God in my early youth in Salem, Ill. My father came to what is now Iowa in 1836. I was put in charge of a class in the Church in Davenport, while yet in my youth. In my seventh year, as leader, I entered into the experience of holiness, and after leading the class for three years more, I entered the itinerant ministry, and for thirty-eight years have been preaching Christ and Him crucified, able to save to the uttermost all who come unto God by Him. The way grows brighter every day. My feet are on the Rock, and my soul is full of love.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

WITH mercies crowned, the rolling years
Pass onward to their destiny;
Whilst smiling Heaven their pathway cheers,
To light us to eternity.

—Mrs. Phoebe Palmer.

OUR ANNIVERSARY.

THE issue of the present number of THE GUIDE closes the first half-century of its history. We are constrained, on reaching this auspicious period to say, with grateful hearts, "*What hath God wrought!*" Truly the lovingkindness of the Lord has been richly extended to those who have been engaged in this work of publishing on the line of Bible Holiness. He has made The Guide to Holiness an instrumentality for incalculable good. There are many before the throne who were helped in their journey heavenward by a perusal of its pages. And there are many now on the way to the City of the Great King who are pleased to attribute to this agency much in the way of enlightenment, comfort, and strength. For all this we render hearty thanks to the God and Father of our Lord Jesus Christ.

We recall at this time with love the names of our honored predecessors: Rev. Timothy Merritt, the founder of the Magazine; Bros. King, Degen, Gorham, and, last but not least, Dr. and Mrs. Phoebe Palmer, under whose united editorial management, the periodical was conducted to its zenith. With the exception of our beloved brother, Dr. Degen, these have entered upon their reward. He still lingers, enjoying a calm and beautiful old age, and having a bright outlook toward the excellent glory.

The present editors are endeavoring to stand in their lot, and to hold the Magazine to the line approved by their honored predecessors.

Mrs. Palmer, the senior editor, has just passed her *eighty-third* milestone, with a buoyant spirit, full of praise for the past, and full of hope for the future. Her associate, the writer of these lines, not so far advanced in life, is glad that he is permitted to participate, in some humble degree, in the work of "spreading Scriptural Holiness over these lands."

When the Semi-Centennial year of the "Tuesday Meeting" was reached it was duly celebrated by a public gathering in this city. It is not practicable, however, to have such a convocation now, in commemoration of the fact that The Guide has rounded up its fiftieth year. Our readers are scattered over the country, and indeed throughout the world. But there is a way in which we may have a united celebration of this anniversary, in which most of the subscribers may participate. We suggest that

SABBATH, JUNE 30TH,

the last day of the month, marking definitely the point of transition from the first to the second half of the century, be set apart as

A DAY OF THANKSGIVING AND PRAYER, and that all the friends of the old "PIONEER MAGAZINE" shall spend the hour from 6 to 7 in the morning in the closet, so far as practicable, offering praise to God for all the good that has been accomplished through this instrumentality, and making special prayer that on that day there may come upon the present editors a mighty baptism of the Holy Ghost, and anointing for further work. Also, that the Magazine and books and tracts published by them, may have an extended sphere of usefulness, and be more than ever *saving* in their influence. And, further, that the baptism may rest upon all who are our patrons. We suggest that we read in concert in those morning exercises the following Scriptures: John 17th chap. 16-23d vs.; Luke 1st chap. 67-75th vs., Acts 1st chap. 8th v.; 2d chap. 16-18th vs., and sing hymn No. 279 in the Methodist Hymnal.

We hope to hear of glorious Divine visitations on that ANNIVERSARY DAY to those who spend the designated hour in THE CLOSET. And we shall expect to receive in *our own souls* in answer to united prayer, such *life-tokens* and reve-

lations of the Holy Ghost, as will give increased point to our pen, and power of utterance through these pages to glorify the Lord Jesus Christ.

One more suggestion: In the weeks preceding the day thus set apart, let each one of our patrons endeavor to send us at least *one new subscriber*—and as many more as possible, in order to signalize grandly this transition from the *first* to the *second* half of the century.

We have, as is known, for this occasion, published a beautiful memorial volume, "FRAGRANT MEMORIES of the Tuesday Meeting, and of The Guide to Holiness, containing a sketch of the fifty years' history of each, which may be had by both old and new subscribers for an additional *twenty-five cents*. It is embellished with *five editorial portraits*, including that of the founder of the Magazine. Thousands have already been circulated, and are being read with delight by those who have procured them. We want thousands more to possess this memento.

ANOTHER VETERAN GONE!

REV. DR. MAHAN, long known as an able advocate of the doctrine and experience of Christian Holiness, has passed from labor to reward. This event occurred on the evening of April 3d, at his home in London. For months previous he had been low and weak, but it was hoped that with the opening of Spring there would be a return of wonted strength. The Lord has, however, in His infinite love, granted unto him an abundant entrance into the world of spirits bright.

Dr. Mahan was at one time President of the College at Oberlin, Ohio, and it was while occupying that position, we believe, that he was led into the light of entire holiness. Since that time he has been a clear exponent of this great truth. For some time past he has been a resident of England, and in association with Dr. Lowrey has, for several years, published the magazine known as "*Divine Life*." He is also the author of several excellent works, one of which was issued from our press, and is worthy of a wider circulation, entitled, "*The Baptism of the Holy Ghost*."

This venerable servant of Christ, full of years and usefulness, has claimed his crown, and is "forever with the Lord," to behold His glory.

—"It is bad enough to be dead—but, O, how perilous to be dead with a name to live!"

GOD WALKING IN US.

THERE is a marvelous sentence in the promise of 2 Cor. 6 : 16 : "Ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them." The sentence to which we advert is, "*I will walk in them.*"

The indwelling of God in the saint is not a quiescent but an active presence. And, as surely as we can know the footfall of a friend in our earthly dwelling, so may we be conscious of the footsteps of the Holy One in the soul-temple. In the morning, at noonday, and at eventide we may hear the footfall of the Lord our God. This is in every part of the inner being—it is an all-pervading presence.

This significant sentence implies close observation. Under this Divine survey the whole being opens to His view. If there be a weak point, unguarded, exposed to a sudden surprise by the enemy, our observant Lord can, and does, throw up Divine fortifications—lifts up a standard against the subtle and malignant foe.

It implies also a universal diffusion of Divine life. No faculty is untouched. The very body is instinct with life by this loving and living Presence. The intellectual realm is permeated with marvelous inspiration—it glows with the energy of the Almighty. And, more than all, the spiritual powers are wheeled into line, and brought into sublime exercise. In whole and in part they confess the majesty of THE INDWELLER who walks to and fro in this great inner kingdom.

The thought that we have before us, *God walking in the inner temple*, is full of encouragement. We are, so long as He holds the city, and is so intimately conversant therewith, proof against Satanic surprises. We may laugh to scorn the cruel power of the adversary. And O, the hal-lowed fellowship enjoyed with the Lord of the city—day and night—it is surely a miniature heaven.

Reader, do you know the verity of this promise? If not, make haste to realize that God is walking in you.

"LET brotherly love continue." (Heb. 13: 1.)

PRIMITIVE METHODIST CONFERENCE.

WE were privileged during the past month to attend the Primitive Methodist Conference, held in the city of Shenandoah, Pa. It was our happy lot to be entertained at the house of Thomas Baird, Esq., where we shared the most generous hospitality at the hands of himself and excellent wife. Several other ministers were there, and some had their wives with them, making up a very pleasant company. We shall not forget this visit.

We arrived just in time to attend the *Conference Holiness Meeting*, on Friday afternoon. Addresses were made by Bros. McNally, Brown, and the writer. When the invitation was given for seekers of the promised gift to come to the altar, it was quickly filled, and the space around the altar. Among the seekers were a number of the preachers. These were earnestly crying unto the Lord for full salvation. We never saw men more thoroughly in earnest. At the close, testimony was given by those who had crossed the line into the land of Beulah. Several ministers were among the witnesses, among them Rev. S. R. Chubb, the newly elected President of the Conference. In the evening we were permitted to give a Gospel message on "being filled with the Spirit." The altar was again crowded with seekers, and testimony was given by those who had proved that "the blood of Christ cleanseth from all sin." The meeting continued until a late hour, and closed with shouts of triumph.

On Saturday morning the Conference session was opened with earnest prayer, to which there were hearty responses, such as we never heard on such an occasion. The President, Bro. Chubb, very kindly introduced us to the brethren, and they were pleased to elect us an *advisory member* of the Conference, an act of courtesy which we highly appreciated. The business was transacted deliberately and with dispatch under the direction of the excellent presiding officer. They have a custom to appoint at the time of organization, "*A Conference Prayer Leader*," whose work it is to keep time, and at the expiration of each hour to call upon some brother to pray. Two or three times we saw business suddenly suspended and

the brethren dropping upon their knees. We did not understand it until it was explained that this was a part of the regular proceedings. It is an excellent rule—it has a soothing and refreshing influence. If a warm discussion happens to be progressing, a sudden pause, and a few moments spent at the Mercy Seat will surely bring a cooling breeze from the heavenly hills. Another session of the Conference was held in the afternoon, and the evening was devoted to Temperance, stirring addresses being made by Brothers Mason, Jefferies and Brown.

Sabbath was indeed a high day. A spirited prayer meeting was held from 7 to 8 a. m. From 9 to 10.30 a. m. was the sacramental service, and it was on occasion long to be remembered. It was celebrated amid many tears, songs of gladness and holy shouts. We attended service at 10½ in the M. E. Church, where Bro. N. W. Matthews, General Secretary of the Conference, preached a pointed, practical and unctuous sermon. In the afternoon an interesting children's service was held in the Primitive Methodist Church. Bro. O. M. Cousens gave a beautiful address to children; Bro. J. T. Barlow gave excellent counsel to teachers, and we endeavored to speak to parents. Then an altar-service was conducted, many of the scholars presenting themselves. About twenty professed to have found Jesus, and Bro. Hancock, the pastor, organized them on the spot into a class. In the evening, the church was crowded, and Rev. J. Hardcastle, fraternal delegate from the Western Conference, preached an earnest sermon. Then the brethren invited us to conduct an altar-service. We labored under difficulty on account of the crowd, but a number presented themselves at the altar, some as seekers of pardon, and others of purity. A mother, and her son of about fifteen, rejoiced together in the acceptance of Jesus as their Saviour, among others.

God is working gloriously in this Primitive Methodist Conference, both among preachers and the laity. Conventions for Holiness have been held, which have stirred the country. Other Conventions are in prospect, and there is some talk of a *Primitive Methodist Camp Meeting* in the mountains. The Lord pour floods of salvation upon the Churches represented by this earnest body of men.

—A Christian once said, "It is a good thing to settle down upon the Divine attributes."

THE FOOL'S IDOL.

RUTHERFORD says: "I find this world, now that I have looked upon it from both sides, is but *the fool's idol*. O Lord, let it not be the nest that my soul buildeth in. This world, in its gain and glory, is but the notable and great deceiver, by which the sins of men have been beguiled these five thousand years."

And yet what multitudes are still sacrificing at this shrine. The testimony of the wise man, that "All is vanity and vexation of spirit," is unheeded. On they go, crowding multitudes, to pay their morning and evening homage to this great idol—*the fool's idol*.

And this is a day of great spiritual declension. Many in the Church are worldlings. They have the form but deny the power. Let all such remember the teaching of Revelation: "If any man love the world, the love of the Father is not in him." There is only one security against these worldly innovations—POSITIVE HOLINESS.

—In order to humble yourself, know yourself.

NOT THE PLACE.

ALBERT BARNES says: "I have seen many dying beds, but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity."

This is true. And what is true in regard to the unsaved, is true in a measure in regard to the saved. It is not the time for the justified one to seek to have the work of holiness wrought which is indispensable to an admission to heaven.

Supposing the individual to be in a state of *unforfeited justification*, the death-chamber is not the most favorable place to have the completed work wrought. But, how many there are who have lost their justification, especially those who have had great light on the subject of holiness. Mr. Wesley was of the opinion that one closing his eyes to the light cannot retain his justification. And, "if the light within be darkness, how great is that darkness!" Better far make the full preparation in health, when all is favorable. The command is, now, "BE YE HOLY!"

—Dost thou, O Christian, render due honor to the inviolable faithfulness of God?

IS 'NT IT LOVELY?

Two ladies of this city are expecting soon to go to Japan under the auspices of the "Missionary Union" of Rev. Mr. Simpson. One was formerly a member of the Society of Friends. The other, while attending the Tuesday Meeting, recently, speaking to us after the service of her expected engagement in missionary work in that distant land, said, "*Is 'nt it lovely?*"

The manner in which this was said was indescribably impressive. Her countenance was full of light, and her whole soul was in the utterance. We thought, how love to Christ makes the heaviest burdens light! In the absence of this love, native land and home, with their endearments, would pull too strongly to admit of such a departure. But the constraining love of Christ is overmastering. Earthly ties must give way to the call of the adorable Christ, though it may demand service in the ends of the earth.

—God's choice cannot be otherwise than *best*.

HAVE PATIENCE.

ALL who have been brought into the enjoyment of Holiness long ardently for its universal diffusion. And there are some so filled with God, that they hardly know how to wait for the predicted triumph of Christ in the earth. They know it is coming, and they rejoice in the hope of the grand consummation unfolded to the view of faith. But the march of events is too slow—they long for a *double-quick movement*—for a brilliant assault upon the enemy's works, and the planting of the snowy banner on the very pinnacle of the citadel of darkness.

The ministers are far too slow—they do not leap to embrace their privilege. The officary of the Church do not range themselves under the banner, *Holiness to the Lord!* The masses of the people are far too sluggish. Under these circumstances some enthusiastic spirits are ready to cut their Church connections and set up for themselves. Brethren, imitate the Psalmist—"I waited patiently for the Lord." WAIT, we say, WAIT!

—“CHRIST gives peace by healing the diseases of the soul.”

OUR INQUIRY ROOM.

A BLESSED TRUTH—“And of his fulness have all we received, and grace for grace.”—John 1:16

“THOU Lamb of God, Thou Prince of peace,
For Thee my thirsty soul doth pine;
My longing heart implores Thy grace;
O, make me in Thy likeness shine.”

Half-Hours in the Gospels.

HALF HOUR IN CORINTHIANS.—“For we are laborers together with God: ye are God's husbandry, ye are God's building.”—1 Cor. 3:9.

PAUL writes this letter, as is stated in the opening, “to the Church of God at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord.” So then there were some at Corinth who were “sanctified in Christ Jesus”—otherwise the apostle would not have addressed such.

And the apostle declares that these have high distinction—they are called to be “*laborers together with God.*” This is indeed an honorable vocation—and this honor have all His saints. He has planted a vineyard, and He looks to His people to share with Him in its cultivation. He is also the Master Builder engaged in the erection of a great temple of truth and righteousness in this world, and saints are “lively stones,” brought from the quarry of humanity, polished and being incorporated into the walls. By and by the top-stone will be brought on with shoutings of “*Grace, grace unto it!*” Shall we each take our assigned place, glorifying God by hearty co-operation? The Church is God's representative on earth, each individual member thereof having a work to do. If faithful there will be meted out to us a grand remuneration.

Holiness gives both the ability and the disposition to be zealously affected in every good work which will contribute to the fulfilment of Jehovah's bright designs concerning the sons of men. Let there be no unemployed hours, but, responding joyously to every call for service, may we stand in our lot at the end of the days, and re-

ceive the Divine plaudit, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

INQUIRIES OF CORRESPONDENTS.

1. A brother in Nebraska asks: Does John 14:3 mean that Christ will receive us to Himself in the final judgment, or at death?

Ans.—He receives the ransomed spirit to Himself at death (see 2 Cor. 5:8). And, after the resurrection, the redeemed soul occupying the glorified body will be received into His everlasting kingdom.

2. A Sister in Massachusetts: Should not Christians dance—if not, why?

Ans.—Simply because they cannot glorify God in the pleasure dance, but if they do it as a religious act, like David, it is warrantable.

3. A sister in Ohio: Please explain Matt. 9:16, 17.

Ans.—By this parable, as it is called (Luke 5:36), Jesus illustrates verse 15, showing that there is a *fitness of things*; that the gloomy austerities of the old dispensation, under which John lived, cannot be profitably mixed up with the free, joyous spirit of the new.

A VALUABLE TESTIMONY.—An aged servant of Christ, in a plain, legible hand, writes: Some say I am an old man. If I live till the sixth of next October, I will be *ninety-one*. I have been a Christian seventy-one years. I have been a sanctified Christian nearly twelve years. Bodily health good, soul-health never better, I have peace with God through our Lord Jesus Christ. Saved to the uttermost, washed in the blood of the Lamb. I love *The Guide* next to my Bible. *The Fragrant Memories* is one of the best.

WANTED!

In order to make a full set of *The Guide*, we need the following numbers. Any of our friends who have them and are willing to part with them, please write us, stating terms:

July, 1841 to June, 1842, incl.

“ 1843 “ 1844, “

“ 1844 “ 1845, “

“ 1845 to Dec. 1845, “

All of 1850, 1851, 1852, 1853, 1854, 1855, 1858, 1863. July No. of 1859; June, September, October, November and December Nos. of 1864; and May, August, September, October and November Nos. of 1865.

HELPS TO CHRISTIAN DEVOTION.

A Gracious Promise.—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

—Matt. 7: 11.

COMMUNION OF SAINTS.—The house Beautiful sets forth Bunyan's realization of the communion of saints. It stood by the roadside. Watchful was the porter at the door. Discretion, Prudence, Piety, and Charity talked with Christian till Supper, when their communion was about the Lord of the hill; after which, good Christian slept in the chamber called Peace, and in the morning was shown the study, the armory, the Delectable Mountains, and other rarities; and went on his way rejoicing.

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—JUNE.

1. Job 22; 21. John 17; 3. Exod. 33; 13.
2. Job 37; 14. Psa. 103; 11, 12. Psa. 77; 12.
3. Eph. 6; 4. Prov. 22; 6. Psa. 145; 4.
4. Rom. 12; 17. Prov. 16; 32. Psa. 140; 8.
5. Eph. 4; 17. Prov. 16; 7. Psa. 119; 145.
6. Eph. 4; 30. John 6; 63. Psa. 143; 7.
7. Eph. 4; 24. Psa. 1; 1. 1 Thess. 5: 23.
8. Eph. 6; 16. Matt. 9; 29. Psa. 86; 2.
9. Luke 12; 15. Isa. 29; 19. Psa. 27; 4.
10. Psa. 97; 10. Psa. 97; 10. Luke 11; 4.
11. Matt. 7; 12. Prov. 12; 21. Psa. 25; 21.
12. Eph. 5; 2. Heb. 6; 10. Psa. 143; 8.
13. Col. 3; 17. Psa. 15; 1, 2. Psa. 38; 15.
14. Eccl. 7; 14. Heb. 12; 11. 2 Sam. 22; 7.
15. Matt. 10; 16. Dan. 12; 3. Psa. 119; 66.
16. Eph. 5; 8. Psa. 97; 11. Psa. 31; 3.
17. Luke 6; 36. Matt. 5; 7. Psa. 119; 36.
18. Zech. 8; 17. Luke 6; 37, 38. 1 Chron. 4; 10.
19. Rom. 12; 11. Prov. 10; 4. Psa. 119; 5.
20. Eph. 6; 13, 14. Psa. 91; 4. Psa. 108; 13.
21. Jas. 4; 7. Heb. 2; 18. Psa. 142; 6.
22. Rom. 16; 19. Mark 3; 35. Col. 1; 9, 10.
23. Isa. 1; 16. Isa. 59; 20. Psa. 39; 8.
24. Psa. 37; 3. Prov. 16; 20. Psa. 71; 5.
25. Jas. 4; 10. Matt. 23; 12. Psa. 38; 18.
26. Heb. 4; 1. Heb. 7; 25. Psa. 77; 11.
27. Phil. 2; 2. John 14; 21. Psa. 36; 10.
28. 1 Tim. 6; 17, 18. Prov. 11; 24. 1 Chron. 29; 14.
29. 2 Tim. 2; 3. 1 Pet. 3; 14. Psa. 119; 28.
30. Prov. 8; 32. Micah 2; 7. Psa. 119; 80.

IN THE DIVINE TREASURY.—Let us continue our studies this month of the character and work of Jesus.

Christ as Jehovah of David.—Psa. 110: 1, with Matt. 22: 42-45.

As Jehovah the Shepherd—Isa. 40: 10, 11; Heb. 13: 20.

As Jehovah, for whom all things were created—Prov. 16: 4, with Col. 1: 16.

As Jehovah the Messenger of the Covenant—Mal. 3: 1, with Luke 2: 27.

Invoked as Jehovah—Joel 2: 32, with 1 Cor. 1: 2.

As the Eternal God and Creator—Psa. 102: 24-27, with Heb. 1: 8, 10-12.

As the Mighty God—Isa. 9: 6.

As the Great God and Saviour—Hos. 1: 7, with Titus 2: 13.

As God over all—Rom. 9: 5.

the true God—Jer. 10: 10, with 1 John 5: 20.

As God the Word—John 1: 1.

As God the Judge—Eccles. 12: 14, with 1 Cor. 4: 5; 2 Cor. 5: 10; 2 Tim. 4: 1.

As Emmanuel—Isa. 7: 14, with Matt. 1: 23.

II.—CLOSET PRAYER.

"Continue in prayer, and watch in the same with thanksgiving."—Col. 4: 2.

PERSEVERING PRAYER.—Two Christian ladies, whose husbands were unconverted, feeling their great danger, agreed to spend one hour each day in united prayer for their salvation. This was continued for seven years; when they debated whether they should pray longer, so useless did their prayers appear, and decided to persevere till death and, if their husbands went to destruction, it should be loaded with prayers. In renewed strength, they prayed three years longer; when one of them was awakened in the night by her husband, who was in great distress for sin. As soon as the day dawned, she hastened, with joy, to tell her praying companion that God was about to answer their prayers. What was her surprise to meet her friend coming to meet her on the same errand! Thus ten years of united and persevering prayer was crowned with the conversion of both husbands on the same day.—*Sel.*

HYMN for the month, No. 503 in the Methodist Hymnal, commencing—

"Father, I dare believe
Thou merciful and true," etc.

1. **GENERAL SUBJECT FOR PRAYER.**—*That there may be a deep interest awakened in all the Churches in regard to maintaining the sanctity of the Christian Sabbath.*

2. REQUESTS BY LETTER—

Canada, Y—, for a sister earnestly seeking holiness.
Iowa, H—, for a husband to be sanctified, and two sons converted. R—, for conversion of a husband and child. F—D—, for a sister to be healed and young girl converted. Ireland, for a sister to be filled with the Spirit, and healed in body. Missouri, S—L—, for a man terribly enslaved in sin. C—, for a husband's conversion, also daughter; for dissipated husband; for son's conversion, and two brothers, once Christians. Mississippi, R—S—, for a drunkard's salvation, and for a sister longing for sanctification. New York, L—, for a son's conversion. N—C—, for the conversion of a son, son-in-law, and wife. Virginia, F—, for a sister to be sanctified. Vermont, S—A—, for a husband to be sanctified, and a child converted.

III.—IN THE OPEN FIELD.

"A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25: 11.

WORK SUGGESTED:

1. Take some one with you to Church.
2. Get a tract on Sabbath desecration to some one who needs it.
3. Visit a prison or almshouse, if near you, and distribute good tracts.
4. Endeavor to reconcile some persons who are at variance with each other.
5. Write a letter to some unsaved friend, and urge an immediate acceptance of Christ.

WITH OUR CORRESPONDENTS.

The Semi-Centennial Anniversary.—A. T. Allis : What a train of memories has this announcement awakened ! Memories of the devoted Editors who preceded you to glory—and of the long list of devoted men and women whose contributions to its columns have been so blessed of God in helping others into the precious rest of faith I have now a bound volume of *The Guide* presented by Dr. and Mrs. Phoebe Palmer, then editors, with an inscription on the fly leaf, written by their own hands. I regard it as among my treasures. I think of them as among the most joyous of that heavenly throng, who never cease their thanksgiving, because the dear Lord let them live so long and have so much success in lifting human souls out of the night of sin into the beautiful day of spiritual life. The first number of *The Guide* that I ever saw was the messenger of peace to my soul such as I had never known before and which, through the twenty-five years which have intervened, has never taken its departure.

Assailing the Churches—Schismatics.—O. Lumbeck, Vichy, Mo. : We have in this section Holiness evangelists, who own no allegiance to any of the organized Churches, and wherever they go they take their followers out of the Churches. As an example, there was a sister here last summer with whom I had some conversation, who spoke of the Protestant Church as the image of the beast mentioned in Revelation—and to others she spoke of the provision made by the last General Conference for "*Deaconesses*," as the creation of nuns and nunneries. Yet the first of these people that came here were Methodists, and advised their adherents to remain in the Churches. And it is the testimony of many that if they had continued to preach and practise as they began, they would have done great good. But no pastor, however holy, can work in harmony with such holiness advocates. They will not attend any services not their own, while those who have remained loyal to the Churches are suspicious of any man who speaks definitely of entire sanctification. [Here is great mischief. It has been said, "If Satan cannot stop the work of God, he will turn charioteer and drive." The above is an illustration.—ED.]

In the Furnace.—A sister in Iowa writes : I am in the furnace—have been confined to my bed for five months. My trial is severe. I am opposed in religion, and yet I believe I have a work to do. Ask God to open the way and show me what He would have me do. I have not the witness of the

Spirit, clearly, to my sanctification—I have not power. [Perhaps God wants our sister to glorify Him in the fire. The Hebrews never did it so effectually as when they were in the furnace. "Stand still and see the salvation of God." Receive the Holy Ghost, by faith, and you will have all power, and an abiding witness of full salvation.—ED.]

Fragrant Memories Enjoyed.—Lydia Smith, Youngsville, N. Y. : No words can express the comfort I take in reading the pages of "*Fragrant Memories*." I read it to my husband and he says, "What a good book that is !" I had just finished reading it once when the January *Guide* came in. It is so comforting to my thirsty soul. It causes a hungering after heart purity, as no other reading does, except the Bible. My husband is eighty-two, and I am in my seventy-eighth year. I experienced the blessing of holiness at a Camp-meeting. No tongue can express the sweet peace which I felt—but I do not enjoy it now. [What a pity that our venerable mother has in any measure let go her hold. Grasp it anew by faith—and your last days shall be full of light and joy.—ED]

A Presbyterian Longing for Others.—A sister in Ohio wrote some time ago : "*The Guide* is of such value to me that I want my pastor to enjoy and profit by it to as great an extent as I have. I am persuaded that the Bible Holiness it teaches is the only means that will bring Presbyterians and Christians of all denominations into the fulness of Christ. I have been in the constant enjoyment of this blessing since July 31st, 1883. Though a professing Christian for twenty-nine years, I never before realized what fulness of joy and peace was to be had for the asking. I wish I could draw all Christians into the same blessed relations with Christ, their living Head. Presbyterian as I am, the witness will burst forth from my lips, and sometimes from my eyes in tears, because I cannot make them understand that it is their privilege as well as mine to live in this "Beulah Land." I have been for fifteen years a teacher in a large Public School, and never until now saw any good results from my labors. Now God has greatly honored me in making me a channel through which His love flows over and upon those three hundred, or more, young immortals. I have faith for the conversion of these dear ones (over one hundred are Hebrew children), and I cannot doubt that I shall walk the streets of the New Jerusalem with the majority, if not every one of these precious children of mine."

A Wave of Holiness.—Mrs. A. E. Carr, Stoneham, Mass. : A wave of Holiness has come to Stoneham. Through the labors of Sister McFarland, of Boston, many are receiving the blessing.

THE HARVEST FIELD.

AT HOME.—

—At Brighthurst, Ind., 130 conversions.

—Kansas Conference reports a gain in membership of 1000.

—Petoskey, Mich., is jubilant, *rightly*, over 250 conversions.

—Recent revival services added 200 members to the Brooklyn Tabernacle, Dr. Talmage, pastor.

—During a revival in Miles Park M.E. Church, Cleveland, 166 conversions are reported.

—The Methodist Protestant Church increased its membership 7,500 in 1888.

—Beacon Church, Philadelphia, has had 100 accessions.

—Rev. Thomas Harrison is now working in the Tabernacle at Long Island City, and many are being saved.

—In Lakewood, N. J., J. L. Howard, pastor, an extensive revival has been enjoyed since Conference—80 conversions reported.

—It was high tide in one of our African Churches in Baltimore on a recent Sabbath—649 accessions.

—Twelve years ago the Modoc Indians were uncivilized heathen. Now they are a community of industrious farmers, with half their number professing Christians.

—S. S. Cramer, a young Jewish rabbi of Montgomery, Ala., has embraced Christianity, and united with the Baptist Church.

The Presbyterian Church of East Liverpool, O., A. B. Marshall, pastor, has had 92 accessions, making 200 since July last.

—*The Christian Worker* says:

"Father Wales' Evangelical Band, who are working under John Henry Douglas' direction, have just closed a six weeks' meeting at this place (Stuart, Iowa). Meetings were at first held in the Friends' Church, but it would not accommodate the throngs, and the services were held in Bates' Hall. There have been 195 conversions, many of them business men of the place.

—The total number of communicants of the evangelical Churches in the United States is 12,875,322.

—Sister Lizzie Boyd, evangelist, writes:

"Since the middle of last November I have been laboring in Iowa, and found it refreshing not to have seen a saloon nor a drunken man in all that time. Surely, *Prohibition does prohibit!*"

—Thirteen young men connected with the Arkansas Y. M. C. Association went to Oklahoma with the first boomers and arranged to start evening prayer-meetings in Guthrie in the open air.

Andrew Ferguson, an old negro, formerly a slave, has presented Louisville (Ky.) Presbytery with a completely equipped Church, built on a spacious lot. He is janitor of a bank, earning about \$1.00 per day, living alone in a little attic, and doing his own washing. He is in his seventieth year.

ABROAD.—

JAPAN.—The first Protestant Church was organized in 1872 with eleven members. In sixteen years there have been 249 Churches organized, 92 of them wholly self-supporting. In the same time the 11 members have been increased to 25,514.

—The Agent of the Bible Society in Tokio, Japan, has been unable to meet the demand for the Bible in that city.

AFRICA.—Sister Mary A. Sharp writes from Monrovia:

"I led the way up to our bamboo church, the crowd following, some in fantastic array, very many in their Sunday dress, which consists of blue and white chalk-marks, usually in curves on their bodies. I meant to show the missionaries the church, but by the time we reached the platform every available space was filled. Bro. Kephart (one of Bishop Taylor's missionaries recently sent) made his first attempt at preaching to a native congregation through an interpreter within a few minutes after his feet first touched African soil."

—Bro. S. J. Mead, one of Bishop Taylor's most efficient missionaries, writes:

"We have finished this year, one house for the mission that could not be bought for \$1,000. The mission property has more than trebled in the past four years. Two heads of families have received Jesus. The Holy Spirit is resting upon some of our dear little black children. The Lord has blessed our garden, and we have plenty to eat."

INDIA.—Two hundred girls are now being educated in the medical Schools of India.

—A gracious revival has been enjoyed in our Mission schools in Nagasaki, India (W. F. M. S.) Of the 46 who have given themselves to Christ, many of them are the very best students.

—The Christian Karens of Burmah number about 200,000 people—that is, about one-third of the Karen people.

—A native newspaper of India says:

"Our liquor traffic begins by hanging a sign over the door, and ends by hanging a man on a gibbet."

—A new monthly paper, "*The Banner of Asia*," is to be published in Bombay. Its primary object will be to urge the immediate stoppage of the Government traffic in vice, liquor, and opium in British territory.

—It is stated that a significant feature of the missionary work at the present time is the rapidly-increasing number of instances in which whole communities give up their idols and become, in name at least, Christian.

—Miss Fabian, a devoted English woman, passed through New York recently, on her way to the Sandwich Islands, where she is going as a volunteer nurse to the leper Colony at Molokai.

—There are three Protestant Churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.

—The Grand Vizier of Turkey has authorized the Bible House at Constantinople to print in Turkish 35,000 Bible Tracts.

—Dr. Christleib says the Protestant Churches raise five times as much money for missions as Romanists.

GUIDE HYMNAL

65

Under His Wings.

"A full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."—Ruth ii. 12.

REV. JAS. YEAMES.
Cho. by H. L. G.

Dedicated to Miss Nettie Van Name.

H. L. GILMOUR.

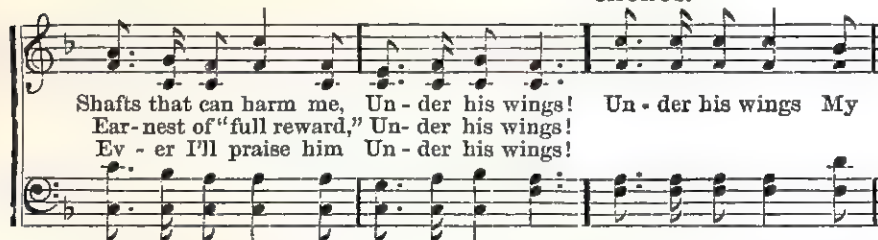


1. Sweet is my hid-ing-place; Joy-ous-ly sings Soul of mine, nest-ling
2. Blest is my hid-ing-place; Life's fountain springs Rich, free, and rapturous,
3. Al-ways my hid-ing-place; Here my soul clings, Now and e-ter-nal-ly,

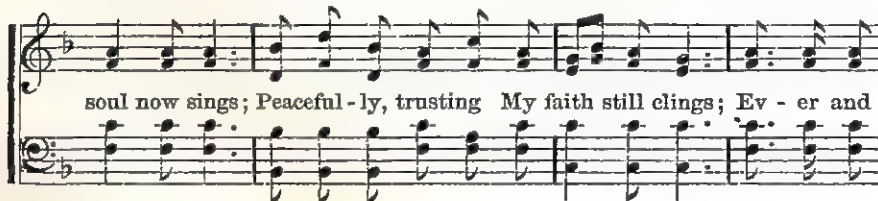


Un-der his wings! Safe is my hid-ing-place; Foeman ne'er flings
Un-der his wings! Glo-rious my hid-ing-place; Hope dai-ly brings
Un-der his wings! And when life's clos-ing hours Per-fect rest brings,

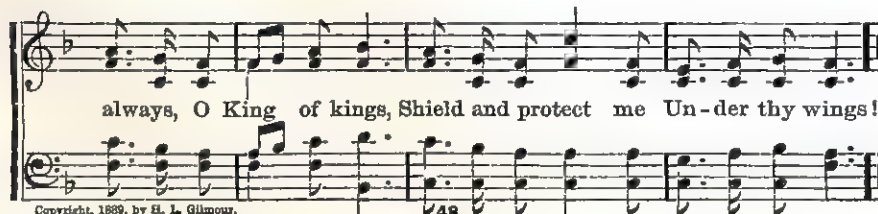
CHORUS.



Shafts that can harm me, Un-der his wings! Un-der his wings My
Ear-nest of "full reward," Un-der his wings!
Ev-er I'll praise him Un-der his wings!



soul now sings; Peaceful-ly, trusting My faith still clings; Ev-er and



always, O King of kings, Shield and protect me Un-der thy wings!

Copyright, 1889, by H. L. Gilmour.

48

From "The Silver Trumpet," 35 cents, by mail, John J. Hood, Phila., Pa.



Yours in Jesus.
E. H. Lokes.

TO HOLINESS

1891-1892

1891-1892

1891-1892



[Faint, illegible handwritten text]

[Faint, illegible handwritten text]

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXXIV.

From July, 1889, to December 1889.

EDITORS :

MRS. DR. WALTER C. PALMER,

REV. GEO. HUGHES.

" And a highway shall be there, and a way, and it shall be called
The way of holiness." Isaiah 35:8.

New York :

PALMER & HUGHES, PUBLISHERS.

62 & 64 BIBLE HOUSE.

1889.

INDEX TO VOLUME LXXXIV.

From July, 1889, to December 1889.

Words of Life. By Rev. Geo. Hughes.....	PAGE 1, 33, 65, 97 129, 161
---	-----------------------------------

SERMONS:

The Need of Patience. By Rev. John Summerfield.	2
The Twofold Offerings of Christ. By Rev. J. H. Turnbull.....	34
Shields of Gold or Brass. By Rev. B. S. Taylor.....	66
The reckoning of Faith. By Dougan Clark, M. D.	98
Love the Supreme Law. By Rev. Mark Guy Pearse.	130
Faint-Heartedness. By Rev. J. Jarrell.....	162

COMMUNICATIONS:

The Building up of the Church. By Rev. John P. Durbin D. D.	4
Holiness Reminiscences. By Rev. W. Reddy, D. D.	6
The Spirit is the Light. By Rev. James Harris.....	8
Christ's Continual Presence. By Rev. J. E. James.	10
Pioneer Experiences of Entire Sanctification. By Rev. E. Davies	11
Our Portrait (Rev. Dr. Stokes).....	13
The Condition of Trust in God. By Dr. S. Baker.	37
The Old Paths. By Rev. W. Reddy, D. D.	39
Aggressive Christian Work. By Rev. D. Nash.....	41
Christianity vs. Hinduism. An Address by W. Raju Naidu	43
Simplicity. By Rev. G. R. Snyder	45
Open Letters to Young Pastors on Holiness and the Christian Pastorate. By Rev. J. R. Jaques, D. D.	69, 101
Character. By Rev. A. J. Jarrell.....	70
Waters to Swim in. By Abbie Mills.	72
Regeneration and Entire Sanctification. By Rev. E. Davies.....	73
Bible Promises. By Lois L. Smith.....	75
New Every Morning and Evening. By S.M. Palmer.	76
Testimony of a Home Missionary.....	77
The Guiding Eye. By Rev. A. Carman, D. D.	102

God's Chariots. By Mrs. Hannah Whitall Smith.....	134
Godliness. By Rev. Jesse A. Gilbert	106
Present Your Bodies. By Julia Colman.....	107
A Great Missionary Day.	108
The Life on Wings. By Mrs. H. Whitall Smith.	136
Looking Unto Jesus. By Rev. J. B. Atkin.....	138
The Work in Africa.....	139
The Love of God. By Alice M. Ball	141
From Darkness to Light. By Rev. E. J. Hamill.....	165
The Way of Christian Progress. By Dr. Sheridan Baker.	167
Adorning the Doctrine. By Rev. N. Vansant.....	169
Feed My Sheep. By Sarah A. Cook.....	171
Holiness in the Home. By Mrs. Annie E. Bolton.....	173

POETRY:

His Love. By Mrs. L. Fenner Baker.....	9
Silent Hours. By Mrs. L. Fenner Baker.	42
Coming in View. By Rev. John Scarlett.....	70
The Cross. By Edgar M. Levy, D. D.	102
The Offering. By Abbie Mills.....	135
A Prayer	141
The Secret of the Lord. By Abbie Mills.	171
The Lord's Above. By Emily D. Elton.....	173

BIBLE STUDY:

Studies in the Life of Jesus. By Rev. I. Simmons	14, 46, 78, 110, 142, 174
Pulpit Topics and Prayer Meeting Helps. By Rev. John Parker	16, 48, 80, 112, 144, 176

HOLINESS AT HOME:

Jesus in the Home.....	18, 50, 83, 114, 148, 178
The Try Company.....	19, 51, 83, 115, 147, 179
Loved Ones Gone Before.....	19, 51, 83, 115, 147, 179

THE WITNESSES:

The Tuesday Meeting.....	20, 52, 84, 116, 148, 180
--------------------------	---------------------------

INDEX.

Our Social Meeting.....23, 55, 87, 119, 151, 183

EDITORS' STUDY :

In Full Armor	24
Plenty of Sunshine.....	25
Pentecost Expected.....	25
Fresh Experience.....	26
Daniel-Like Faith.....	26
Crucified !.....	26
" Not a Word ".....	26
The Microscope.....	27
God's Treasury.....	27
God in Everything.....	27
God's Ordination.....	27
The Irresistible.....	56
Christian Education.....	57
Two Christian Verities.....	57
What a Calm !.....	58
What Can You Do.....	58
Head-Winds.....	58
Strong Meat.....	58
"A Sword ".....	59
Be a True Witness	59
" God Forbid ! ".....	59
" Crooked Paths ".....	59
Rest in Action.....	88
On the Steamer.....	89
In the Tented Grove.....	86
Be His Friends.....	90
Watching the Treasury	90
God Always on Time.....	90
Attuned to a Concert Pitch.....	90
What a Prospect !.....	91
The Lord's Prisoners.....	91
The Christ-Life.....	91
That Angel of Light !.....	91
Salvation at Home.....	120
Holy Studies.....	121
Those Two Books.....	121
Hearts Breaking	122
Loving Mercy.....	122

Faith's Visions	122
What do You Know.....	122
" Not Haughty ".....	123
Eyes Not Lofty.....	123
As a Weaned Child	123
Things too High.....	123
Ocean Grove Camp Meeting.....	124
Joy is Strength.....	152
Yearning for Freedom	153
Dare to be True	153
Poor Living.....	154
The True Model.....	154
What a Prayer !.....	154
Another Prayer.....	154
The Great Shame.....	155
That Guilty Tongue.....	155
Avenge Not Yourselves.....	155
The Order of Grace.....	155
Is it Well ?.....	184
What is the Matter ?.....	185
It is at Hand.....	185
They are Going!	186
Cast Down	186
Standing Grace.....	186
How is it?.....	187
" The Morning Cometh ! ".....	187
I am Nothing.....	187
Is Your Pastor Holy ?.....	187
Our Inquiry Room	28, 60, 92, 125, 156, 188
Helps to Christian Devotion.....	20, 61, 93, 126, 157, 189
With our Correspondents	30, 62, 94, 158, 190
The Harvest Field	31, 63, 95, 127, 159, 191

GUIDE HYMNAL :

" He Has Come ".....	32
The Silver Trumpet.....	64
We Shall Walk the Realms of Glory.....	96
My Rock.....	128
The Haven of Rest.....	160
Father's House.....	129



—*JULY, 1889.*—

THE WORD FOR THE MONTH.—"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Heb. 3 : 14.

"O THOU pure Light of souls that love,
True Joy of every human breast,
Sower of life's immortal seed,
Our Saviour and Redeemer blest !

"Be Thou our Guide, be Thou our goal ;
Be Thou our pathway to the skies ;
Our joy, when sorrow fills the soul ;
In death our everlasting prize."

• WORDS OF LIFE.

BY REV. GEO. HUGHES.

WE invite the reader to a consideration of some of the precious words of Jesus. They are "sweeter than honey ; yea, than the honey-comb." A brief but expressive sentence will open to our view living truth—

"A cup of cold water only."

The whole passage reads : "And whosoever shall give to drink unto one of these little ones, *a cup of cold water only*, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

A trivial act is here specified—that of giving a cup of cold water only. The act is performed toward His *little ones*—His disciples present as representing such generally, even the feeblest of them. (Matt. 18 : 3-5.) Now, if this little act,

the giving of a cup of cold water only, be done "in the name of a disciple," *i. e.*, because he belongs to Christ, the reward meet and due to such an act shall certainly be bestowed. Mark the emphatic words of the Saviour's promise : "Verily I say unto you, he shall in no wise lose his reward." Verily, *truly*—"I say unto you"—One with authority to verify the declaration—in *no case* shall lose his reward.

The mention of reward in such a case seems marvelous. But it is the motive that gives character to the act—it is done "in the name of a disciple"—for Jesus' sake. The Master places a high estimate upon it.

Beloved, the heated term is upon us. The thoroughfares of life are full of dusty and wayworn pilgrims, longing for a cooling draught to refresh them. Many of them are Christ's disciples. Make haste to offer the cup of water.

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119: 18.

"Onward in Thy triumphant way,
Thou message of the Holy One!"

The Sermon.

THE NEED OF PATIENCE.

BY REV. JOHN SUMMERFIELD.

TEXT.—"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Heb. 10: 36.

IT requires but little knowledge of the history of the primitive Church to know that they were persecuted grievously, and yet in the face of their ministers their conduct was the best comment on the religion of Jesus. It is easy to see the danger to which this exposed them; many did, as one might expect—they apostatized; and hence the reason why the epistles abound so much with exhortation in reference to bearing up under sufferings.

It has been said that nine-tenths of the Christian graces are *passive* ones, and refer to what we should *suffer* rather than *do*; it was comparatively easy to *do*; but they are not to suppose that all is then over; it is needful to have patience even after they have *done* the will of God—a patience in suffering, as well as a willingness in doing the will of God, etc.—lying like an anvil to the stroke. Now the primitive Christians were under far different circumstances to us: it would be ingratitude to say they suffered no more than we; but yet that we have equal need of the exhortation, I hope to show in a few points. What is *patience*? I do not call that patience which is a stupid insensibility; the man who *feels* not is not a patient man; but I mean

one who feels, and feels acutely, in proportion as the edge has been sharpened by religion; yet, though he feels, yet he *bears* it. *Patience* is a submission to the will of God and all His dispensations without a murmur, or even fretfulness—perfect resignation. *Resignation* refers to submitting to whatever *God* appoints; but *patience* to what comes from *man*; yet that this latter is sometimes used in reference to God is clear from Job's case; his patience is spoken of in reference to *God*, and in *this* we are desired to be mindful of it.

1. Now we have need of patience: first, with regard to the dispensations of God; His providence is His act. Put a case: a pious, honest family, who wish to owe no man anything but *love*!—the provider, a son perhaps, on whom the aged pair depended, is laid upon a bed of affliction and, instead of being able to minister, is now ministered unto. Say you that this is not a case that needs patience? That evidently comes from *God*! Let none deride the feelings of this state, and make light of the affliction, and deny it the name. Other cases might be added.

2. Let none start if I say we have need of patience *toward ourselves*. Suppose a man has experienced a good degree of the measure of God, and thinks himself strong enough to combat temptation: it meets him; he finds it is more than a match; perhaps *anger* arises; he thinks he can never be saved from all evil tempers; he has need of patience, etc. Let him, therefore, strive, and cease not till everything, and every *thought*, is brought into subjection.

3. And if needful for ourselves, much more towards others. Who is the man whose lot is cast in those favorable circumstances as to exclude from all possible liabilities to procrastination, etc.? None! Man possesses different casts of mind; these produce different opinions; these different practices—for the man who acts not from opinion is the mere

child of whim : we require patience for mutual forbearance in these respects ; and some are naturally of unhappy dispositions. But there are some, and they take a delight in provoking you, so full of Satan as to delight in falsely accusing you, cast out your names as evil, and plague you from the mere spirit of malevolence. Others, and they injure a noble mind as much by excess of servility : this the Christian cannot bear—he has need of patience on all these and other accounts.

II. How shall we obtain this ?

1. *Humility* is the first step, or, rather, the *parent* of it ; patience is its legitimate offspring. The humble man sees he is the least of all God's mercies ; no patience where this is not. The proud man is an impatient man ; he resents everything—not that a good man should not resent, in a certain sense, and inform the person that he has injured him. But the proud man looks for *more* than he has a right to, and the humble man for *less* than he could claim.

2. It will be further produced by a view of his obligation to God. He sees he deserved nothing but eternal death—he weighs his deservings by his present privileges—a child of wrath—a child of God, etc.—his heart is lost in this contemplation, and is ever crying, “ What shall I *render* unto the Lord for all his benefits towards me ? ”

3. Inspired by remembering that whatever we have is of God—not the produce of our labor or industry, but His gift ! The soul that thinks and believes this, will submit with patience. Job's patience sprang from this ; “ The Lord gave, and the Lord hath taken away : blessed be the name of the Lord.” He gave you children—He had a right to take them from you ; and no man can say, *What doest thou !* The earth is the Lord's—His by right ; and if He choose to call in any of that He lent thee, be patient !

4. A firm persuasion that all He does

is for good ; nay, for the best ! I know no principle more deeply rooted in my mind than this, that He who is essentially good can do nothing to injure thee—whatever is, is best ! True, He hides from thee His reasons ; He makes darkness His covering ; but remember, God is love ! Say He knows best, and in *that day* thou wilt see it ; then wilt thou bless Him that thy heart has bled !

5. Keep the eye fixed on Jesus—as He was, so be you in this world ! Remember, He is your copy : He was reviled, but reviled not again ; He bore “ the contradiction of sinners against himself, lest ye be weary and faint in your minds.” “ Let the same mind be in you which was in Christ Jesus.” Though He could have called legions of angels, yet He submits to ungodly men, and His dying lips quiver, “ *Father, forgive !* ”

6. Preserve your union with God by Christ, and with Christ by faith. Remember, you are the branch in the vine. (John 15.) The branch must depend on the stem for the juice and moisture necessary to vegetable life. You are called to the same union—joined to the Lord : of one spirit with Him, you will receive those supplies of grace which the fifth head requires ; your experience will be in spirit, and not in letter. Abide in Christ, for without Him ye can do nothing.

Objection.—But all my trials cannot come from God. I am ill-used, &c., &c., by ungodly men, and that is injustice, &c. and God forbids it ; when He *forbids*, therefore, He cannot *will*. True, the reasoning is good ; He *wills* not this—but He foresees that it will come, and He permits it ; that is, it could not be otherwise unless He worked a miracle to prevent it—but this He will not do. But He overrules the evil, and blessings come out of it—brings good of it to His children ; and it is His will that by all these trials we should improve. Extract the good out of the evil, and be joyful in tribulation, knowing, as Paul says, “ it worketh patience.”

TRUTH IN SENTENCES.

FORGIVENESS.—Thousands, with Dr. Levy, have been able to say, "I felt a sweet spirit of forgiveness in my heart."

"It was easy for me to pray for those who injured me; persons who had become repulsive to me, appeared all at once as possessing many excellences."

"THE BUILDING UP OF THE CHURCH."

BY REV. JOHN P. DURBIN, D. D.

(The following is taken from the Life of Dr. Durbin, by Dr. Roche. It is an article which Dr. Durbin published in *The Christian Advocate* while he was editor thereof.)

NEXT to the conversion of souls, the leading on of the Church to the *perfection of holiness* should be the object of the ministers of Christ. The honor of Christ, the prosperity of the Church, and the happiness of individuals all require them to pursue this course.

And here we may inquire why so little has been done in reference to this object. It cannot be that the necessity is not apparent. Look which way you will, lukewarmness and the love of the world are prevailing evils among Christians. From the evil roots which remain in them every evil practice may spring up, to the wounding of the cause of Christ, the grief of the few truly pious, and the exultation of enemies. All of which evils would be prevented by the perfection of *holiness*.

Why, then, we ask, has so little been done to *perfect* the saints? To this we may answer, that little comparatively has been done to set the subject fully before the Christian. The evils growing out of this neglect are frequently felt, and almost as frequently palliated by saying, "That it is human nature"; "We do not expect perfection here," or something to the same effect.

Sometimes, indeed, the duty of perfecting holiness is asserted, but to little effect, while Christians are given to understand that they cannot be perfectly holy in this life (we speak only of moral holiness); nay, that they can never rise above being *carnal*; sold under sin while they remain in the body.

Now we cannot think that the minister of the Gospel does his duty while he asserts the duty of holiness but offers no encouragement to expect it. Holiness can only be obtained by faith. If, therefore, we repress expectation, we repress faith, or rather cut it up root and branch, and induce a state of lukewarmness as the natural result of our erroneous instruction.

To such teachers we would put the following questions: Is not God infinitely well pleased that His rational creatures should possess *perfect moral holiness*? If this be His will, is He not able to effect it? Has He not made provision in the Gospel for this very thing? Is not the blood of Christ efficient to cleanse from all sin? And is not the Holy Spirit able perfectly to renew us in the spirit and temper of our minds? Would it not be for the glory of God thus to renew and save us? Indeed, we want but two points yielded (neither of which can be denied) to enable us to infer this, the possibility of holiness, with the utmost certainty; namely, that it is His will that we should be practically and perfectly holy, and that He has made provision for this in the Gospel. But our present object is not so much to prove the assertion as to ascertain why those who believe it make so little use of it. One branch, at least, of the Christian Church, has been highly famed for the last half century, in having the doctrine of holiness, both in precept and in promises relating to it, clearly set before them. The great and good men whom God has raised up among them have clearly explained and powerfully proved the doctrine of Christian perfection, or

complete moral holiness. They have not only shown this to be the doctrine of the Bible, but they have shown also that the thing is attainable. Many have believed the Divine testimony and entered into the enjoyment of this, the greatest of all blessings. A considerable number at the present day can testify truly "that they have fellowship with the Father, and with His Son, Jesus Christ," and that "the blood of Christ cleanseth from all sin."

But it is a serious question whether the number of these bear a fair proportion to the instances of conversion among us at the present day—that is, whether these are increasing in the same ratio as conversions are. In truth we must say they are not.

The standard of Christian holiness is not to be taken from the creeds and writings of men, but from the Word of God. That commands us to love the Lord our God with all the heart, soul, mind and strength, and our neighbor as ourselves. Did we fulfil the former of these commands we should devote ourselves, our whole selves, our life and health, time and substance, to the service of God; not in profession merely, but in deed and in truth.

Did we fulfil the latter, there would be no war, no oppression, no defaming or slandering one another, no strife of tongues or angry disputations, nor any of those passions which embroil society.

The views which the Scriptures give us of the perfection of holiness lead to the conclusion that it is a distinct thing from what is commonly understood by regeneration; distinct, not in nature, but in degree and in its completeness. This being the case, all who obtain regeneration should be taught to seek that high moral state of evangelical righteousness which the Scriptures describe as the perfection of holiness. And if they seek it with all their heart they shall obtain it. For "if we *confess our sins*, he is faithful and just to *forgive us our sins*,

and to cleanse us from all unrighteousness."

But how can this succeed without the aid of the ministers? These must show the "household of faith" what is in this respect the hope of their calling, what the length and breadth of the commandment, what is implied in the provisions of the Gospel, and what the character of the *covenant of promise*. Let a conviction of remaining depths of depravity in the nature be deeply fixed in their consciences, and let an earnest desire after full conformity to the will of God be produced within them. This will enable the minister to point out the course and to "lead them like a flock." He must be as attentive to this branch of his work as to that which goes before it; and never until this is the case will this work revive with power and appear in all its glory.

Here is the great responsibility of the ministers of Christ; and yet here they most frequently fall, not, indeed, in respect to preaching this doctrine occasionally, but in following it up in private as well as in public, in introducing it into prayer meetings, class meetings, and lovefeasts. And here let me mention one thing more which deserves the most serious attention of all ministers, and that is the institution of meetings expressly for this object. Till this is done, little will be accomplished toward filling the earth with righteousness and peace. While it is impossible for a number of Christians, however small, to meet together for this object without being benefited, on the other hand, if no meetings are instituted, this work, when it occasionally revives, will be greatly limited and decline. Brethren, "let us think on these things."

WE must reach a state of rest and peace before we can have power. Dew is never seen on a stormy night; it comes when the atmosphere is serene. If we enthrone God as the ruler of our heart, it must be a reign of peace. There is always something wrong with a fretful Christian.

TRUTH IN SENTENCES.

LEARN OF ME.—"The believer is one who is learning of Christ to be meek and lowly of heart."

"If reproaches are offered us, let us consider that greater reproach is offered Christ, and He endures them."

"And if we are like Him in these characteristics, it will make comparatively little difference what the burden laid upon us is—it will be found light."

HOLINESS REMINISCENCES.

BY REV. W. REDDY, D.D.



MY first, clear, distinct ideas of the distinctive, Methodist doctrine and experience of Holiness, or of Christian Perfection, were derived from the "Doctrinal Tracts," published by Mr. Wesley; "His Life," by Mr. Watson; the Life of Mrs. Fletcher; Memoirs of Mrs. Hester Ann Rogers; of Mrs. Mortimer; of Wm. Bramwell; of David Stoner; and "*Fletcher's Fourth Check to Antinomianism*." These, and similar works, constituted a *standard* of pure Methodist, Scriptural doctrine and experience on that subject, and entirely displaced my former Calvinistic teaching touching deliverance from sin. Under these new instructions, and led on by these illustrious and illustrating specimens of its experience, I sought and found the blessing. This was before I was licensed to preach. On this basis I commenced my itinerant labor. What I believed I preached, and God set His seal to the truth, and many sought and experienced the blessing and witnessed a good confession.

But it was distasteful to some of the leading and official members. This was a trial to me, as my preaching was a trial to them. I yielded a little in deference to them, and imperceptibly I lost power. I rounded my corners; was less

explicit, and gradually softened the *tone* of my preaching. Previously, begin where I might, or whatever text I might take, I found my subject leading to, and running into, holiness. Like streamlets running down the mountain sides, no matter on which side the river, and no matter at what point they might start, all would run into the river. So my sermons would end in the river of holiness. But my error was detected by a sanctified class-leader and his wife, who kindly called my attention to the change in my manner of preaching, and of leading class. I humbled myself, and asked them to pray for me, and the Lord forgave my man-pleasing motives, and restored my peace and power. The Lord has held me to preach this full Gospel, even when I knew it was distasteful to many whom I would gladly please, but whose spiritual *profit* was more important than their *pleasure*. "If I yet please men (for my own honor), I am *not* the servant of Christ."

When I was first appointed to a District, it was a great trial to think, that I should be spread out so thin, that I should never know whether any were saved through my instrumentality or not. I had always believed that *fruit*, in the conversion or sanctification of souls, was the *test* of my ministerial call and of my being in the order of God. But I remembered that the fathers reckoned on seeing men saved *at the quarterly meetings*, so I asked of God, that if I were in His order as a presiding elder, He would give me fruit *at the quarterly meetings*. And so I labored for definite results. I made it a rule to preach on Saturdays to the Church on *some aspects of holiness*, either doctrinally, experimentally or practically, on how to gain the blessing, or how to keep it, and how to live it; so that the *subject* was definitely presented. Then on Saturday evenings we always had a prayer-meeting for definite results. If the seed sown in the sermon in the daytime had apparently taken effect, then

the altar prayer-meeting was conducted with the distinct object of seeking the instantaneous blessing of entire cleansing, and the seal of the Spirit. And O, what scenes of triumph were oftentimes witnessed as one and another would gain the victory!

On one occasion, at Pleasant Mount, Pa., on the Canaan Circuit, there were at the altar, as seekers of this full salvation, a class leader, his wife and eldest daughter, a married woman. The daughter *got through* into perfect liberty, and shouted the praises of her Deliverer and Saviour. As she marched up and down the aisle in front of the altar, a young lady, who had not gone to the altar, moved her foot back under the seat upon which she sat, and feeling something soft, reached down and found *the babe* of the sister who was exulting in her deliverance, all nicely wrapped up, and quietly sleeping where the mother had placed it in order to go to the altar for a clean heart. That dear sister has died within the past two or three years, but through all the intervening years between her sanctification and her translation, she had maintained her integrity, and held fast her confidence and witnessed her *completeness* in Christ "before many witnesses."

Our quarterly meetings lasted from Saturday at eleven or two o'clock, until Sunday evening. On Saturday and Saturday night, we went for holiness, and the effects were seen in our lovefeasts, which were held according to rule with closed doors; and the people would rush, at an early hour, to get in before the doors were closed. And then, O what glowing and glorious testimonies! At 1.30 A. M., preaching on suitable themes for miscellaneous audiences; and then I would remain at the same place and preach with a view to the immediate conversion of sinners. And God honored His truth, and this *definite* method, by the beginning of revivals at eleven of the sixteen charges of my District—conver-

sions numbering from 10 to 100 for each of the eleven charges.

The preachers were united and harmonious in their concurrence with this definite work, and the *Zinzendorffian* theory of entire sanctification was not broached. Sister Phoebe Palmer and Sister Lankford (now Mrs. Dr. Palmer) were with me, by invitation, at a camp-meeting which was held in the Lackawanna valley, just back of Providence, upon ground now embraced within the corporate limits of what is now the city of Scranton. At this camp-meeting, Rev. Dr. Reuben Nelson, through the special labors of Sister Phoebe Palmer, experienced the blessing of a pure heart; and the work of grace then wrought in him affected his character and influence for good through all his subsequent life.

Bro. B. W. Gorham was one of my fellow-workers, then stationed at Carbon-dale, and was very efficient and helpful in the work. He was chairman of a committee for maintaining order upon the ground. It was a new thing to hold a camp-meeting in that region, where Satan's seat was. One man, resisting the order of the meeting, was removed by Bro. Gorham from the grounds. He afterwards prosecuted Bro. Gorham for assault and battery, and all sorts of offenses. But in court Bro. Gorham was permitted to explain the circumstances, and I was allowed to corroborate him, and the case was dismissed without trial, much to the disappointment of the prosecutor and his friends. The meeting was a success, and our vindication a triumph. Now, Methodism holds a strong position in all that valley. The Lord does set His seal on the definite preaching of holiness as a distinct blessing and experience. He does sanction the definite seeking of that state of grace, and where the work of sanctification obtains, the work of God in all its branches prospers. So said Mr. Wesley; so have we seen that statement corroborated. May the Methodist Church be true to her calling!

TRUTH IN SENTENCES.

LONGING FOR SOULS.—"Dr. Steele says: "I sometimes see hours in which I would die to save a soul from eternal death."

"Thankful am I for these hours of sympathy with a suffering Saviour; but I am thankful that they are *hours* and not *days*."

"If you have the Spirit of God," says a great soul-saver, "you must expect to feel great distress in view of the Church and the world."

THE SPIRIT IS THE LIGHT.

BY REV. JAMES HARRIS.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."—*John* 1 : 7.

CREATION was only in infancy, and earth was "without form and void." A vasty deep over which brooded a darkness so intense that men cannot conceive how deep it was, when God said, "Let there be light, and there was light." It was the first great creative act of a numerous series wrought by the Holy Spirit of God when filting this world for the habitation of man. Its lesson to us is this: "*Light the great essential of life.*" As in the physical, so in the spiritual world, "light is the first great essential to life."

And how light comes upon us! *Insensibly*—who feels its touch? *Imponderably*—it fills a solid globe of glass, yet adds nothing to its weight. *Noiselessly*—the keenest ear detects not its amazingly swift motion through space. *Gently*—the tenderest twig or tiniest flowret vibrates at its kiss; yet mightily, irresistibly, and overwhelmingly it comes. What can flee from before it? or who can hold it back from shining where it will, on land or sea, on earth or in the heavens? Free as the mercy of God—the poor man's friend—the rich man's choicest treasure,

which neither his gold can purchase nor his power confine.

So is the Spirit of God. "God is light." Wherever He comes He brings light. He came upon our Lord Jesus Christ after His baptism, and from that hour "He, being full of the Holy Ghost, became the true light which lighteth every man that cometh into the world," so that Himself has said, "I am the light of the world." He inspired holy men of God, and they spake from God, being moved by the Holy Ghost (2 Pet. 1 : 21 N.V.). Filled with this light, they wrote history which, unlike any other history, contains truth without any mixture of error. They composed psalms and spiritual songs which retain their freshness to the present, and make hearts vibrate in sympathy with David's harp. They uttered predictions of many persons and nations, reaching down to the times in which we live. And each century, as it breaks the seal which fastens the book of futurity from human power of penetration, reveals the fulfilment of each prophetic utterance. And Babylon, and Tyrus, Egypt and Assyria, and a hundred other places, are the mute monuments of the light which shone in the minds and inspired the words of men in the "olden time."

It shone around the cross in the light of the New Testament, and the cross in its light has become "the glory of God" in the midst of the word of God. As the word of God is the glorious light in the midst of the Temple of God, and the Temple is the light of the world, ye are the light of the world (Matt. 10 : 14). The Holy Spirit, descending upon and filling the disciples, filled them with light. "Ye were sometime darkness, but now are ye light in the Lord" (Eph. 5 : 8).

All light, then, emanates from the Spirit. To receive the Spirit is to receive light. By His coming He displaces darkness. He may come as the twilight in the break of day, surrounded by mist

and fog when men "see other men as trees walking." He may come as the sunrise, resplendent with the gorgeous tints of the morning. He may shine as the midwinter's sun, surrounded by ten thousand pendants of ice and wreaths of snow, each particle refracting and then reflecting the colors of His glory. Or, He may shine as the summer's sun, when beauty of every hue is blended with the myriad forms of life in the vegetable and animal world. Fulness of light and glory." So is the Spirit. Have ye received the Holy Ghost since ye believed?" (Acts 19:2). Or, as the New Version renders it, "Did ye receive the Holy Ghost when ye believed?" Did you receive Him when ye renounced heathenism and embraced Christianity, bringing to your hearts and consciences convictions of sin, and working in you a repentance not be repented of? Did you receive Him as a Spirit of faith on the Son of God, as "the very God of peace," bringing peace and assurance of adoption into the family of God? Did you receive Him as a Spirit of obedience, working in you a perfect and complete subjection of your whole being to God in Christ, so that ye are crucified with Christ; nevertheless ye live, yet not ye, but Christ liveth in you? Have you received Him as a Spirit of triumphant and perfect faith, as your entire Sanctifier, the completer of God's work in you, so that ye are now complete in Him, wanting no fruit which grows upon this tree of the indwelling Spirit of God, and free from every blemish which this Spirit purifies from? If so, "walk in the light, as He is in the light," for this is New Testament measure. But it is not all. The Spirit brings gifts as well as grace. Marvelous gifts! Of utterance to one; of faith to heal to another; of prophecy to a third; of tongues to another; and of love to all—for He is the Spirit of Light.

"God can afford to wait; why cannot we, since we have Him to fall back upon?"

HIS LOVE.

BY MRS. L. FENNER BAKER.

"Having loved His own, which were in the world, He loved them unto the end."

HIS own, He hath loved them, He loves them forever!

No power from the Shepherd His frail flock can sever;

No sweep of the storm-blast, no dash of the wave
Can wrest from the arm ever present to save,

O, Surest! O, Strongest! O, One changeless
Friend!

Thine own in this world Thou wilt love to the end.
With the dawn of the day smiles our Sun and our
Light—

Do we slumber? He giveth us "songs in the
night"

Are we weary? So gently He leadeth apart,
While we rest from our toils, with His peace in
each heart.

Are we weak? Swift He hastens our strength to
renew,

Till, strong in His might, we can suffer and do.
Do we doubt? To our shame, "Be not fearful,"
He saith,

Lo! I give to each servant full measure of faith.
And O! when the grief-tides fast over us roll,
And sorrow hath pierced to the depths of the soul—
When sorely we weep o'er our severed earth-ties,
His voice soothes that anguish—"thy dead shall
arise."

All my mourners in Zion shall soon cease to weep,
When I come I will bring them "the fallen
asleep."

* * * * *
And what art thou doing, thou child of His choice?
Art thou listening hard for each sound of His
voice?

Dost thou look on the pathway that lieth ahead,
If His footprints are there, e'er thou darest to
tread?

Dost thou deem that the wide world holds nothing
of bliss,

Should'st thou lose Him? T'were better thine
own life to miss.

Thy Master so gentle—thy Shepherd so kind—
He goeth before thee—stay thou not behind!

Press close to His side—thou may'st clasp His
pierced hand—

How else wert thou safe in the enemy's land?

If thou feel not His presence each moment that flies,
To that brow, once thorn-crowned, then lift up
thine eyes.

Thy High Priest! thy Surety! thy Brother! thy
Friend!

Thou hast vowed *once to love Him*, O, love to the
end!

TRUTH IN SENTENCES.

TEMPTATION.—“Temptation is not of God.”

“What constitutes a thing tempting is something in a man or woman that looks upon it, namely, a disposition, more or less active, to transgress, and take what is forbidden.”

“The same thing is to one man a temptation, to another a good gift of God, by means of which his walk of righteousness is made more steadfast and honorable.”

CHRIST'S CONTINUAL PRESENCE.

BY REV. JOHN E. JAMES.

FOR some time past my mind has been dwelling upon those beautiful words of our blessed Saviour, uttered just as He was about to leave His disciples to ascend to the Father. How cheering and encouraging they must have been to the sorrowing disciples, as they were to be left to witness, fight and labor for the Master! To know that although in person He was to leave them, yet in spirit He would be with them still. So with us who sometimes may be called to pass through severe trials, the Saviour's words of promise are for our encouragement: “Lo, I am with you alway, even unto the end of the world.”

There is no period when our Saviour is not with us. Our minds may sometimes be clouded, and the Sun of righteousness appear to be hidden. The ways of Providence are certainly mysterious, yet we cannot, will not doubt that the sun shines—that the dark cloud has a silver lining—and that our Father's administration is all for the best. “All things work together for good to them that love God.”

There is no scene in life in which the Saviour is not with us. Dearly beloved brother or sister, are you passing through

the fire of affliction, and in consequence is there any thought that you are in any way forsaken? Does Satan try to insinuate that your Father does not love you, that if He did you would not be called on to pass through such severe ordeals? O, remember that it is “whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” (Heb. 12:6).

Things might have looked dark to the three faithful Hebrews as they saw the fierce fiery flame into which they were to be cast. But when the Son of God was revealed among them, they must have rejoiced even in the midst of the fire. And, how convincing it proved to the cruel king that God was able to take care of His own. So with us. In all our afflictions we have the assurance that our Saviour is with us. “Lo, I am with you alway.”

He is with us to cheer us, to encourage us, to deliver us. It matters not what we have to endure in this life. If we have the presence of our adorable Jesus with us, we can say with the apostle Paul: “I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” And this may be the means by which the Lord intends to reveal His glory in us, and make us the means of bringing others to Himself.

I have read the life of that precious and beloved saint, Bella Cooke, as contained in “*Rifted Clouds*.” How glorious her life must have been! How many souls have been blessed by her patient Christian deportment, even in severe affliction! I thank God that I have the abiding presence of the Saviour, and I find sufficient encouragement in the beautiful promise quoted above, to cause me to rejoice though afflicted. I think of that land where there will be no affliction, no sorrow, no tears; where we shall bloom in immortal youth, and mingle with all the dear friends who have gone. I hope to meet all the readers of The Guide in heaven.


TRUTH IN SENTENCES.

SALVATION IS A CERTAINTY.—“There can be no peace where there is uncertainty.”—*Moody.*

“I did not *think* I was converted; I did not *hope* it, nor yet did I *believe* it—I *knew* it.”—*T. Harrison.*

PIONEER EXPERIENCES OF
ENTIRE SANCTIFICATION.

BY REV. E. DAVIES.

OME years ago I read with great interest and profit that invaluable book called “*Pioneer Experiences*,” by Mrs. Phoebe Palmer, who stood so long like a great breakwater against the tide of worldliness that was sweeping into the Church, and who, though dead, yet speaketh, and will speak down the ages until Gabriel’s trumpet sounds.

The book I refer to contains the testimonies of eighty ministers of different denominations, which Mrs. Palmer gathered together, and which was and is published at the office of *The Guide to Holiness*. Just the book for the young or for aged Christians. It contains a valuable Introduction by Rev. Bishop Janes. I value this book because it gives such a *variety* of experiences from leading ministers of Churches in different States, and who were educated at various seats of learning. Some were Calvinists, some Arminians, yet they all attest the same experiences of repentance, faith, justification, regeneration, inbred sin, entire sanctification, obtained by a simple act of faith and an immediate transformation into the glorious image of God. And this testimony is not to be set aside.

But I took up my pen to write upon the *variety* of experiences in entire sanctification to show the reader how differently the Holy Spirit operates upon different individuals, and yet produces

the same glorious results. But, let no one think that he must have just the same manifestations of either the quiet or of the rapturous kinds. I will give a few of these testimonies.

REV. ASA. MAHAN, D. D. (*Congregationalist*), is the first witness, who at a very advanced age has recently finished his earthly pilgrimage. He says: “The highway of holiness was rendered perfectly distinct to my mind. The discovery of it was to me as life from the dead. As my supreme affection was thus fixed upon Christ, it became the great object of my being to know Him, and be transformed into His likeness. I was perpetually seeking that illumination by which I might apprehend Him. In a moment of deep and solemn thought, the veil seemed to be lifted, and I had a vision of the infinite glory and love of Christ as manifested in the mysteries of redemption. I will not attempt to describe the effect of that vision upon my mind. All that I would say is, that in view of it my heart melted and flowed out like water. The heart of stone was taken away and a heart of love and tenderness assumed its place. From that time I have desired ‘to know nothing but Christ and him crucified.’ I have literally ‘esteemed all things but loss for the excellency of the knowledge of Christ Jesus my Lord,’ and the knowledge of Christ has been eternal life begun in my heart. Since that time I have never ceased to proclaim a full and finished redemption till Christ shall call us home.

“O, glorious change! ’tis all of grace,
By bleeding love bestowed
On outcasts of our fallen race,
To bring them home to God;
Infinite grace to vileness given,
The sons of earth made heirs of heaven.”

REV. W. H. POOLE (*Methodist*).

“The conviction that it was my privilege to be sanctified body, soul and spirit, came in like a flood of light upon my soul. The knowledge that it was the will of God, even my sanctification, laid me under such a weight of responsibility

that I saw, as never before, that the measure of my privilege was the measure of my responsibility. He had given me light or knowledge of my sinfulness. That light produced conviction contrition and repentance, and turning to Him with my whole heart, I was accepted through Christ. He took me into His family, and now He was willing to make me holy—to stamp upon my being His own moral image—to give me spiritual conformity to His image and likeness. I was not only willing but intensely desirous to be transformed by the renewing of my mind. My heart and my flesh cried out for the living God. I found that a complete, entire, unre-served surrender of self to God was necessary before I could exercise the faith that purifies. The 'old man' must be crucified, nailed to the cross. At first my courage failed, but the Lord helped me. I had counted the cost, and said, 'O God, my heart is fixed; I am Thine.' With some trembling I took my pen and wrote—

"Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee."

"I am Thine, forever Thine, fully, Thine forever, through Jesus Christ my Lord." I gave myself, I trusted, and I shouted His praise from a full and a pure heart. The double cure was effected—the water and blood applied, and I was made whole. I have no language to express my feeling of gratitude. It was heaven below.

These are examples of the quiet experiences, now let us call up another witness, who had a more violent struggle with "the old man":

REV. CYRUS BROOKS, D. D. (*Methodist*),

After telling of a series of fearful spiritual conflicts and failures, when the powers of darkness were let loose upon him; when the latent evils of his nature, that he thought were subdued, would all at once start into full activity, he says: "Instead of looking at my heart, and

seeing inbred sin, as I would look upon a disgusting ulcer, objectively I felt sin—felt it in the form of sinful impulses, tending to develop into sinful tempers, words, and acts. And it was with the utmost difficulty that I could check this tendency. This conflict continued almost to the very last. The "old man" did not waste imperceptibly away, or die exhausted and worn out by lingering disease. *It was a violent death*—a crucifixion—the death-struggle was terrible indeed. Not for one moment did I draw back from the engagement. 'The vow was passed beyond repeal.' I felt all the time that every thing that I endured was to my own advantage. Through long and weary weeks I had borne the buffetings of Satan, and the agonizing struggles of inbred sin. Now I must endure a conflict still more severe. This was the final trial to which my faith was submitted, by which it was to be freed from all alloy.

"I was groaning, and "my longing heart was all on fire to be dissolved in love." I reached out to receive the blessing, but it was gone! The tide of feeling instantly subsided. The Spirit of prayer left me. I felt as if driven back to wander again in the wilderness. I looked wistfully over to the Canaan of my hopes which, it seemed, I was not permitted to enter. The anguish of that moment no words can describe. There was a feeling of blank, utter discouragement. God showed me that I must trust His word, without additional security. I said, 'I will believe, not because I feel, but because God speaks.'

"There was an immediate and entire change in the character of my experience. Yet the change came so 'without observation,' that it did not seem sudden. I seemed to be elevated to a higher plane, yet so gently that I knew not till it was done—to be in permanent communication with the throne of grace without knowing when the connection was formed."

OUR PORTRAIT.

WE present to our readers in this issue a portrait of REV. E. H. STOKES, D. D., President of the Ocean Grove Camp Meeting Association. We do this to signalize the opening of the second half-century of the history of THE GUIDE. Dr. Stokes' parents were members of the Society of Friends. He was clearly and powerfully converted in the Union Methodist Episcopal Church, Philadelphia, under the ministry of Rev. Chas. Pitman, in the year 1834. He entered the New Jersey Conference as a probationer in 1844, being one of a class of eighteen, of which the associate editor of The Guide was one.

Dr. Stokes, while pastor of the Third Street Church, Camden, Oct. 20th, 1859 (ever memorable day), in the parsonage, while alone with God, earnestly pleading for entire sanctification, came into a glorious experience of this grace. Just before he had a remarkable dream, and of this period he thus writes:

"The dream came in early summer, just as the June roses were unfolding, and filling the air with their sweet perfumes. The months that followed were a protracted heart-groan for a closer walk with God. October came, the sweetest though saddest month of all the year, and I went down into the lowest depths of self, to absolute nothingness—less than nothing in my own esteem. Then I began to rise—then, the last barrier removed, the flood-tides came—rather the rest, the glory. Visions of boundless bliss broke in upon me. Over and over, heart and lips exclaimed:

"O God, Thou bottomless abyss,
Thee to perfection who can know?
O, height immense, what words suffice,
Thy countless attributes to show?"

"I was lost in the contemplation and realization of the infinite. Love seemed like a vast ocean, bottomless, shoreless, and I only a drop in that boundless sea. There was no rapture or ecstasy. O, no; all was too deep and blessed for these. I was bowed with the sense of a present God, and a weight of quiet glory almost pressed me to the earth. What I enjoyed I felt was worth a life-time struggle to possess, and yet it came softly, sweetly, quietly, and without observation. My own full heart sang, in subdued tones:

"O how shall I Thy goodness tell,
Father, which Thou to me hast showed;
That I, a child of wrath and hell,
I should be called a child of God;
Should know, should feel my sins forgiven,
Blest with this antepast of heaven."

"I had gained the mountain altitudes by going down! I laid my throbbing heart on Jesus, and was at rest. I had not only entered into rest, but holy rest had entered into me. I was happier than I had ever before

been—not more ecstatic, but calmer, serener, quieter. Jesus said, 'Be still!' and the restless waves of an over-anxious spirit subsided and the calm was heaven. The emotions of that hour thrill me still. I had known God for twenty-five years. Sixteen of these years I had been a minister. I had been in the midst of many revivals. God honored my feeble efforts to glorify Him. Sometimes I seemed to be on the mount with Peter and James and John, but this was the grandest hour of all. Grand in its quiet simplicity, sublime in the fact that I was nothing, and that God was all. I lived in a delicious atmosphere of pure love. Heaven was all around me, for the elements of this holy state were implanted deep within me."

This experience gave added power to the life, and unction to the ministrations of our brother, so that he had great success in the pastorate and presiding eldership.

In 1869, the Ocean Grove Camp-meeting Association was organized, composed of thirteen ministers and thirteen laymen. Its banner bore this inscription: "HOLINESS TO THE LORD." Dr. Stokes was made President, and will have held the office for twenty years consecutively at the annual meeting in October. Its charter thus defines its objects:

"To provide for the holding of Camp-meetings of an elevated character, especially for the promotion of Christian Holiness, rigidly excluding all forms of speculation; and to afford those who wish to spend a few days or weeks at the seashore, an opportunity to do so at moderate cost, and free from the temptations to dissipation usually found at fashionable watering places."

Under the administration of Dr. Stokes, Ocean Grove has become a mighty institution. A wide extended wilderness has given place to a magnificent City by the Sea. But chiefly for its religious aspects has it become renowned. Here, thousands of Christians of various denominations, with their families, are each summer delightfully domiciled. The public services of the season commence July 1st, and continue until the close of August. The Camp Meeting held in the latter part of August is the main feature. Able ministers preach the Gospel, and a Sabbath-school numbering about two thousand, is conducted. Two meetings for the promotion of Holiness are held daily—one by Mrs. Palmer, and the other by Mrs. L. R. Smith. In the years of the past, thousands have been saved. The present season gives promise of an abundant harvest. The President is vigorous in body and mind, and full of hope.



"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119 : 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

THE LORD JESUS OUR EXEMPLAR.

THE recorded history of Jesus by the inspired evangelists makes a small book. How much is left out? How full of meaning every sentence written! A few incidents of His infancy, and then we lose sight of Him until He is twelve years of age. In a few days He again vanishes, and appears not again till He stands by the Jordan at the beginning of His ministry. How to imitate the sacred life of those hidden years, if demanded, would be a discouraging problem.

From the Jordan to the garden and the cross, that great life is unique and isolated. "Never man *spake* like this man." Never man *did* like this man. As a teacher, how He penetrated to the very core of things! How He flashed the clear light upon the simplest understanding, and from the little daily objects and duties, birds, lilies, and seeds, unfolded the foundation truths of providence and grace!

His ministry was a series of miracles. He healed without medicine, gave sight to eyes that never saw, created food and fish, and raised the dead; so intimately was the miraculous connected with every act that the most trivial seems to show the royal impress of a God. With this awe-inspiring Creator teaching and walking among men, what is there to imitate, and what may be our hope of success?

If we attempt to imitate His deeds, we find that He wrought them in harmony with the civilization of His times. He washed the disciples' feet. It was the common method of showing humility and servitude. In some other form His marvelous condescension would find expression now. As a man, He had no property. "The Son of man hath not where to lay His head." He had no re-

cognized obligations to family relationship. Tender and gentle toward the loving mother, even amid the agonies of the cross, he nevertheless taught that, "Whosoever doeth the will of my Father which is in heaven, the same is my mother and sister and brother." What then is meant by following this wonderful model? What is left to imitate when the miracle-power, and the customs of the times, and the essential exceptions peculiar to the God in the flesh, are left out? The spirit, the purpose, the motive in which His deeds were wrought, these are left, and these are imitable. "Let this mind be in you which was also in Christ Jesus."

"HE WENT ABOUT DOING GOOD."

His methods were His own, and suited the circumstances; in our own way, with His spirit, we shall follow Him and be like Him. The opportunities are in every moment and at hand everywhere. The home, the social circle, in the meeting or with the individual, if filled with His spirit, we shall find the occasion for doing good. There are souls to cheer, and weak to help, and hungry to feed. A word here, a testimony there, faithfulness under difficulties yonder. To receive and retain such a spirit and mind, Christ Jesus must dwell in the soul. His great one purpose to bless and lift men must seize and inspire us. His transparency of character, courageous devotion to truth, generous love, royal humanity, and holy obedience to the Father, are only possible as His life becomes our life, as the vine vitalizes the branches. We shall never know His joy, till in imitation of His spirit we are governed by the principles that control Him. If you are impelled to do good always; if with heavenly charity you guard the bruised reed, and save the last spark in the smoking flax from being quenched, as He did, you are imitators of Him. If, with self-forgetfulness, you give yourself for others, in the holy compassion His cross incites, in your sacrifice of interest and convenience for others' weal, for foes as well as friends, then you are Christly, and possess His mind.

HIS LIFE SHOULD BE SPIRITUALLY STUDIED.

STUDY steadily His life and spirit, and pray to be made conformable unto Him. Take Him into yourself by faith and consecration. Thus did Paul, and so thoroughly was he imbued with His spirit, that his lan-

guage wavered amid the accurate expressions that would convey his experience: "I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." With "Christ in you," you can live a Christlike life and do Christlike deeds. But study the Model. Study His spirit, His mind, the motives that brought Him from the throne to the cross. Penetrate by the Spirit's light, the mystery of His coming as a servant, and meekly washing the feet of His disciples. Study His quiet endurance of ignominy and calm self-possession under shameful persecution. Study the jubilant outcome of His servitude and sacrifice: "Wherefore God also hath highly exalted him, and hath given him a name which is above every name." To imitate all this, you need more than to copy His deeds. You must come into His inner workings; you must know of the secret forces of purpose and sacrifice out from which holy deeds grow as blossom and fruit spring from the unseen life-currents of the tree.

THE HELPFULNESS OF ABSORBING CONTEMPLATION.

IN this practical age spiritual meditation is confined, I fear, to narrow compass. Even the holy Sabbath hours are invaded by conversations and interests destructive of vigorous and inspiring religious reflection. But no soul is strong without it. Our mind takes unconsciously into its texture the characteristics of our most absorbing subjects, be they secular or sacred, degrading or ennobling. While in Rome you are studying the masterpieces of painting and sculpture, you will be long held in the contemplation of the statue of Moses, by Michel Angelo. The ancient leader of Israel, with majestic mien, seems to be looking far away toward the coming Christ. The attitude, the drapery, the gentle, heroic face, reveal the lofty conception in the artist's mind of this greatest of Old Testament characters. There is a legend connected with this statue, which the French artist Cabanel has embodied in a beautiful engraving. While Angelo was chiseling the finishing features, he became absorbed in meditation upon the greatness of Moses' character. Intently gazing, with mallet and chisel in hand, he slowly descended the steps

and sat at the base of the statue. He sees nothing of his surroundings, but is lost in the greatness of his marble theme. His valet calls him, but he heeds not. Visitors are announced, but he does not observe them. A company of priests enter, and loudly applaud his splendid achievement, but he hears them not. He is wrapt in the vision. So may it be with us. Fix the soul's gaze on the Christ. See Him until you see Him only. Let Him engage every faculty of your being, so that when worldliness invites you will have no love for it; when godless pleasures knock for admission you will give them no hearing; when sin of any kind invades, you will give no response to it. Look to Him till you look like Him; till your whole being, in love with His life, in imitation of His mind, in conformity to His character, in likeness to His spirit of sacrifice, like the glory-shrouded disciples on the Mount of Transfiguration, shall see "Jesus only."

THE POWER OF THE SPIRITUAL OVER THE MATERIAL.

JESUS was a man of prayer. With no sins to be forgiven, no sinful tendencies to pray over, and free from the common causes which drive saints to their knees, He was a model of a praying man. Rising early in the morning, going aside from His disciples, and sometimes all night, He gave Himself to this holy service of talking with His Father. One night He left His disciples and went into the mountain to pray. For hours He communed with God. No words have come to us. Early He descended to the sea shore, and out in the boisterous storm His beloved were struggling with the waves. Over their crests He quickly trod, and beneath His feet they became as pavement of glass. At a word of majestic command the storm ceased, the winds were silent. Was there any connection between the praying and the miracle? Did the human and the Divine meet in communion on the mount? It is thus with men. There is a commanding of nature by the spiritual. A long waiting upon God, till His omnipotence enforces our faith and puts the material under our feet. Poverty, sickness, adversity, huge billows of affliction, gales of misfortune, shall quiet under the tread and at the voice of a holy man who spends enough time with God in prayer for his soul to be filled with His strength. Holiness is power.

PULPIT TOPICS FOR JULY.

BY REV. JOHN PARKER.

THE GREAT AIM.

Sabbath, July 7—1 Tim. 1: 5, 6.

"COMMANDMENT" here implies that the great end of all Gospel demands is love flowing out of a sanctified heart. The word "charity," now limited to acts and feelings of benevolent helpfulness, meant also, in Paul's day, love and fidelity to God.

I. *The great demand* of the Gospel then, is a pure heart filled with love. This is "the fulfilling of the law." Having this, you please God as fully as if you had never sinned. This is that "new commandment" which supersedes all others, because it includes them all. It "casts out all fear." The severest test possible will be the judgment test. Perfect love saves from the fear of that.

II. *Another result* will be "good conscience" "void of offence," increased sensitiveness to right doing, yet satisfied. A conscience tender, yet comforted by His testimony that you please Him—a living but happy conscience.

III. *Another result.* A sincere faith, "unfeigned," unpretending, real, no seeming to be what we are not. Our love, humility, consecration and hope are real, and conscious reality brings confidence and rest.

THE HEARING EAR.

Sabbath, July 14—Rev. 2: 17; Matt. 13: 43.

THE Saviour's frequent use of this expression gives it great significance. This peculiar warning follows each of the letters to the seven Churches. As if to say to each, "upon your immediate attention to these things depends your existence as a Church." So to individual believers, your lack of sensitiveness to the voice of the Spirit puts in peril your Christian life. As you cannot be saved without His truth, His truth can only save those whose ear is open to hear it. "My sheep hear my voice," etc. (John 10: 27).

I. *To keep your spiritual hearing, USE IT*—as the channel of His truth. For loyalty to His Word is essential to your safety (Mark 8: 38.) and blessedness (James 1: 25).

II. Spiritual hearing retained, and all instruction needful to salvation is possible. This lost, all is lost. Your diligent hearing is both channel and index of your spiritual condition (1 Cor. 2: 14).

GRACE AND SALVATION.

Sabbath, July 21—Titus 2: 11-14.

THE grace of God is not only the fountain but the force of salvation. "Bringeth it," and then making it effectual by the Word and the Spirit.

I. In teaching, or educating by Divine truth and discipline. We need both in order to our final salvation. "That, or in order that," resisting all ungodliness, and utterly refusing all incitements to worldly lusts; withholding our consent from all solicitations and acts. We may be unhindered.

II. Live soberly, righteously, godly, etc. A positive Christian life, made possible only by the previous "denying," etc.

—"Soberly," with self-restraint; "Righteously," toward thy neighbor; "Godly," in loving obedience to Him.

—"In this world," to the end of life. Shall not need spiritual discipline or self-restraint in the next world.

III. "Looking," etc. with desire and expectation, for His coming. This is the blessed hope of the believer. His second appearing will be in great glory—His first was in humiliation. "We shall be like Him."

OPEN EYES.

Sabbath, July 28—Psa. 119: 18.

I. *Wondrous things are in His law.* Such as the Divine protest against sin and His provision for my complete deliverance. Wholesome forbiddings, gracious hindrances and opportunities, Divine helps, hopes realized. Beckonings and limitations to liberty, lest liberty become license. God personally near and loving. The purpose of chastisement, the necessity and dignity of discipline, the possibility of holiness. My hurt by sin, my healing by grace. My salvation through faith, my chosen life and character of today the factor of my destiny. Access to God through prayer, and the assurance of eternal life by and with Christ.

II. *These are among the wonderful things in God's law*—only open eyes see them. Moral blindness is part of the universal penalty of sin. So that, as half the people in the world are blind to its beauties, so all who are not saved are blind to the wondrous things in God's law. Many see the beauty of the outward letter, but fail to see and do not yield to its interior attractions.

III. God would open your eyes—ask Him.

PRAYER-MEETING HELPS for JULY.

BY REV. JOHN PARKER.

FIRST WEEK.

GOD'S FATNESS. (Isa. 55 : 2.)

1. GOD's fatness is within the reach of your soul—take it. The world hungers and buys, yet starves; labors, and yet is unsatisfied. "Hearken and eat." Delight yourself with more than fulness—*fatness*. Until "satisfied as with marrow and fatness" (Psa. 63 : 5). His paths "drop fatness" (Psa. 65 : 11). His house is "filled with fatness" for the abundant satisfaction of His people (Psa. 36 : 8).

2, *Then be happy*—evidently satisfied with God's abundant supplies. He wants a happy people. He calls the attention of men to your contentment, rest, holiness, light. He calls you His witnesses as to the fatness He supplies. "Satisfied" here (Psa. 17 : 15).

3. *Stay at home with Him*. You will, if you are delighted. You should not need to be fenced in. Liberty to go, but such luxury that you do not want to go—is your possibility. Home with the door open (John 10:9).

—*Delight thyself in Him*, and He will give thee the key to His infinite storehouse (Psa. 37 : 4). Then "the desires of thine heart" will be like His, and He can trust thee to ask and take without measure.

SECOND WEEK.

HE HATH AND HE WILL. (Psa. 115 : 12-14.)

1. "*The Lord hath been mindful*," etc.—that is, His mind has been *full of us*—of our needs, our peril, our defence, etc. A loving mother's mind is full of her imperiled or dependent child. Such a child am I. His mind has been full of plans and purposes for our success and happiness for both worlds—the defeat of our enemies, the presence of our helpers, the gladness of our hope and joy, and the certainty of heaven.

2. Hence "He will bless us," for

"His nature and His name is love."

"Small or great, He will bless us"—for smallness in the eyes of men is often greatness in His eyes. He often reverses human judgments—nameless here, noted there.

—His blessing will "increase you more and more"—not in graces, but in grace, in quality, in power, in strength and purity.

—Your children shall share it.

THIRD WEEK.

HOLY BEHAVIOR. (1 Thess. 2 : 10.)

THIS is supposed to be the first epistle Paul wrote to the Churches. It brims with holy love for this devout and affectionate people. His love for them reveals a deep wound he had recently received at Philippi. His mention of it is so human and helpful (2d ch. : 2) He is also justified by the Spirit in mentioning so prominently his own holy behavior among them. It is affectation to appear ignorant of one's own blameless and holy life. Walking in truth and light and purity we know it, and may humbly and discreetly say so, to help others and to honor God.

1. Notice his challenge to believers: "Ye know," etc. concerning his holy behavior, "how holily and justly" he had behaved. His witnesses were believers, not the cynical world.

2. Holy behavior is still possible, such as loving obedience Godward, honesty manward—tender interest and effort in the spiritual welfare of others. This is the brand of holiness which God loves and believers admire. Having this, *speak!* Shining thus, you may shout.

FOURTH WEEK.

"NEVERTHELESS." (Psa. 73 : 23.)

1. KEPT from falling because continually with God. The tests of his faith had been most searching and severe— they were intended to destroy his confidence in God's care, and his belief of God's interest in holy living. This, if successful, would have left him without God and without motive to holy conduct.

2. The Divine hand was reached out to deliver and to hold him. That hand, unseen except by faith, is within your reach. The hand once pierced, the pledge of love and the assurance of support.

4. "*Thou hast holden me*"—not I Thee. Great as are my needs and my dependence, I may not trust to my own holding. His love and my deliverance do not depend upon my poor right hand.

He holds my hand and guides my feet,
Assures me safety so complete
That not a care is mine, or sorrow,
No fears to-day, no fret to-morrow.

4. "*Thou hast holden me*." The testing and temptation are past—so held by His hand, we shall safely pass them all.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6:11.

"Unite our hearts in love to Thee,
And love to all will reign."

WORDS OF HOPE.—"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Psa. 27:14.

"Commit thou all thy griefs
And ways into His hands."

JESUS IN THE HOME.

WITH THE WOMAN OF CANAAN. (Matt. 15, 24-20; Mark 7: 24-30. Let the mothers who are readers of The Guide, read the beautiful narrative given in these verses to the children on some suitable occasion during the present month, and in connection with it the notes and suggestions here given.

Our blessed Lord found it necessary at times to seek retirement. He felt the pressure of public labors and hence sought quiet and rest. Coming into the vicinity of Tyre and Sidon, He entered into a house, and "would have no man know it: but he could not be hid." No; He could not be hid; He had in possession a balm for every wound and a cordial for every fear of our stricken humanity.

A deeply distressed mother, a Gentile, broke in upon His solitude with a heart-rending cry. Her daughter was possessed of an unclean spirit, and she fell at His feet and besought Him to cast the devil out of her daughter. We doubt not this plea of the agonized mother, on the instant touched His deepest sympathies. But, for purposes of love, which were made manifest in the end, He apparently disregarded her petition. At first, Matthew said, "He answered her not a word." That was a terrible silence—how oppressive to the mother's overburdened heart!

But she continued to press her suit, with maternal importunity. The case was too urgent to admit of a repulse. It is said she came and worshiped Him, saying, "Lord help me!" She was in a lowly posture, and all the agony of her soul was in that prayer, "Lord, help me!" Jesus then opened His lips, but it was to give utterance to withering words:

"It is not meet to take the children's bread and cast it to the dogs." This was said in allusion to the manner in which the Jews regarded the Gentiles—they were esteemed as "*dogs*." This seemed enough to wither the poor woman on the spot. But the unconquerable mother's heart now burst forth into its sublimest expression. "Truth, Lord," said she, "yet the dogs eat of the crumbs which fall from their master's table." That was an overmastering sentence. The infinite love of Jesus was now revealed. His great heart poured upon her its boundless compassion, and He said, "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour." She had conquered, and her memorial is with us even unto this day.

THE LESSON.—There is a home-lesson here, especially for mothers. Have you children unsaved—groaning under Satanic power? Take their case to Jesus. If your prayer is not at once answered, press your suit. Fear not: the prayer of faith must prove effectual.

LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

NAAMAN.

DEAR children: In our Bible talks from time to time we have found much to learn, for all our help has come from this blessed Book. Let us ask in faith for the Holy Spirit to teach us what we may gather from our subject for this month.

Do you know, dear little ones, who Naaman was? He was captain of the host of the king of Syria. He was a great man, and honorable, *but* he was a leper. (Leprosy is a fearful disease, and peculiar to Eastern countries.) There was in his family a little maid, who waited on Naaman's wife. She knew of his trouble, and said to her mistress, that there was one, a prophet in Samaria, who could cure him. So he took his horses and chariot, and went to the house of Elisha the prophet. He sent a messenger to Naaman, saying, "Go, wash in Jordan seven times, and thy flesh shall become as a little child's, and thou shalt be clean." But Naaman was angry, and went away, because the prophet did not come out and make a great time over him, and said that the waters of his own country were just as good.

How often, dear children, do we, when burdened for sin, think that we can do something else than go to Jesus for relief, when He alone can

pardon and heal the sin-sick soul. Naaman at first refused to do as the prophet had told him—but one of his servants said, “My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather when he saith to thee, ‘Wash and be clean?’” Then he went down and bathed himself in Jordan seven times (as he was commanded), and his flesh became as a little child’s, and he was clean.

O, dear little ones, we are all sick with the leprosy of sin, and *nothing* but the blood of Jesus can wash us clean. Shall we not come to the fountain that is opened “for sin and for uncleanness,” and by faith “*wash and be clean*”? May the blessed Holy Spirit draw each one of the dear *Guide* family to this blessed source of cleansing, and each one rejoice in the knowledge of sins forgiven, and put away, and be cleansed from all unrighteousness, FOR JESUS’ SAKE!

THE TRY COMPANY.

TEXT FOR THE MONTH — “*I am small and despised. yet do not I forget thy precepts.*”—Psa 119:141.

The hymn to be committed to memory with the above passage is No. 653 in the Methodist Hymnal, commencing—

“Take the name of Jesus with you,” etc.

Summer has again visited us. Our young friends of the “Try Company” will no doubt be making occasional excursions to the country, or sojourning for a longer period in attractive scenes. But in the midst of all your enjoyments be sure to love Jesus, and walk in His ways. We commend to you the sentiments of the hymn above referred to: “Take the name of Jesus with you.” Let that sweet name be in your thoughts when you awake in the morning, and when you lie down to rest at night. If you cherish His name, you will have your hearts inflamed with His love, and you will be delighted to keep His commandments. In pursuing this course you will have a bright and happy summer, and will come back to your homes refreshed and invigorated.

LETTERS. C. E. Belcher, of Mansfield, Mass., writes for information about the “Try Company.” Well, it is simply this: Those who are thus united agree to endeavor to be good, and to do good—all the good they can, in the name of Jesus. All who desire to do so may have their names enrolled with this Band. It is expected that they will give attention to the exercises given in these columns from month to month.

QUESTIONS FOR JULY.—

DOUBLE DIAGONALS.

Across—One who boasted; a city given to the tribe of Joshua; a faithful servant; a friend of Paul; according to Timothy should be modest; a son of Aaron; a king of Judah.

Diagonals—The right diagonal is a New Testament name for an Old Testament city. The left diagonal is a place where the Israelites provoked the Lord to wrath.

LOVED ONES GONE BEFORE.

SPECIAL NOTICE!—Friends of the departed must send notices within three months after their departure, or we cannot promise to insert.

MRS. DORCAS H. YOUNG, closed her earthly pilgrimage in Donnelson, Ill., Nov. 15th, 1888, in her 65th year. She was born in Allen Co., Ky., July 3d, 1824, and married to W. J. Young, Dec. 27th, 1854. To them were given four children. She was converted when sixteen, and joined the M. E. Church, South. Coming to Donnelson, she united with the M. E. Church. For forty-eight years she has been a devoted Christian. Through reading *The Guide* she experienced the blessing of perfect love in 1877, and subsequently witnessed to the great salvation. She loved *The Guide*, and was a subscriber for thirteen years. For over a year past she has been a great sufferer—but when her suffering was greatest her rejoicing was greatest. She has triumphed, and reached her heavenly home.

MISS MARY MCCLUNE, of Glen Moore, Pa., entered into eternal rest Oct. 26th, 1888. She was born Jan. 21st, 1804. Her parents were Presbyterians. Her father died when she was six months old, leaving their mother with four children to care for. His last message to her was, “Leave thy fatherless children with me, and I will keep them alive; and let the widows trust in me.” At the age of thirteen Mary united with the Church of her mother. A few years later, Rev. Joseph Lybrand, of precious memory, came into the neighborhood and preached the doctrine of full salvation. That touched the chords of her heart, and she sought and found this grace to the joy of her heart. She subsequently gave clear testimony thereof. She was a reader of *The Guide* and loved it, and labored to circulate it, and other books and tracts on Holiness. She had enjoyed good health, but was suddenly stricken down. When the physician said she could only live a few minutes, she bade her friends an affectionate farewell. Her pastor coming in, she raised her hand and said, “There is a fountain,”—meaning to sing, and as he sang she said, “*Yes, yes, washed all my sins away!*” To some one who asked her, “Are you not afraid to die?” she replied, “No, no; I see no death—I see only Jesus my faithful, unchangeable Friend. The world recedes, it disappears—heaven opens on my eyes. *Dying!* No, just commencing to live—glory, glory, glory! And now unto God the Father, Son, and Holy Ghost, be glory and dominion and power forever! Mark! He is a covenant-keeping God. With long life He has satisfied me, and shown me His salvation.” In a few minutes, amid these triumphant strains, she entered the city of the Great King.

THE WITNESSES

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145: 7.

"Jesus, attend, Thyself reveal;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 7th hymn, commencing
"Jesus, we look to Thee,
Thy promised presence claim," etc.

At the close of which Rev. Geo. Hughes read a number of requests for prayer, coming from different points.

Mrs. Palmer.—I arose early yesterday morning, as is my custom, to commune with the dear Lord, and there came to me, with unusual force, the consciousness of the truth that only the pure in heart shall see God. And I thought of so many dear friends who are really not pure in heart, and yet who entertain hopes of salvation, and are comparatively indifferent in regard to their situation. O, my heart prays to God, for Christ's sake, that they may see their duty and their danger.

Fervent prayer was offered by Dr. Lowrey.

Singing, "Come, thou fount of every blessing."

Mrs. Palmer.—Now we will hear what God, the blessed Holy Ghost, will say. I bless Him that He has provided a way of communication with us, and now we are waiting to hear what He will say as I read from Jude. This servant of Christ speaks to those who are sanctified, preserved, and called: "Mercy unto you, and peace and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." This, dear friends, you will see, allows no laxitude or indifference. We are kept by the power of God, through faith, unto salvation. We now know how to be kept. It is alone by the power of God, and we must use the means earnestly. "I will therefore put you in remembrance how the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Why were they destroyed? Because they "believed not." But there were two exceptions—Caleb and Joshua. How encoura_g

ing! They were ever faithful. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh. Now unto him who is able to keep you forever, . . . be glory, and majesty, dominion and power, both now and ever, Amen." Dear friends, shall we not just put ourselves into His hands, that He may do these things for us? What we need is faith, and the hindrance to faith is in ourselves. Something prevents us from saying, "Lord, here am I." That power belongs to us, and we may take it if we will. Let us trust Jesus. He says to each of us, "I will—be thou clean."

Singing, "How firm a foundation."

PLEASANT MEMORIFS.

Mrs. Dr. Lowrey.—These old hymns take me back many years, and many of them, I have often thought, reveal the reason why we are apt to be so slow in coming to Jesus and taking the blessings He offers us. It seems to be our desire to help the Lord to do His work—to get ourselves into a somewhat better condition, in order to make it easier for the Lord. I remember very well the time when I hesitated and waited to be in a better condition for the Lord to do His work. We cannot help Him. He has it all to do. He it is who works the salvation that destroys the evil in the heart. He perhaps never had a harder case to manage than mine, I was all contrariness and self-will. I was vain and frivolous and worldly. But the Lord has changed all this in me. He subdued the haughty spirit and broke down the stubborn will. We are told that the nature cannot be changed, but He did thoroughly change me, in all my desires, all my ambitions, all my thoughts. O, it was such a change! But to my own mind, how utterly unfit I then was to go to the altar! I did not go premeditatedly. I was first flattered by being asked to go and sing in a Methodist meeting. When others around me knelt, I got upon my knees in sheer mortification. There at that altar I cried, not with penitence, but with temper, and I went away vowing that I never, never would go among the Methodists again. But when the time for the next meeting came I was ready to go. I went to the altar three nights, and at last I truly found the Saviour, and made a public profession of religion. And O, the change it made in our home, and in me. In all these years I have been kept by God unto salvation—bless His name!

Singing, "My faith looks up to Thee."

THE LORD'S GREAT GOODNESS.

Sister Searles.—I am so glad to be here to-day. I look back and think with gratitude of what God has done for me, and what He is doing now, and what He will do. I was clearly converted in the year 1827, in the month of February—a time never to be forgotten. After days and nights of agony, I was brought out into the glorious light, and for months never knew the smallest cloud. Although exposed to all kinds of temptation, yet God was ever so real to me, that I was never moved nor harmed. My young friends did every thing to induce me to forget all about it. It had no effect on me. Forty years ago I met the Lord in Pearl Street, and I knew then that He took away my inbred sin. O, friends, not in the name of pride do I come, but for Jesus' sake, to make known what He has done. My dear brethren and sisters, there is no remedy for us but God and His Word. These are present with me every day of my life. The blood of Jesus cleanseth. I am on the Rock of ages. What little physical strength remains to me I use for Jesus and His glory. Hallelujah! that we may know His salvation down deep in our hearts. O, I have a thousand things to praise God for, and I am hoping soon to go and be forever with Him!

Singing, "All hail the power of Jesus' name."

SOWING AND REAPING.

Rev. John Parker.—"Whatsoever a man soweth, that shall he also reap." Our sister has sowed, and now she reaps. O, as I sat here, the whole tenor of her life passed before me! Glory be to God, I also have been sowing to the Spirit for forty-eight years, and I am reaping to-day. It is not a question of what I shall be. I know I shall be like Him, for I shall see Him as He is. The question with me now of chief concern is,—What is Jesus to me to-day, and what am I to Him? Does my soul respond to His demands? I believe it does. All the while I am conscious that His blood avails for me. So I know that the lesson of to-day is true. I am sanctified by the gift of the Father, the Holy Ghost, and by Him I am kept. Hallelujah! There is no drift in my heart, and hence I am kept.

KEEPING GRACE.

Sister Gorham.—I greatly prize the privilege of being here to-day. I want to say, that I have been wonderfully kept. The waves are all about me, but I am not sinking. To my soul my heavenly Father says, "Peace!" and you all know the peace that is mine. My faith in God links me to the eternal throne.

Singing, "How sweet it will be, in that beautiful land."

ESTABLISHED IN HOLINESS.

Dr. Lowrey.—I feel the need of the grace of establishment. Every day I feel this need. My attention has often been attracted to the somewhat quaint and singular words of the apostle, "To the end that he may stablish your hearts unblameable in holiness before God." The same apostle prays for the same Church, "that they may be sanctified wholly and preserved blameless." It is one thing to get wholly sanctified, and another thing to keep wholly sanctified, and another to be so "stablished" in the practice of holiness that you will not be jostled about and be driven here and there by every wind of doctrine. For fifty years I have been strengthened in the inner man, and rooted and grounded in love. The Christian is like a tree; he grows up and grows down—both of which are necessary. Many get top-heavy, and have more top than root. Then when the winds come, over they go. We may be cleansed and saved, but it is another thing to be stablished in holiness. A little more reading and prayer and watchfulness would have saved me from many an indiscretion. I want to be unblameable in the sight of God.

THE LORD IS FAITHFUL.

A Sister.—Sometimes when we get our heads too high, the dear Lord shuts us up with Him, and teaches us lessons which we could not learn in any other way. Speaking of this keeping, my thought was to testify a moment on that point. Only three years ago the light came to me, and my Bible said, "The Lord is faithful who shall stablish you and keep you from the evil" (in the new version "Who shall stablish you and keep you from the evil one.") I have learned that those who do not believe do not get the blessing.

KEPT BY GOD'S POWER.

Mrs. Whittemore.—If I ever knew what it was to be kept by the power of God, I know it now. O, how real it has been with me! My husband was very, very ill, and it was long before I could be brought to say, "Thy will be done." When at last I yielded wholly, there was an immediate change, and very soon the sick one was well. Then my boy was brought to death's door, and his case was pronounced absolutely hopeless. Still my heart was not willing to surrender all to Him. At last I bowed again at His feet and said, sincerely, "Thy will be done." That very day my sick boy sat up in his bed, and the next day, with constant praises to God, I dressed him, and he was upon his feet almost entirely recovered. O, what a happy change there is in our house! May God keep us ever low at His feet, and reconciled to His will in all things.

A MOTHER'S INFLUENCE.

*A Brother (from the West).—*My sainted mother early taught me that I was God's child, as well as her's. Still I possessed a hot, quick temper, and my dear Quaker mother used to say, "God will take that ready anger out of thee." And He did, bless His name! The other day, while on the Hudson river, I learned that sometimes the salt water from the ocean presses its way up the river many miles. So is it, I thought, with many of our Churches. Worldliness presses up—up, almost to the pulpit! The only power that can keep us is God. It is lovely to be here in this meeting. I remember early in my life a scene in the West. How beautiful the young soldiers looked in their bright uniforms of blue as they were seen on parade. But soon they went off to war. They fought the battles of their beloved country. They—as many as survived—came home. Their bright blue uniforms were soiled and worn. They were maimed and battle-scarred—but O, how much more beautiful were they than when they marched away! They had stood fast, through all the long struggle, for the glorious cause for which they had enlisted. I praise God for those that are established in holiness. Let us go into the army of God for all the fight. When the war is over, and we come home covered with the dust of battle, I want to hear our Father say, "Well done!"

HOLY WARRIORS.

Sister Smith.—I would like to say to our brother, that if he will look around this room, he will see many battle-scarred soldiers. O, how I do praise the Lord for His keeping power in every conflict! I want to say that a good sister who went some time ago to Hayti, has just written me from there to come to this meeting and ask you to pray for them, that their whole household may be fully sanctified. During the last five weeks I have been ill, but they have been the sweetest weeks of my life, for I have had more time to read my Bible, and think of Him who has done for me exceedingly above all that I could ask or think.

FIGHTING WITH TEARS.

Bro. Wardle.—This is the second time I was ever here, and it is a good place to be. I want to say that I have great peace and rest. I, also, like to be a fighter on the earth, but I want to obtain the heavenly rest and sweetness. I am ready to fight, but I am willing to fight with tears in my eyes. I well remember meeting Dr. and Mrs. Palmer, years ago, at Rock Island, Ill., and having a very pleasant talk with them.

EARNESTLY CONTENDING.

Rev. A. C. Morehouse.—"Earnestly contending for the faith"—this is our work—our warfare. We have our struggles. Nature does not yield easily. We must have God with us. When I had done all I could, and all in vain, and then at last learned to look to God alone, I felt myself safe. O, may we do our work, and God will surely do His. Let every thing be surrendered. Let us be right with God, and He will be right with us.

FAITH TESTED.

Dr. Ball.—Whatever tests our faith must be useful. President Finney once wrote to a friend, "Do you take forgiveness on the naked word, or do you wait for a smile?" I give you this. We ought to believe God on His naked word. We ought not to lose the benefit of faith by our want of perfect trust. We are saved by a look, but we are sanctified by a gaze. This is true in relation to my own experience. I began to believe while I was looking at Christ crucified. When I looked the look of faith, Jesus saved me. There came a time when my look was a gaze, and by that gaze I passed to full salvation. What a translation! I thank God for personal testimony. It has done everything for me.

A NOTE OF PRAISE.

Mrs. Dennler.—I have a note of praise to sound this afternoon. I am here to tell of the faith that has been delivered unto me. O, I think I was the most ignorant person that He ever condescended to give that faith to. There was nothing in me. I was disgusted with myself. Being so unworthy, I thought it wicked presumption to dare to ask God for that blessed faith. But I reckoned myself dead, and believed the Word. I said, simply, God declares it; if I live a hundred years I will ever reckon myself dead unto sin. Thank God for the Methodist doctrine of the witness of the Spirit, and for what He has done for me, the least of all.

Mrs. Palmer.—God told me, also, in my early life, to reckon myself dead unto sin, and I did so, and like Sister Dennler I said, I will do it if I have not a joyous emotion for forty years." I am glad Sister Dennler put it so emphatically. All of us may have the blessing if we will but ask for it and accept it. O, rest on God's word, and do not wait for any kind of emotion. Let it be a duty. Dear friends, I want you to settle this matter now.

Singing, "Thine will I live, Thine will I die."

After prayer by Mrs. Palmer, the Benediction was pronounced by Rev. Geo. Hughes, and the meeting adjourned.

OUR SOCIAL MEETING.

THE WORD.—“*My meditation of him shall be sweet : I will be glad in the Lord.*”—Psa. 104 : 34.

“The love of Jesus, what it is,
None but His loved ones know.”

Precious in Affliction.—Sallie M. Murphy, Nishna, Mo. : I am now sick and afflicted, but I know that it is the dear Lord's will, for He doeth all things well. And I know that “all things work together for good to them that love God.” The Lord satisfies every longing of my soul with Himself. O, bless the Lord for a salvation that saves and keeps, and for the blood that cleanseth from all sin.

A Few Months' Experience.—Mrs. Mary Mattix, Hamilton, Iowa : I can praise the Lord for a full salvation. I have only been in this blessed experience a few months, but I have more to praise the Lord for than I can tell. I once was burdened and sad, but I have learned to trust and rest in Jesus, and all is well with me.

An Opponent Won.—J. W. Woods, Casey, Iowa : Twenty years ago I saw my lost condition as a sinner, and earnestly sought pardon, and God for Christ's sake forgave all my sins. For fifteen years of my Christian life I thought God had done all He could for me. I opposed the doctrine of Christian perfection in this life, believing that it was impossible for any one to live without committing sin. In this way I limited God's power to the forgiveness of sin, *only*, trusting that at death I should be fully saved. Four years ago God showed me how dangerous was my position. I suffered loss by fire, and on this account was rebellious. A Holiness Camp-meeting was held in August of that year, which I attended simply as a relief from business cares. At that meeting, through the teaching of His servants, I saw where I stood, and by faith entered into the experience of Christian perfection. I realized that God has power not only to forgive sins but to save to the uttermost. For nearly five years I have tested His power thus to save, and the evidence is as clear as that of forgiveness. I am trusting God fully.

Waves of Glory.—Eliza J. Watts, Croton, Ia. : Grace, mercy, and truth, be multiplied to The Guide readers. To-day I am hid with Christ in God. My heart rejoices in the Rock of my salvation. Profession is nothing, but possession is everything. *Waves of glory* come down from the Father of lights, and I know that it is just blessed to trust God at all times. I love the narrow way. If we want a rich Christian experience, we can have it by mining down in the Word of

God. He has it for us. The Guide has been a great help to me. It gives no uncertain sound on the line of Bible Holiness.

Saved through Suffering.—Mrs. M. E. Heart : For six weeks I was confined to my room by sickness. While thus shut in from the outside world I was led to examine my spiritual state in the light of the Holy Spirit. I was not satisfied. I renewed my vows to God, praying that I might be entirely conformed to the Divine will, and have His work perfected in me. For five days I was left resting alone by faith on the promises of His Word. It was truly affliction's furnace. On the morning of the sixth day, while bowed in prayer, the glorious Sun of righteousness arose upon my soul with healing in His wings, bringing in the fulness of His love, and the peace that passeth all understanding. I praise Him for all the wonderful manifestations of His grace. Through the refining process I am made a partaker of His holiness. All is peaceful and joyous.

“Rest, blessed Jesus, O sweet rest at last,
Like calm on the ocean, when tempest is past,
The morning light breaketh with joy from above,
And illumines my soul with His rainbow of love.”

My Father's Love.—M. A. Janney : My Father in His love still keeps me here. During two years of lonely widowhood He has sustained and comforted me. He manifests His power and grace and fills me with ecstatic joy. I do feel an indwelling Christ.

Christ is the Rock.—Mrs. M. R. Ecret, Frankford, Pa. : Christ is the rock upon which I am standing, high above the waves that dash all around me. I lift up my voice and give thanks unto Him who hath said, “Though your sins be as scarlet, they shall be as white as snow.” I am glad that I can claim Christ as my Saviour. I am working for Christ, not with one hand, but with both. My own soul drinks in great draughts of Divine love while helping to lead others to the fountain. I praise God for holiness. I am walking on the highway, having laid everything at the foot of the cross—time, talents, home, friends, pocket-book—everything. I have clasped hands with Jesus, and He has lifted me up above the things of the world unto this blessed highway, and He sanctifies my whole being.

Jesus keeps Every Day.—Mary Hall, Big Rapids, Mich. : Jesus keeps me every day with His love. Bless His name ! He is rest to both body and soul. He is “the fairest among ten thousand” to my soul. The Guide is a blessing to me, next to the Bible. It is better this year than ever. I love to read its blessed pages—it thrills my soul with joy. Praise His holy name, His presence illuminates my soul, and my tongue fails to express the joy. I am living to live, not to die.

EDITORS' STUDY

MOTTO PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

THE PLACE OF PRAYER.

O EVER sacred spot,
Where clamor cometh not,
Where earth may be forgot,
And peaceful stillness undisturbed may reign,
I joy that I may know
Such holy calm below,
Nor feel life's restless flow,
When thy sweet solitude well pleased I gain.

IN FULL ARMOR.

THE Christian in full armor is a splendid sight! That he should be thus arrayed is in the Divine order. For this there is ample provision. To such an equipment he is earnestly called. The apostle, speaking under Divine authority, says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." And he gives a cogent reason for this: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high (or heavenly) places." There is a mighty combination of invisible spirits who, under the command of the great chieftain of darkness, confront us. They are spoken of as "principalities and powers," the same terms being employed to represent these evil-fallen spirits as those by which the holy spirits in heaven are designated. These "powers" are marshalled against us by "the wicked," impersonated devil, who seeks to compass our ruin by his wiles—his artfully arranged schemes for deceiving. All his diabolical subtlety is interwoven with these schemes.

Observe! These foes are all on the *outside*, indicating that the Christian warfare is designed

to be waged in the open field. It is supposed that the inward foes, self and sin, have been utterly destroyed, and that all our adversaries are in open view. Woe unto us if there be a traitor lurking within, who may at any moment open the gates of the city and admit the outward assaulting forces! But if the combinations be external, *solely*, then do we hold high vantage ground, and may defiantly meet the "principalities and powers" that come against us,

"Strong in the strength which God supplies,
Through His eternal Son."

Yea, we may assume the valiant attitude to which Joab called "the choice men of Israel," whom he had chosen to array against the Syrians. He said to them, "Be of good courage, and let us play the men for our people, and for the cities of our God."

Nothing but the *whole* armor of God will enable us to contend successfully with these "principalities and powers." Look at the several pieces of armor provided: The *loins* girded about with truth—experimental and practical knowledge of the truth that is in Jesus—in its fullness. The *breast* is to be covered with the breastplate of righteousness—Christ's righteousness or holiness wrought in the soul by the Holy Ghost. The feet are to be "shod with a preparation of the Gospel of peace," or Gospel readiness—readiness for instant action. Above all, we are to take "the shield of faith, wherewith to quench all the fiery darts of the wicked." That being securely held, we are invulnerable—we may "*quench all the fiery darts*"—the allusion is to the ignited darts of the ancients. On the *head* must be "the helmet of salvation"—present and ultimate salvation—hence called "the hope of salvation." The right hand must wield "the sword of the Spirit, which is the word of God." With that well in hand we can cut our way through the embattled legions.

How lamentable to see so many of God's professed people partly equipped! They are the sport of the enemy, and sustain many inglorious defeats. Why not go to the Gospel armory, and be fully arrayed? If the whole Church were in full armor, valorous deeds would be seen, and the Christian banner float triumphantly everywhere.

"JESUS! all earth shall speak the word;
JESUS! all heaven resound it still!"

PLENTY OF SUNSHINE.

THIS is a time of sunshine—the whole outer world is full of it. The sun's burning rays are upon mountains and plains. Ripening grain in a thousand fields, luscious fruit bending from the boughs in the orchard, and gardens teeming with flowers of varied hue and richest fragrance—all these confess the power of the solar beams. God has made summer, and we rejoice in the brightness and benignity of His administration.

And, what is the order of nature is also the order in the realm of grace. There is provision for *plenty of sunshine*. The Sun of righteousness has arisen upon the moral world—risen, but has no setting. How resplendent and how life-giving His beams! There is "healing in His wings."

We are to be reflectors of this glorious light. The whole soul is to be full of sunshine, and the very countenance is to be aglow with supernatural splendor. The two things are in unison—sunshine in the *soul*, and sunshine in the *face*.

Well may the Psalmist say, "Blessed is the people who know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Life's pilgrimage so pursued is indeed joyous, and angels delight to accompany saintly footsteps along the pilgrim-way, light ever and anon beaming from the portals of the City of God.

Why is it, with such ample provision in the economy of grace, for *plenty of sunshine*, that so many of Christ's professed followers carry such a sad countenance? Ah, they do not know, fully, "the joyful sound"—they have not come to walk in the light of the Divine countenance! Reader, are you one of the unhappy company? Get out speedily on the King's highway, where there is *plenty of sunshine*! So long as there are antagonistic elements in the inner being, there are hindrances to full enjoyment. Carnality must utterly die before the joy of the Lord can be diffused in New Testament measure. Let the inward foes then be all destroyed, then will the reign of purity and love and joy be complete.

HEAR ye the sound, like as of chariot wheels
Of the Omnipotent?

PENTECOST EXPECTED.

THIS Summer of 1889 should bring a full-orbed Pentecost to a multitude of Christian hearts. The "FOREST TEMPLES" will resound with the melody of Christian song. Hosts of devout worshipers will gather under the shadow of the Mercy-seat, and plead, O so earnestly, for the revelation of Divine power. Heaven-anointed ambassadors of the Most High will proclaim eternal truth from the sacred stand. What for? Merely to have a good time in the Grove? No; Heaven forbid! Have a good time, O ye worshipful saints—a royal good time—feast yourselves largely upon the fatness of the King's table, spread before you in the wilderness. But, let it not stop there. We give to the hosts of God's elect a motto for the Summer of 1889—it is this:

"PENTECOST!"

The Jerusalem Pentecost is undoubtedly intended to be duplicated—a thousand times duplicated. It takes two things to make a full Pentecost—1st. Believers filled with the Holy Ghost, sinners pricked to the heart and powerfully converted! AMEN; so let it be! God of glory thunder all along the line, and let PENTECOST be marvelously duplicated!!

The Camp-meeting privileges of this month are grand! A Union Meeting, at WORCESTER, MASS., running from June 29th until July 7th. The God of power and salvation will be there. Then comes MOUNTAIN LAKE PARK, MD., July 6th to 15th. Methodists, Presbyterians, Friends, and others gather there in beautiful fellowship—light, power, salvation in full sway. DES PLAINES, ILL., National Camp-meeting,—a time of power expected. DOUGLAS, MASS., of precious memory, July 26th to August 4th—floods of mercy are anticipated. There is no speculation here—it is purely on the salvation line. PITMAN GROVE, N. J., July 31st to August 14th—D. B. Updegraff in charge. A mighty work, we hope. Prepare for the fight! Lift high the banner! Expect *Pentecost*—PENTECOST!

"Kind words, in gentle, grief-like tone,
Are to the erring due."

FRESH EXPERIENCES.

WE have too many *forty-year old experiences*. Some, whenever they rise to give testimony in public, are apt to tell what happened *forty years ago*, more or less. Forty years ago they were converted, and it was a joyous time; they were full of hallelujahs. That is all very well. But how about the years that have rolled away? Has the light and life and joy of the Lord been increasing? Has the image of Jesus been more fully revealed? Alas, upon these points they are ominously silent! It is to be feared that there are in Zion *forty-year old babes*, who still have to be kept in the nursery, and needing to be fed on milk. Others testify that, so many years ago, they were sanctified. How about the growth since then? This is surely the *growth-period*. The signs of progress should be palpable. The milestones passed should be well defined. Fresh manna each morning, that is the thing. Let us have more of the *now salvation*!

STAND FIRM—give no place to the devil.

DANIEL-LIKE FAITH.

WE often hear a little melody of these modern days sung, "*Dare to be a Daniel!*" It is very expressive. Well, Daniel was a peculiar character. He was thoroughly loyal to God. Would you know the secret of that unswerving loyalty? We can give it to you in a sentence: He "*believed God*"—thoroughly. His faith was severely tested, and it was sublimely victorious. He and other princes of Israel had been brought to Babylon, with the design of attaching them to the throne, and working them into the framework of the Babylonian government. The king first sought to subdue him by *flattery*. He was to eat of the meat from the royal table, and drink of the wine which the king drank. But the young prince of Israel met the proposal with an emphatic "*No!*" Foiled in this, the king then tried *violence*. He thought lions would subdue him. But he laid down with the lions and awoke, a conqueror.

"Be this the joy of heaven—to see
Thy will forever done!"

CRUCIFIED!

CRUCIFIXION is a painful and ignominious death. The flesh shrinks from such an ordeal. But Jesus was crucified. He meekly submitted to the cruel process. The spike and the spear had no terror for Him, Drop by drop His precious blood was shed. In agony extreme He cried, "My God, my God, why hast thou forsaken me?" But He drained the bitter cup to the dregs, exclaiming, "*It is finished!*" That was a jubilant note in heaven—a death-knell in the world beneath. This line is in one of our modern hymns:

"*I with Christ am crucified!*"

Tread carefully around there—that is holy ground. "Crucified with Christ!" Ponder the words. Sing them not without due thought. *Crucified!* What is being crucified? Carnal *self-life* put to a violent, ignominious death. Is there no sign of vitality—no flush upon the cheek, no eye to see, no ear to hear, no mouth to speak, no hand to touch—iniquity? Then sing, "*I with Christ am crucified!*"

BE LOYAL to Christ every time.

"NOT A WORD."

WHEN Jesus stood at Pilate's bar, the Roman governor said to Him, "Hearest thou not how many things they witness against thee? And he answered him never a word; insomuch that the governor marveled greatly."

That was a significant silence. The record is marvelous. Silent! Silent, while many things were witnessed against Him—accusation piled upon accusation? Yes, SILENT! The accusations, one and all, were false. He could afford to wait for the final adjudication.

Blessed Son of God! Thou hast left us an example that we should follow in Thy steps! Thou wouldst surely not have us rush hastily into self-defense. If our accusers speak falsely of us, we can afford to wait. Time will bring in a righteous verdict. Let us then have the self-poise—contented to await the final vindication. Patient waiting will make the result the more glorious.

"I would not wait for Heaven;
Heaven may begin below."

THE MICROSCOPE.

FRANCES HAVERGAL says: "We talk about the telescope of faith, but I think we need even more the microscope of watchful and grateful love."

The microscope of Christian love has wondrous power. It can bring within the range of our spiritual vision a thousand objects that would otherwise pass unobserved. We shall be amazed at the multitude of our Father's gifts. The ground all around us will be strewn with them—they will appear more than the hairs of our head. It will be clear that we are daily loaded with benefits; that we are crowned with lovingkindness and tender mercy. Diminutive things will assume great magnitude, and rise up before us in their true greatness. Amid these revealings we shall find abundant occasions for the exercise of grateful love.

And, if we make wise use of this microscope, human acts, trivial in appearance, will be seen to have intrinsic excellences and attractiveness.

"ASSURANCE is the ringing Gospel key-note."

GOD'S TREASURY.

FENELON says: "God's treasury, where He keeps His children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them."

What a treasury that is, capacious enough to hold the gifts of the millions of saints, multiplying as the ages have been rolling along! Christian hands are constant distributors of good things. They are close observers of the apostolic injunction: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Jesus is in heaven watching the gifts, as He sat over against the treasury watching the costly gifts of the rich and the humble offerings of the poor on earth. And He knows how to estimate them. What surprises there will be in the great day, when the treasury is opened! Children of God, pour in the gifts!

"This perfect love—'tis perfect, perfect bliss,
All is well, all is well!"

GOD IN EVERYTHING.

DR. CHARLES HODGE says: "As far back as I can remember, I had the habit of thanking God for everything I received, and of asking Him for everything I wanted. If I lost a book or any one of my playthings, I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule—it seemed natural. I thought of God as an everywhere present Being, full of kindness and love, who would not be offended if children talked to Him."

The devout mind is wont to connect God with everything. Not that He is directly the author of every event, but His sovereign sway is recognized, controlling and overruling, so that "*all things*," no matter what, "*work together for good*." Even things that are strangely adverse, seemingly crushing, are transformed into chariots in which saints ride gloriously, their Beloved Himself being by their side. Consider then all the minutia of life in His hands, and your brow will be crowned with light, and your heart bound with joy at every step.

HATE SIN, perfectly—but love the sinner ardently.

GOD'S ORDINATION.

God speaks through the great apostle thus: "Sin shall not have dominion over you." Why should it? It is God's great enemy. It spoiled Eden, robbing man of his glory, and sending him forth as a wanderer in desert wastes. Sin has left its hideous imprint upon all the human faculties—the deadly poison runs through every vein and artery of the physical organism, it is in every drop of blood, it reaches the very marrow. It has put its iron grip upon every intellectual faculty, and the whole realm, so sublimely constituted, trembles under the usurper's sway. The spiritual powers too are in ruins—the sweep of devastation is seen everywhere.

But, blessed be God, here is the "emancipation proclamation." God ordained it in eternity—"Sin shall not have dominion over you"—in principle or in act. Claim your freedom!

"MORE dear in the sight of God and His angels than any other conquest, is the conquest of self."

OUR INQUIRY ROOM.

AN IMPORTANT INJUNCTION.—"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Gal. 5: 16.

"Walk in the light! thy path sha'l be Peaceful, serene, and bright."

Half-Hours in the Epistles.

HALF-HOUR IN EPHESIANS.—"Let no corrupt communication proceed out of your mouth, but that which is good to edifying, that it may minister grace unto the hearers."—Ephes. 4: 29.

THIS apostolic injunction is of great importance. It is of a twofold character—negative and positive. It shows what is *not* to proceed out of our mouth, viz: corrupt communications—and what *is* to proceed out of the mouth, viz: "that which is good to the use of edifying"—ministering grace unto the hearers.

Corrupt communications. Christianity turns a pure language upon its subjects—the words of the mouth must not be corrupt. So free from impurity must they be as to exclude "*idle words*." Jesus said, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." And in this same epistle to the Ephesians, the author says: "Neither filthiness, nor foolish talking, or jesting, which are not convenient: but rather giving of thanks." And to the Colossians, in enjoining them to put off all anger, wrath, etc., he includes "filthy communications out of your mouth." We need not specify here—it will readily occur to the intelligent reader what *corrupt communications* are. We must "set a watch at the door our lips" at this point.

"*That which is good to the use of edifying*" (or, as the margin has it, to *edify profitably*), "that it may minister grace unto the hearers." This is to be the positive character of our speech—"for the use of edifying, and ministering grace." In order to this, care must be used in the selection of language, when we are called to give communications to others. It will not do to be "rash with our mouth," if we would maintain this elevated style of speech. All idle words, trifling words—words

at all tinged with irreverence or impurity—sarcastic, cutting forms of expression, calculated to inflict wounds—anything derogatory to the character of an absent person—these, and others of a kindred character, must be studiously avoided.

We must weigh our words, taking time to ask, Will this be edifying—will it minister grace—will it have a pure and elevating tendency? If it be plain that it will not, then refrain from the utterance of what was intended. Or, if there be a doubt in the case, then give Christ the benefit of the doubt. It will be said, "This will require too much deliberation." Well, better be deliberate than rash,—the consequences hanging upon *words* are too serious to warrant hasty expressions.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Canada asks, Is fasting a Christian duty?

Ans.—We think that it is, and very conducive to growth in grace. Self-mortification, and humility before God are calculated to quicken our sense of dependence upon Him. Let the reader consult Joel 2: 12; Matt. 17: 21; Luke 2: 37; Acts 10: 30; 2 Cor. 6: 5.

A sister in Ohio: 1. What is the meaning of the passage, "Grace and truth came by Jesus Christ,"—especially the word "*truth*" in this connection? There surely was truth in the law given by Moses. 2. Did not John speak under the inspiration of the Holy Ghost when he said, "Behold the Lamb of God," etc.

Ans. 1. Grace signifies *favor*, the unmerited favor of God to our fallen race in the saving provisions by Jesus Christ. Truth came by Jesus Christ, because He is "*the truth*" emphatically and absolutely. All questions relating to human character and destiny are fully answered in Him. Of course, there was truth in a measure in the revelations by Moses—but we have truth without measure in Christ, because He is the fountain whence all truth flows.

Ans. 2. Undoubtedly. There were special occasions when the Holy Ghost was given to individuals before the fulness of His revelation at Pentecost, as for instance, John, saying, "Behold the Lamb," etc., and *Simeon*, "Now, Lord," etc.

HELPS TO CHRISTIAN DEVOTION.

A Wise Course.—"I will lift up mine eyes unto the hills, from whence cometh my help."

—Psa. 121 : 1.

CHARACTER IN ETERNITY.—Before the sun has climbed above the horizon, all objects on earth are blended in one common indistinct hue. The sun rises, color appears, outlines define themselves, variety and time are born at once. Before, there was only a dull monotony ; now, there is harmony. The life to come has a similar marvel in reserve. At the first ray of its light, our true characters, purified, but preserving their identity, will more fully expand ; and the result of the infinite diversity will be a complete unity.—*Sel.*

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—JULY.

1. Lam. 3 ; 26. 2 Tim. 4 ; 8. Isa. 25 ; 9.
2. Eph. 4 ; 29. Prov. 11 ; 25. Psa. 125 ; 4.
3. Psa. 37 ; 7. Prov. 20 ; 22. Gen. 49 ; 18.
4. Phil. 2 ; 3. Psa. 138 ; 6. Psa. 31 ; 16.
5. Heb. 3 ; 13. Heb. 3 ; 14. 2 Tim. 4 ; 18.
6. Psa. 37 ; 27. Psa. 37 ; 23, 24. Psa. 55 ; 4.
7. Eph. 4 ; 22. Psa. 4 ; 3. Psa. 41 ; 4.
8. Matt. 16 ; 24. Psa. 126 ; 6. Heb. 13 ; 6.
9. 1 Thess. 5 ; 22. Heb. 10 ; 16, 17. Psa. 51 ; 2.
10. Matt. 6 ; 3, 4. Matt. 6 ; 4. Psa. 119 ; 108.
11. Heb. 12 ; 5. Job 5 ; 17, 18. Isa. 33 ; 2.
12. Heb. 13 ; 16. Gen. 12 ; 2. Gen. 32 ; 26.
13. Eccl. 9 ; 10. Heb. 4 ; 9. Psa. 25 ; 22.
14. Heb. 10 ; 35. Eccl. 10 ; 36. Job 29 ; 2, 3.
15. Matt. 10 ; 28. Nahum 1 ; 7. Psa. 33 ; 21.
16. Exod. 14 ; 13. Job 5 ; 19, 20. Psa. 22 ; 11.
17. Amos 5 ; 11. Matt. 28 ; 20. Psa. 55 ; 16.
18. Phil. 4 ; 1. Isa. 40 ; 29. 1 Pet. 5 ; 10.
19. Heb. 12 ; 3. Heb. 10 ; 37. 2 Sam. 22 ; 4.
20. Psa. 37 ; 5. 2 Sam. 22 ; 31. Psa. 31 ; 2.
21. Zech. 9 ; 12. Heb. 9 ; 24. Luke 23 ; 42.
22. Col. 2 ; 6, 7. Psa. 84 ; 11. Psa. 40 ; 11.
23. Hag. 1 ; 7. Psa. 25 ; 8, 9. Neh. 9 ; 17.
24. Psa. 55 ; 22. Isa. 55 ; 22. Psa. 42 ; 6.
25. 1 Sam. 12 ; 24. Eccl. 8 ; 12. Psa. 27 ; 9.
26. Luke 13 ; 24. Psa. 22 ; 27. Psa. 25 ; 16.
27. John 14 ; 15. John 14 ; 16, 17. Psa. 139 ; 23, 24.
28. Matt. 6 ; 19. Mark 10 ; 29, 30. Psa. 119 ; 25.
29. Phil. 3 ; 1. 1 Chron. 28 ; 20. Psa. 71 ; 16.
30. Psa. 37 ; 8. Psa. 37 ; 9. Psa. 35 ; 1, 2.
31. Eph. 4 ; 32. Matt. 10 ; 41, 42. Psa. 84 ; 5.

IN THE DIVINE TREASURY.—Let us look at some more of the characteristics of the blessed Jesus :

AS THE PROPHET—

Foretold—Deut. 18 ; 15, 18 ; Isa. 52 : 7 ; Nahum 1 : 15.
Anointed with the Holy Ghost—Isa. 42 : 1 ; 61 : 1, with
Luke 4 : 18 ; John 3 : 34.

Alone knows and reveals God—Matt. 11 : 27 ; John 3 :
2, 13, 34 ; 17 : 6, 14, 26 ; Heb. 1 : 1, 2.

Declared His doctrine to be that of the Father—John
8 : 26, 28 ; 12 : 49, 50 ; 14 : 10, 24 ; 15 : 15 ; 17 : 8, 26.

Preached the Gospel and worked miracles—Matt. 4 :
23 ; 11 : 5 ; Luke 4 : 43.

Foretold things to come—Matt. 24 : 3-55 ; Luke 19 : 41-44.

Faithful to His trust—Luke 4 : 43 ; John 17 : 8 ; Heb. 3 :
2 ; Rev. 1 : 5 ; 3 : 14.

Abounding in Wisdom—Luke 2 : 40 ; 47 : 52 ; Col. 2 : 3.
Mighty in deed and word—Matt. 13 : 54 ; Mark 1 : 27 ;
Luke 4 : 32 ; John 7 : 46.

Meek and unostentatious in His teaching—Isa. 42 : 2 ;
Matt. 12 : 17-20.

God commands us to hear—Deut. 18 : 15 ; Acts 3 : 22.

God will severely visit our neglect—Deut. 18 : 10 ; Acts
3 : 23 ; Heb. 2 : 3.

II.—CLOSET PRAYER.

"Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows."—Job 22 : 27.

HYMN for the month, No. 591 in the Methodist Hymnal, commencing—

"Workman of God, O lose not heart,
But learn what God is like," etc.

1. GENERAL SUBJECT FOR PRAYER.—*That the Camp-Meeting season, now opening, may be full of the manifestations of God's saving power.*

2. REQUESTS BY LETTER—

California, F—, for a husband and wife to be healed in body. *A—*, for the conversion of a son of 19. *Canada, O—*, for a revival. For a brother to be healed ; for a business settlement to be effected, Church differences healed, and two persons at variance to be reconciled. *B—*, for a sister suffering with a painful disease to be healed. *Chili, S. A.,* for a blessing upon mission work in Santiago. *Florida, D—*, for a sister to be healed in body. For the wife of a minister to have bodily healing. *Iowa, B—*, for a sister to be healed and her family saved. For a husband's conversion, wife sanctified, also her two children. *M—*, for a brother to be sanctified, and sexton's family converted. *Kansas, H—*, for a sister to be filled with the Spirit. *Maine, E— B—* For an outpouring of the Spirit upon pastor and people. *Massachusetts, E— B—*, for a brother to be filled with the Spirit. *Minnesota, S— V—*, for a widow to be sanctified, and her son converted. *New Mexico, C—*, for the conversion of a son and his wife. *New Jersey, M—*, for a revival. *New York,* For a grandmother and aunt who worship money. *S— G—*, for an aged sister to be healed. *B—*, for a brother to be healed in body, and filled with the Spirit. For a family in great perplexity to have Divine aid,

UNFITNESS OF PROCRASTINATION.—In Nebuchadnezzar's image, the lower the members the coarser the metal ; the farther off the time, the more unfit. To-day is the golden opportunity ; to-morrow will be the silver season ; next day but the brazen one ; and so on, till at last I shall come but to the toes of clay, and be turned to dust.—*Sel.*

III.—IN THE OPEN FIELD.

"Give a portion to seven, and also to eight : for thou knowest not what evil shall be upon the earth."—Eccl. 11 : 2.

WORK SUGGESTED : 1. If you go to Camp-Meeting, endeavor to speak to one unsaved person, each day, privately, about salvation.

2. If you do not go to Camp-Meeting, try to win a soul to Christ, at home, each summer month.

3. Get tracts into the hands of Sabbath excursionists.

4. Look well after the sick this summer—supply them with flowers.

5. If you live in the city, visit the squares and engage in missionary work.

6. Read some good book to *stay-at-homes*—those who cannot enjoy summer recreation.

WITH OUR CORRESPONDENTS.

A Storehouse of Joy.—E. H. D. Car, Wilmington, Del., writes: I received your postal in answer to my request about the tract or sermon, "*The Key to the Storehouse.*" There was a storehouse of joy to my soul in receiving the postal. The words "*Dear Sister,*" made my heart rejoice, for the people so seldom address each other in that way—I mean so few Christians. Again, on the postal was the Scripture, "*First pure, then peaceable.*" When I read it, a lady remarked, "That is it—*first pure*—why, I never thought of that before! I have been trying so many years to have peace and joy in my own soul, and to live peaceably with every one, but I see I have been on the wrong track.—I will ask Jesus to give me a pure heart." She said, "O Lord, create in me a clean heart, and renew a right spirit within me." And blessings came on my own soul.

Shining.—Sister Emma Hills, of Morton's Corners, N. Y., sends us the following Scriptures, remarking, "The Lord wants to make our lives beautiful. He desires us to shine for Him. It may require some hammering and chiseling to perfect our beauty, and to make us shine. The process may not be enjoyable, but the result will be glorious":

2 Cor. 4:6; John 5:35; Prov. 4:18; 2 Sam. 23:4; Judges 5:31; Psa. 84:36; Hos. 6:5; Psa. 110:3; Matt. 13:43; Dan. 12:3; 1 Cor. 15:40-43, 58; Psa. 80:3; Isa. 60:1, 3, 19, 20; 2 Cor. 3:7, 13; Exod. 34:30; Psa. 67:1; Job 11:17; Psa. 31:16; Num. 6:25; Psa. 119:135; Psa. 4:6; 1 John 2:8; 2 Pet. 1:19; John 1:5; Matt. 5:16; 17:2; Mark 9:3; Matt. 24:27; Psa. 84:11; Isa. 62:1; Psa. 50:1; Joel 3:15; Rev. 21:23, 24.

A Little Meeting.—Mrs. E. S. Hamlen, Loyalton, Cal.: Send The Guide to Mrs. J. R. E. Beckwith, Cal. She is a young convert, anxious to learn to be a worker for Christ. A Four-Days' meeting in this village resulted in seven conversions. I called on some of them the other day, and four of us united in a little Prayer Meeting. Mrs. E. seemed as pleased as a little child. When I proposed the meeting she said, "*O, can we?*" that is just what we need." I called on them each to pray, and she prayed so earnestly. We had a precious revival the past month, about forty converted at three different points. (That is right, look after the young converts, and nurse them for Jesus! Little social prayer-meetings are great helps.—Ed.)

The Invalid's Society.—T. Craig, Unionville, Ia.: I have been an invalid over twenty years. A few years ago I joined *The Invalid's Society*, and many of God's children in our Band have helped me so much. I have received lots of good reading,

among which two copies of the Guide to Holiness, which have lifted me up to higher and holier ground, more than any reading that I have ever had except the Bible. I would subscribe for it, but I have no way to earn a dollar, so I will send a stamp and ask you to send me a back number or two. (Our *Benevolent Fund* is designed to help just such cases as this. Our dear invalid brother will receive it regularly. God bless him!—Ed.)

Filled with Laughter.—R. C. Owen, Loveland, Ohio: O, if you could know the wonderful blessing that I received in reading those holy testimonies in The Guide! It was a feast of joy. By times I had to quit, for *my mouth was filled with laughter*, and my soul was exceeding happy in a Saviour's love. Praise the blessed Lord! My soul is happy to-day. My dear brother and sister, you are doing a wonderful work for eternity. Your labors are rewarded here, for how many are testifying for the blessed Saviour. It was The Guide that pointed me to the blessing, for it came to me through testimony. O, how often I think that the angels are saying to the dear Saviour, "They of the earth are bearing testimony for Thee." After I received the three Guides, one night I dreamed that an angel came to the head of my bed and said, "Do you love Jesus?" I said, "Yes, for He is the source of all my joy." And the angel looked upon me and, with the sweetest smile that no earthly friend could give, pronounced the richest blessings that I ever heard—and I awoke.

A Help to the Widow.—Sister M. E. M., of California: I received your card, stating that you would send me The Guide this year gratis, for which I send you *many thanks*. I always loved The Guide, but it has been a peculiar comfort to me in the past fourteen months, during which I have been almost entirely laid aside—a great sufferer. The hand that holds this pen is so grown out of shape that you would wonder how I could write at all. I have been very anxious to send "the widow's mite," to help Bishop Taylor in getting his steamer launched. So I concluded that as I had the blessed Word I would deny myself the luxury of the "*Guide*" and "*Witness*," when the time expired, and give our dear Bishop Taylor five dollars. When I received your card, I thought, "How like our dear Father, for, during twenty-five years of widowhood, such expressions of His thoughtful care and love for His unworthy child, have not been few. I am with you in spirit in your Tuesday Meetings, and realize the peace and rest of Christ, who is in me the hope of glory. (It is a great satisfaction to us to furnish our Magazine without charge to such suffering children of God. Help us, through the "*Benevolent Fund*" to do more of this.—Ed.)

THE HARVEST FIELD.

AT HOME.—

—Ipava, Ill., has had 70 accessions.

—The saving work is steadily progressing in "Florence" and "Water St. Missions," in this city.

—A revival in Marysville, Iowa, resulted in 170 conversions.

—An Italian Mission has recently been opened in this city, which promises well.

—Ottumwa, Iowa, is having a very prosperous year—280 persons have united with the Church in the past eighteen months. D. Murphy, pastor.

—Many of the worst characters in the town of Lakewood, N. J., gamblers and drunkards, have been converted. J. L. Howard, pastor.

—Dr. H. J. Pool reports, in *The Way of Life*, a three-weeks' meeting in Sebree, Ky.—50 sanctified and 48 conversions.

—Bro. R. M. Simmons, writing to *The Highway*, says: "The result of our winter's work was 102 accessions to the Church. After Conference we asked for one hundred souls. He gave us Gospel measure. Hallelujah!"

—Bro. G. W. Kies, of Norwich, Ct., writing to *The Witness*, says: "Our union holiness meetings are as well attended as usual at this season of the year—we get new recruits occasionally."

—Jane St. M. E. Church in this city, Stephen Merritt, pastor, has undergone extensive improvements, and the salvation tides are flowing steadily.

—A Home Camp-Meeting has recently been held at Wellsville, O., Revs. J. H. Smith, D. B. Updegraff, and others, participating. The Lord was present in power, to convert and sanctify quite a number.

—While the Dakota Indians were savages it cost the Government \$1,848,000 to take care of them seven years. The cost after their conversion for the same length of time was \$120,000, a difference of \$1,728,000 in favor of Christianity.

—The *Christian Standard* reports:

"In March, Miss Phoebe L. Hall and others aided the pastor, John T. Moore, of the M. E. Church, South, Amherst C. H., Va., in a series of meetings. God gave a special sanction to their efforts. The doctrine and experience of entire sanctification was pressed upon the people. There was much shaking among sinners and professors of religion in the several Churches here. The enemy chafed and resisted. Every inch of the way was contested. 'The people imagined a vain thing.' The Lord of hosts gave victory. Upward of twenty professed conversion, and seven sanctification. Sister Phoebe teaches the way of God in truth, and He blesses her labors. Sister Lucy Burroughs, of the Presbyterian Church of Richmond, was with us a few days in the spirit of the Master. Her visit was a blessing. Among the number sanctified is a family connection of Bishop William Taylor's—Bro. Samuel C. Kirkpatrick. If this should meet the Bishop's eye, will he offer one prayer for the work of God on the east side of the Blue Ridge from his old home? *God bless him forever!*"

ABROAD.—

JAPAN.—Rev. J. W. Lambreth writes from Tokushima:

"I am laboring among the people thousands of whom know nothing of the true God, nor of the love of Jesus, but are blindly bowing down to wood and stone, the works of their own hands. There are now many earnest seekers after truth. Every evening my rooms are almost crowded with men and women studying the Bible and engaging in earnest prayer. Already some have been greatly blessed, and weep for joy, and are working earnestly to bring others to Christ. Among the number are two old ladies—one sixty-six years of age, and the other over seventy. Day before yesterday one man, whose wife had been greatly blessed, came to see me, and when he returned home, his wife told me last night, he threw away every idol he had in his house and said: 'From this time forth I will serve the living God.' One entire family has determined to serve God. In this family one daughter has been converted and is very happy, and the influence of her life the past two weeks is felt in all the neighborhood where she lives. She has been instrumental in bringing many to Christ for salvation."

AFRICA.—Rev. Bryan Roe, Wesleyan missionary to West Africa, at the recent meeting of the missionary Society in London told of a visit to Abeokuta and Oshesi, a station formerly in charge of Rev. T. Champness. At nightfall, one day, he heard the strains of a hymn, and knew by the tune that it was the Yoruba translation of "There is a fountain filled with blood." On looking into the hut whence the sound came, he saw thirty or forty black men and women, slaves every one. One of their number, in 1861, had heard Mr. Champness preach the Gospel. On being sent away to another master he had, in his own way, preached Jesus, and that little company was the fruit of his labors.

ENGLAND.—The Wesleyan "forward movement" has converted a prominent secularist hall in West London into a mission center.

—The natives of Damascus call drunkenness "the English disease."

—In the *Primitive Methodist Record*, it is stated, in a communication, that in the New Surrey Chapel, in London, souls have been converted about every week since it was opened.

CHILI.—Rev. James Bluge writes from Iquique, Chili:

"The native Chilenos show great eagerness to obtain any tracts or gospels that we have to distribute. The congregations are attentive, and evidently appreciate the opportunity of worship, and we devoutly pray that the good seed sown may produce abundant fruit to the glory of God."

CHINA.—Miss Cushman writes from Peking, Feb. 14th, to the *Heathen Woman's Friend*:

"One night this week one of the women was begging forgiveness of sins. Poor thing! Every time I tried to tell her of God's love she would say, 'But I have such big sins! Forty years of sin! But I did not know it was sin.' Night before last one of the women who had scarcely heard the name of Jesus when she came, arose and said: 'I want my sins forgiven. I want the Holy Spirit. I want to join on probation.' I tell you, it pays!"

At the present time there are about half a million Protestant Christians in India—half of them recent converts.

GUIDE HYMNAL

HE HAS COME.

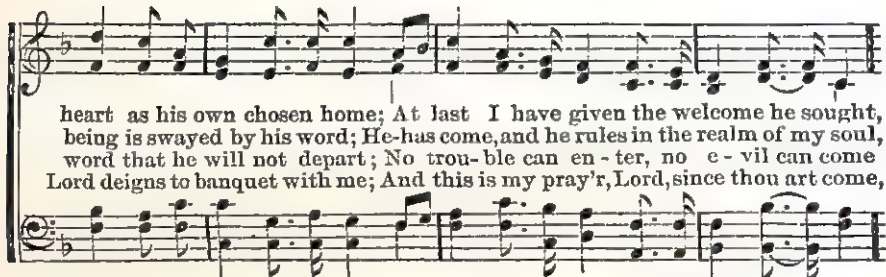
"Rejoice greatly, O daughter of Zion: . . . behold, thy King cometh unto thee."
Zech. ix. 9.

Mrs. J. H. KNOWLES.

Mrs. JOSEPH F. KNAPP.

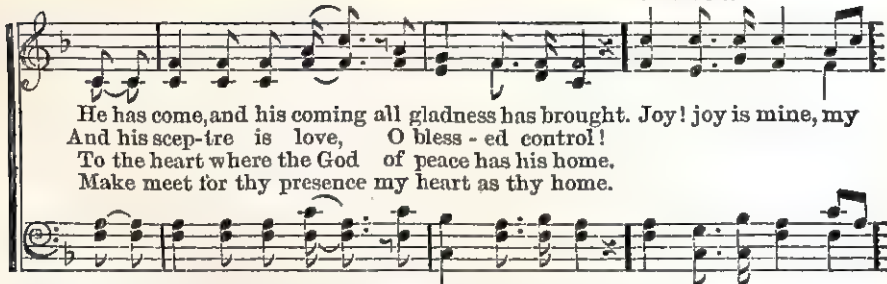


1. He has come! he has come! my Redeem-er has come, He has tak - en my
2. He has come! he has come! my Love and my Lord, Ev'ry thought of my
3. He has come! he has come! O hap - pi-est heart, He has giv - en his
4. He has come to abide, and ho - ly must be The place where my

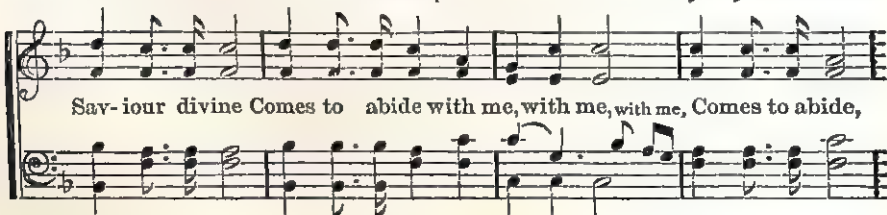


heart as his own chosen home; At last I have given the welcome he sought,
being is swayed by his word; He-has come, and he rules in the realm of my soul,
word that he will not depart; No trou-ble can en - ter, no e - vil can come
Lord deigns to banquet with me; And this is my pray'r, Lord, since thou art come,

CHORUS.



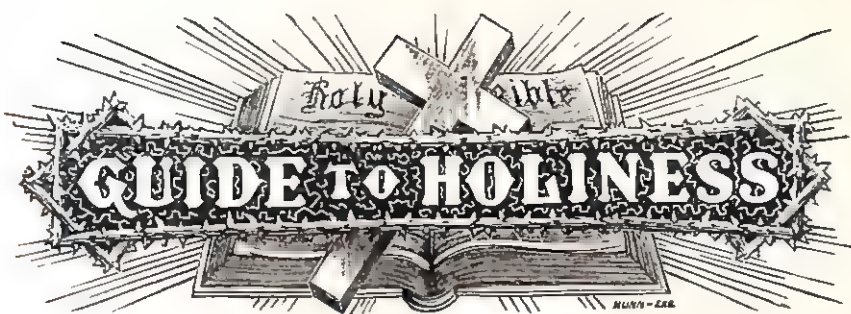
He has come, and his coming all gladness has brought. Joy! joy is mine, my
And his sceptre is love, O bless - ed control!
To the heart where the God of peace has his home,
Make meet for thy presence my heart as thy home.



Sav-iour divine Comes to abide with me, with me, with me, Comes to abide,



ev - er to a-bide, My own lov-ing Saviour a - bid - eth with me.



—*AUGUST, 1889.*—

THE WORD FOR THE MONTH.—“We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”—Ephes. 2 : 10.

“SEE where the servants of the Lord,
A busy multitude, appear ;
For Jesus day and night employed,
His heritage they toil to clear.”

“Jesus their toil delighted sees,
Their industry vouchsafes to crown ;
He kindly gives the wished increase,
And sends the promised blessing down.”

WORDS OF LIFE.

BY REV. GEO. HUGHES.

THERE is a marvelous sentence in Paul's letter to the Ephesians. It is this:

“*Quickened us together with Christ.*”

This represents the condition of all true Christians. They have undergone a gracious and glorious transformation. They have been raised from death unto life—from the death of sin to the life of righteousness. In this resurrection life there is victory over sin. Babies in Christ, experiencing the first gush of the spiritual life, do not commit sin. Such have a sublime mastery. Justification is a high estate. The justified are not in bondage, but in freedom—they walk at liberty.

There is a further quickening into fullness of life. “I am come that they might

have life, and have it more abundantly.” Ah, that more abundant life! In this there is an utter extinction of the carnal principle, and a joyous inflow of the Christ-life in its purity and excellency. This is by the power of the Holy Ghost. Joy unutterable fills the soul that is thus “*quickened.*” Every faculty, physical, intellectual, and spiritual, bears witness to this new and high estate.

The Gospel quickening is the expression of Divine love. “God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.” And what then? O, wondrous love! “Hath raised us up together, and made us sit together in heavenly places in Christ Jesus.”

Reader, are you thus *seated* in heavenly places in Christ Jesus? If so, prize your exalted position, and magnify the rich grace of God thus displayed in you.

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119 : 18.

"Onward in Thy triumphant way,
Thou message of the Holy One!"

The Sermon.

THE FOURFOLD OFFICE OF CHRIST.

BY REV. J. H. TIMBRELL.

TEXT.—"*But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.*"—1 Cor. 1 : 30,

IN my early ministry this text always seemed to me to be either redundant, or to have one term wrongly placed in the sentence. I conceived that "*redemption*" ought to stand as the initial term instead of the final, or else it should be considered as a generic term including all the others, and thus superfluous; but my more mature thought upon this theme has convinced me that the position of the word is correct. It is neither redundant, nor yet, as used here, generic, but the culmination of an ascending series outlining the glorious work of Christ wrought in, and for us.

(1) He is made unto us *wisdom*. The meaning of this term need not be misapprehended. It properly stands at the beginning of the series, for "The fear of the Lord is the beginning of wisdom," as wisdom certainly determines the beginning of the spiritual life. It relates to that Divinely quickened understanding which, in the presence of the issues of life, death, and eternity, inclines to the right. It leads us up to God's thoughts, grasps realities, estimates values, both in respect to life here and hereafter. It brings conviction, repentance,

and the forsaking of sin. It lies back of every genuine conversion, and is the determining factor that brings the soul up to the stature of the fulness of Christ. Wisdom is the principal thing. "Her ways are ways of pleasantness, and all her paths are peace."

(2) Righteousness, the second term in the series, is a legal term, and comes from the same root (*δυνα*) as justification, and always stands in close relation to it. To coin a word, it means *justified-ness*, or the state which follows justification. It is never synonymous with holiness; the two words are essentially distinct, although the term righteousness covers, or includes, the state of holiness in its legal aspects. To illustrate: Justification and regeneration result when the demands of God's law, as made known to us, are met in us, through our faith and obedience. Righteousness is simply justification in the abstract. But God's law also demands sanctification as emphatically as it does regeneration, and when we obey His commands in respect to this second requirement, and realize the cleansing efficacy of the precious blood, and enter upon the state of holiness, righteousness is the term that expresses our relation to these commands to be holy, while it does not touch the question of holiness itself. Christ's righteousness in this sense is imputed unto us—His holiness, never. His righteousness, resulting from His meeting the demands of broken law in our stead, must be imputed to us. Our sins must be covered by His atonement, or we are undone forever. But our uncleanness can never be covered with the cloak of His righteousness. The erroneous teaching which maintains this is rightly named Antinomianism, for it misapprehends as well as violates the law of God. He met the demands of righteousness, before the law, which we could never do; but the Scriptures nowhere hint that He ever met the demands of holiness in us. His holiness is like the oil in the wise virgin's vessels—

each one must go and obtain for himself.

The exact meaning and limitations of the word "*righteousness*" being thus clearly defined, we see the utter absurdity of attempting a putative covering of the soul's uncleanness under this legal term, a conception which, if true, would render the third term of our text a superfluity. Christ is not engaged in smuggling wolves into heaven in sheep's clothing. He is made unto us wisdom and righteousness, because He is the procuring cause of our acceptance with God and restoration to His favor. His atonement covers the guilt of sins that are past, and the love of sin.

(3) Sanctification is a term that has a sphere and application essentially its own. It expresses that Divine act by which we are made holy. The original word *ἁγιασμος*, as it stands related to the other terms of the text, is undoubtedly better rendered by the word *holiness* than it is by sanctification. It is as often so rendered in the New Testament in other relations as it is sanctification. Evidently attention is not directed here to the act by which we are made holy, but to the state succeeding the act, as righteousness expresses the state succeeding our justification. The sense is the same as in 1 Thess. 4 : 7, "For God hath not called us unto uncleanness, but unto holiness" (*ἁγιασμος*), and the passage in Hebrews, "Without holiness no man shall see the Lord." It relates, not to our *acts* as righteousness does, but to our *character*—our essential being. Justification and righteousness save us from the guilt of sin; sanctification and holiness save us from sin itself, and the love of it. In the state of righteousness we are in harmony with the law of God; in holiness we are in harmony with the nature of God. Justification and sanctification, humanly speaking, proceed from different sources. The former an act in the mind of God; its basis Christ's imputed righteousness. We stand acquitted before the law in Him, and thus His

righteousness becomes our righteousness, through faith in His name; the latter an act of the Holy Ghost, a work wrought in us. The former procured through the blood of Christ as atoning for sin; the latter a personal application of His blood, by faith, as a cleansing agency, whereby the defilement of sin is washed away.

In taking refuge in the atonement we are justified freely by His grace. All our sins are canceled, and we become as righteous as though we had never sinned; but to preserve that state of righteousness, we must be obedient to the command to "go and sin no more." Habitual breaking of God's law is utterly inconsistent with a state of righteousness—indeed the least infraction needs recourse to the blood of Christ. A little reflection here will show how necessary holiness becomes to the maintenance of our righteousness before God. "He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me he will keep my words." Let it once be admitted that Christ does command us to be holy, and we knowing this repudiate the obligation, what then becomes of our righteousness? And if we are not righteous, what are we?

The great capital defect of much of our modern Christian life lies just here: We fail to grasp and realize the whole truth of God. We conceive justification, and its resultant, righteousness, to be a necessity, while sanctification and holiness are simply a possible privilege of the few, and at most, a matter with which we need not concern ourselves until the close of life. God commands, "Be ye holy." We trample the command under our feet, and our righteousness before God's law, and where is it? The man who claims to be justified while neglecting or disobeying the commands of Christ, had better sound his foundations, while the Christian who knows nothing about sanctification and holiness, and does not want to, is not in po-

sition to condemn sinners for not turning to the Lord.

There are those who fondly imagine that the New Testament contains *two sets of rules*, one for the *justified*, the other for the *sanctified*; that a Christian simply justified may do many things which a sanctified Christian cannot. This is of the devil. There is but one rule of life, and it is for the *righteous*, and "if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. To live up to the requirements of the Gospel demands a full-orbed Christianity. Its complete development is arrested in us, and in consequence we are overwhelmed with despair, in our endeavors to keep its exacting law, and we present to the world a sad perversion of our holy religion—the form of godliness without its power.

Lastly, Redemption. The word is here used in a specific sense. It does not mean simply deliverance from the guilt of sin, nor yet from the love of it, as it frequently does in its broader sense. These points are covered by the preceding terms. It relates to a glorious deliverance from the *results of sin*. Righteousness and holiness relate primarily to our spiritual nature, but *the body has been redeemed* as well as the soul and spirit, and awaits a glorious reconstructive work as sublime as that which purifies the soul and transforms it into the likeness of Jesus. Hence the word "redemption" properly occupies the final place in this fourfold series. It will come as the last touch upon the temple of God. Our ritual takes equal cognizance of the body as of the soul. It enjoins in its dispensing of the memorials of the Lord's death, "Preserve thy soul and body unto everlasting life." The body has been dignified by the incarnation, and you have no right to debase it. To do so is a reflection upon that glorified form seated now at the right hand of God, and which will soon be seated on the great white throne, and

coming with the clouds of heaven. Our bodies are holy temples. "Know ye not that your bodies are the temples of the Holy Ghost? If any man defile the temple of God, him shall God destroy." The redemption of the body is as precious as the redemption of the soul. Some of the grandest conceptions of the Gospel appertain to the redemption of the body. It is now a terrestrial body, subject to infirmity, pain, disease, and death, the food of worms. But a glorious hour is coming when this weak, corrupt, dishonored, natural body shall be transformed into a spiritual, a celestial body, incorrupt, powerful, and glorious.

The attitude of the soul toward this glorious redemption must be that of a patient waiting. The hour of this mighty transformation is not yet, though the word of God nowhere authorizes any one to say that we may not here, and now, receive an earnest of this promised possession as we do the earnest of the Spirit. "The prayer of faith shall save the sick."

Paul says, in the epistle to the Romans (8: 22-23), "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption of our body*." The two verses following are certainly to be construed as elucidating the thought of this verse—the redemption of the body: "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then do we with patience wait for it*. Likewise the Spirit also *helpeth our infirmities*." He is speaking of bodily pain and infirmity, for his thought is continuous. For this redemption we must patiently wait, until the manifestation of the sons of God, while out of the Spirit's burdened prayer, making intercession for us according to the will of God, with

groanings which cannot be uttered, there may come a wonderful helping of our infirmities.

But the redemption of the body, to which Paul looked and for which he waited, when it shall come, will be like that of the spirit sublime in its completeness. In justification all sins are blotted from the book of remembrance; in sanctification all impurity is cleansed away; so in this redemption which shall crown the work of our Redeemer. All sickness and pain at His word shall disappear forever. No more death, sorrow or tears, no more aching heart nor wearied brain. Our eyes shall brighten in an immortal light to see the King in His beauty, and "we shall be like him, for we shall see him as he is."

Redeemed! redeemed from the power of death and the gloom of the grave. Redeemed! redeemed from the tumult, commotion and sufferings of earth. Redeemed to stand before His throne, and with Him to walk the golden streets forever. Glorious prospect! when our eyes shall at last behold it, we will not wonder that Paul wrote it as the climacteric word in the progressive plan of that glorious work wrought out by the dying love and precious blood of our dear Redeemer.

WE feeble mortals have the privilege of speaking to our Maker. We utter words here, or pour out our desires in the closet, or when walking in the street or engaged in our daily employment we breathe an ejaculation. The word may be scarcely louder than a whisper, it may be inaudible to our neighbor, and yet it cannot die away in silence, nor can it be lost through blending with other sounds; nothing can drown it or prevent it from reaching its destination. It passes beyond sun and stars; it enters the presence-chamber of the Almighty. Amid the ceaseless strains of praise, that whisper reaches the Divine ear, touches the infinite heart, moves the omnipotent arm. It sets in motion long trains of events, and brings down showers of blessings on those who utter it.—*Sel.*

—IN evil times it fares best with them that are most careful about duty, and least about safety.

TRUTH IN SENTENCES.

"By the law is the knowledge of sin."

—"As no man can come to the Father save through Christ, so no man can come to Christ save through His death."

THE CONDITION OF TRUST IN GOD.

BY REV. DR. SHERIDAN BAKER.

"Beloved, if our heart condemn us not, then have we confidence toward God."—1 John 3:21.

BY "confidence toward God," the apostle means what we call faith in God. It is a sweet persuasion that He does now pardon, adopt, purify, keep, and love us freely for Christ's sake. Hence, it makes Him to us a Friend, a Father, and a Saviour. This blessed assurance, it is affirmed, comes to us upon the condition that our hearts do not condemn us. Among the suggestions of the text we may name:

1. *Confidence in God is conditional.* Most of our good is conditioned upon something. It seems to be a law of the universe that we must take some antecedent steps to reach every desirable thing. We must plow and sow and gather the harvest if we would garner the products of the earth. We must read and study and think if we would enjoy a richly stored mind. So we must observe conditions if we would enjoy the rest which confidence in God brings to the soul.

2. *The condition is heart-approval.* "Beloved, if our heart condemn us not, then have we confidence." When does this take place? When have we the approbation of our own hearts? When we cease to do evil and learn to do well. When we consciously separate ourselves from everything which we believe to be improper and sinful, and have accepted all the will of God; taken time, talents,

reputation, our dearest rights, even life itself, and laid them down at Jesus' feet. We cannot then reproach ourselves for any delinquency, but must have the warmest approval of our consciences. To reach this may require very close examinations into every department of our lives and habits, and repeated efforts at surrendering and yielding ourselves unto God. It may be necessary to descend in our examinations to the very lowest form of life we live, and see whether we cannot mend in the matter of eating and drinking, or waking and sleeping, and of working and resting; and then, carrying our investigations up through our intellectual, our social, our business, our domestic, and our private and inner life, separating from each whatever we may find objectionable. It may require also a carefully constructed inventory of all we have, and a specific and formal transfer of each thing to God before we can reach the consciousness of complete, unreserved, and eternal surrender. If all this can be done by one comprehensive sweep of the mind, and in a moment of time, all the better; only let it be done. But whatever difficulties may attend this adjustment of our relations to ourselves, to our fellows, and to God, the apostle assumes that it can be done, and done so satisfactorily that the conscience and heart are completely at rest upon the matter. Here at this point, and in this state, we have confidence toward God.

Another suggestion of the text is that,

3. *Confidence in God is a necessary sequence of heart approval.* "Then," says the apostle, "have we confidence toward God." He does not say, "Then may we have confidence, or, Then it is possible to have confidence, or, Then it is easy to have confidence; but, *Then HAVE we confidence toward God.*" We are where it comes to us of necessity; where, according to the laws of mind and the Divine adjustments, we *must* have faith in God. In the absolute renunciation of all sin,

and all forms of selfishness, and in the entire and absolute consecration of all we have and are to God, the soul can rest nowhere else but in God. There is nothing left upon which it can rest, and it necessarily passes from self and out of self into God. Of course, it is assumed here that the volitions are right; for it is not supposable in such absolute renunciation of self and consecration of all to God, that the volitions are, or can be, discordant.

Up to the point of complete surrender the will has nothing to do with the matter of actual trust in God, but only with the work of consecration, or the adjustment of our relations to God. The matter of actual trust does not come within the range of our volitions until the conditions of confidence are met, or until "our heart condemn us not." Every effort of the will to travel between two points by rail where there is no railroad, is an absolute absurdity and failure; but after a road is completed such volitions are proper and successful. So, volitions to repose trust in God while in a state of alienation are absurd and futile, and are only proper and successful when we have gained the approbation of our own hearts and thereby met the conditions of trust.

The command, therefore, "Have faith in God," like such commands as "Love your enemies," "Be ye holy," "Purify your hearts," "Be ye transformed by the renewing of your mind," are practicable only when we place ourselves where the Holy Ghost co-acts with our volitions and does His work in us, while we do our work with and through and by Him. Hence the apostle would have us understand that when we have done our part, and placed ourselves where our heart cannot reproach us, the volitions being concordant, confidence in God is a necessary sequence.

Another implication of the text is,

4. *Confidence in God is not a constitutional peculiarity.* Many persons speak of faith as something which arises from the pecu-

liar make-up of pious persons, and of unbelief as having its origin in the same source. They apologize for their unbelief by a reference to what they suppose to be a constitutional obstacle in the way of trust in God. They say, "O, we belong to the class of doubting Thomas!" Thomas is referred to as a constitutional doubter; but for this there is no rational or Scriptural warrant. Thomas was an impulsive fellow, and this led him, from some cause which did not justify the neglect, to absent himself from the first fellowship meeting held by the disciples after the resurrection, and he lost the benefits of that interview with the risen Lord. This was the secret of his unbelief. Had any of the other disciples done as Thomas did, they would have sustained the same loss, and been the doubters.

The Scriptures nowhere hold out the idea that doubts are constitutional troubles, but the offspring of mistaken and sinful actions. Adam sinned and thereby lost confidence in God as a Father and Friend. There was no constitutional necessity for his distrust; he had never experienced it before. He did wrong and, as a consequence, his heart condemned him, and he did not believe that God would approve him. Hence his distrust and vain effort to conceal himself.

There is much other Scripture teaching that feebleness of faith and failures through unbelief depend, not upon constitutional difficulties, but upon some want of conformity to the Divine requirements and failure to observe the conditions upon which strong and vigorous faith depends. Hence the Saviour said to His disciples who had failed to cast out a demon, "This kind cometh not forth but by prayer and fasting"; thus teaching them that their failure was their fault, and that strong faith depended upon matters under their control.

—"GREAT gifts are beautiful as Rachel, but pride makes them also barren like her.

TRUTH IN SENTENCES.

—"DO you not covet to be one of the Lord's 'Invincibles?' "

"This company of honored reserves, we are told, was only called out on occasions when more than ordinary bravery was required."

"Then let us not shrink, though we may be placed where hard fighting is demanded."

"THE OLD PATHS."

BY REV. WM. REDDY, D. D.



ONE of Satan's devices is, to lead people to discard what is old, and to imitate the ancient Athenians, in seeking and teaching "some new thing," some new theory, some new theology. Whoever talks of the "old paths" as having any adaptation to modern society, is regarded as "old foggyish" and "behind the times." Hence we hear of *progressive Theology*, as well as *progressive Science* and *progressive Philosophy*, and even *progressive Euchre*; and might it not be properly added, "*progressive Degeneracy*"?

The "old paths" of Gospel truth and of holy living are deemed obsolete. Even the Bible, as to its distinctive claims as a *revelation*, is superseded by pompous reason, evolution, and "modern criticism." But the prophet Jeremiah (6:16) said: "Stand ye in the ways, and see, and ask for the *old paths*, where is the *good way*, and walk therein, and ye shall find rest for your souls."

This summons to "ask for the old paths" suggests, what is plainly presupposed in this text, viz.: The *tendency to deterioration*, and a *decline* from the higher to the lower plane, especially in *morals* and *religion*. The history of all ages shows an *alternation* of rise and fall; of revival and decline; of advance and retrogression; of success and defeat.

Take the history of God's ancient people, under the Judges, and the kings of

Israel and Judah. One ruler would restore the true worship, break down the idol altars, cut down the groves, cleanse the temple, and reinstate the priests in their order, and God would manifest His glory and "pour out a blessing that there shall not be room to receive." Then the kingly successor would reverse God's order, and restore idolatry and corrupt the true worship, and the "old paths" would be in discredit and be forsaken. Then God's anger would be stirred, and judgments and calamities would follow. Such was the condition of things when the prophet called for a return to the old paths.

When John the Baptist began his reformatory ministry, it is well understood that the nation was in a most deplorable state. The *ministry of Christ* was a recall to the "old paths" of "judgment, mercy, and the love of God." The "traditions of the elders" had nearly buried the teachings and the true worship of God in mere ceremonies and a heap of rubbish and corruptions.

Following *Pentecost* there was a marvelous revival and success, until the Roman empire, and even the Emperor, came under the dominion of the cross. Then followed a decline, and the "dark ages" intervened. Then came a feeble attempt to return to the "old paths." But the power of Rome soon extinguished the dawning light, and *Huss*, *Jerome* and *Wickliffe* went down, and "the man of sin" reigned imperiously. Then arose Luther, and there was a revival and a return to the "old paths." But when God raised up the Wesleys, true religion had so declined that even the English Church was about as dead and corrupt as was the Romish Church in the dawn of the Reformation. And no careful student of current history can have failed to note the alternation of revival and decline which characterized the later periods and events down to the present time. The periods of decline involve a lowering down of the Bible standard as to

doctrine, experience, self-denial, holy living, and Christian morals in general. So that a call to "ask for" and return to the "old paths" can hardly be uttered amiss in regard to many Churches, localities and individuals.

The "old paths" are *Bible paths*." The paths "in which the Saviour's footsteps shine." "The way the early prophets (and early Christians) went, the road that leads from banishment; the King's highway of holiness." God raised up Wesley and the Methodists to "build the old waste places, to raise up the foundations of many generations; and they shall be called the *Repairer of the Breach*, the *Restorer of Paths* to dwell in." Every genuine revival is a restoring of the old paths. This is implied in the term "*revival*."

WHERE IS THE GOOD WAY?

The "old paths" are all included in the "*good way*," and that *good way* is "the way of holiness." (See Isaiah 35:8-10). Turn to the place referred to:

It is a "highway," cast up—a prepared way. It is "the King's highway," prepared at great expense. A "Royal road, over which the King himself has passed, and left it all prepared for His subjects. *And a way*"—a *sub-way*, to get into the highway.

It is called "*the way of holiness*"—called so by the King, who caused its construction. It leads to "the city of God—to Zion, the mountain of His holiness."

"The *unclean shall not pass over it*"—yet it shall be for those. But they must enter it by "the sub-way"—they must come through the "fount of cleansing," the "strait gate."

It is a *safe way*. "No lion shall be there, nor any ravenous beast (unholy, diabolical sinner, or Satan) shall be found there." They may be along the margin of the way, as *seducers*, but they are not to be found *in the way*. Chained, even by the side of the way.

The *associations* of the way are all con-

genial and delightful. "The redeemed, the ransomed of the Lord," are the traveling companions of the way.

It is a *joyful, happy way*. "They shall return to Zion with singing; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Everlasting joy shall be upon their heads."

The way to God and to heaven is a *narrow*, though a delightful way, and to every real, earnest Christian it will *appear* to be a narrow way. But in proportion as he imbibes the popular, worldly spirit, the way will seem to grow *wider*. Neglects, indulgencies, associations, which formerly appeared sinful and dangerous, will come to be regarded as venial, and wider and wider will the way seem, until it is widened out into the "broad way."

Then, further, when one has fallen below the true standard and level of holiness, he will be likely to endeavor to lower down the standard to *his level*—mark that! Hence, when one has lost the blessing and state of holiness, as a distinct work, the next thing will be, to discard the doctrine and the experience, and identify holiness as one with justification—or to call it *fanaticism*.

The most liberalistic, rationalistic, and even *infidel* teachers are often found to have been at some time professing, evangelical Christians, but dropping out of, or turning aside from, the "good way," they can hardly bear the presence of a touch-stone which continually reproves them. Hence, they seek to invalidate the standard, or to dilute its teachings. The Bible itself is thus treated—the Methodist standard of perfect love and self-denial are thus treated.

How much better to "stand in the way, and see, and ask for the old paths, where is the good way, and thus find rest for our souls"! Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15 : 4.)

"I prefer the Bible," said Agnes Arnauld, "to every other book; and instead of being troubled by the mysteries I do not understand, I try to meditate on those I *do* understand, and leave the rest with God, never wearying of its blessed truths, but always listening to them with the deepest attention and delight, and finding therein an exhaustless fountain of strength."

"O Book of infinite sweetness, let my heart
Suck every litter, and a honey gain
Precious for any grief in any part,
To clear the breast, to mollify all pain."

SILENT HOURS.

BY MRS. L. F. BAKER.

MY silent hours are Thine, my God,
When not a song is heard,
As in some wood path I have trod,
By bird-notes all unstirred,
And yet a thousand hymns of praise
Seemed borne upon the air—
Such are the harmonies I raise
Amid my daily care,—
The music from my inmost soul
Is breathed in chords of prayer.

O, Christ! O, King! O, Comforter!
To Thy most tender ear,
Are borne the notes of love and faith
The world may never hear.
The hours go by in toil for Thee,
The night brings heaven's own calm.
Weary and faint the steps may be—
Yet still the soul's deep psalm,
Sounds like the murmur of the sea
By Gilead's hills of balm.

Blest are the hearts that *do* Thy will,
In silence or in song;
That wait on Thee in meekness still,
Or hide in suffering long.
Rock of my refuge and my strength,
Thine own award shall come at length,
'Till life's last even with me stay,—
Then bear me in Thine arms away,
To sing thro' everlasting day.

BECAUSE Christ loves us, He claims us, and desires to have us yield wholly to His will, so that the operations of love in and for us may find no hindrance.—*Set.*

TRUTH IN SENTENCES.


"GOD has given you grace to present yourself a living sacrifice."

"You come through Christ, and an offering presented to God through Christ, is holy and acceptable."

"The moment you make the entire surrender, that moment does it become not only your privilege, but your solemn duty, to believe that God accepts you wholly."

AGGRESSIVE CHRISTIAN WORK.

BY REV. D. NASH.

HE Christian life is symbolized by the sparkling stream having its hidden source in the everlasting hills and which, as it courses its way to the ocean, impartially nourishes the grassy fern and the mighty tree. It administers comfort with equal generosity to the rude peasant in his cottage, and the lordly occupant of a stately mansion, scattering health and life wherever it goes.

The hopeful side of the present development of Christian truth lies in its active energy—the secular enterprise of the age is paralleled by that of the Church. It may be truthfully said that the history of the world has become more palpably than ever before the history of the Church. All forces find a centre here, all facts converge in this direction, all problems look hither for their solution.

What have been the actual triumphs of the Gospel within the last half century? In the South Seas it has shown its competence to overcome cannibalism, and to educate newborn nations to order, peace and righteousness. In Japan, conversions proceed like the currents of a mighty river on its way to the sea. Bishop Fowler says, "There have been over a thousand converts this year (1888), the greatest success in the Mission that

has ever been known in any one year." The number of Christian converts in Japan has increased fifty per cent. during the past year, till now they number over seven thousand, with more young people seeking instruction than ever before. Christianity vindicates its power, wherever tested fairly, to supply the necessities of human nature, whether in its ruder types among the heathen, or as it is exhibited in the polished and the so-called Christian—European or American. In this matter, as in all others, the providence of God is in advance of the enterprise of His Church. Half or even a quarter of a century ago, many doors were closed which now stand open wide, and there is no need to fear that Christian zeal will lack outlets of usefulness in foreign lands, long dominated by error, or among the unconverted population at home.

Nor need we cross the sea to discover the need of aggressive Christian work. Our home degradation makes itself felt in these days, when the increased political power of the working classes invites attention to the abject poverty, the habitual vice, and the ignorance of multitudes in our crowded cities and mechanical districts. From the combined efforts of anarchism and lawlessness as developed, in Illinois, we seem to be living on the edge of a social volcano, heedless of the tremendous moral forces slumbering beneath. But to a vitalized Christianity, there are no limits but such as the globe itself prescribes.

John Wesley's grand utterance was, "*The world is my parish.*" We may well thank God that the spirit of our apostolic founder has not died out, among his followers. "The hand of our God is upon us for good." We may humbly and gratefully repeat his dying cry, "The best of all is, God is with us!" It would be well if every Christian professor would faithfully ask himself what part he is taking as a soldier of the cross in the battle between good and evil. We ought

to consecrate ourselves earnestly to individual effort for the salvation of souls. True, our Church was never so vast, but we need the vital force, the energy of the Holy Ghost. If there be not the "power from on high," the mighty influences of earth and hell will never give way. The Church will never bound on in triumph; the world will never be saved.

But it is also true that it is the method of the Holy Spirit to work through personal human agency. Only think, how God honors the Church by putting upon it the responsibility of the world's conversion! But what a tremendous responsibility it is! What a dignity to be instrumental in rolling back the darkness from this world, and filling it with heavenly light and holiness! dethroning Satan, and enthroning Christ. Let every Christian allow the question to come home to him, personally: "What am I doing to save souls?" If every member of Christ's Church were but doing his or her utmost, the world would soon be transformed and saved.

O, what a power must be latent in our Churches and congregations! The great Head of the Church has assigned to every one a work which is distinctly *your's*. A work belonging to each, and each may find out what it is. We are under obligation according to our peculiar facilities and opportunities to try to win souls to Christ. "All at it, and always at it," was the characteristic motto of early Methodism. Then come, each in his own sphere—the aged and mature, the young, the learned and the unlearned, the rich, the poor; citizens, masters, parents, children: "Come ye up to the help of the Lord against the mighty," and soon the rapturous chorus shall be heard, "Hallelujah! the Lord God omnipotent reigneth."

A WELSH minister, speaking of the burial of Moses, said: "In that burial not only was the body buried, but the grave and the graveyard. This is an apt illustration of the way in which God's mercy buries our sins."

"The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God."

—Isaiah 52 : 10.

CHRISTIANITY vs. HINDUISM.

BY W. RAJU NAIDU.

(Extract from an address recently delivered in the Methodist Episcopal Church, Madras, India. W. Raju Naidu, who delivered the address, is a converted Hindu of high caste who, having embraced Christianity, was baptized by the Presiding Elder, Rev. Dr. Rudisill. The address, delivered to his countrymen, is a remarkable production. The original copy, in the handwriting of the author, was sent to us by our daughter, Mary A. Hughes, who is in charge of the W. F. M. S. in Madras. His conversion was due, largely, to the efforts of the Woman's Mission. We propose to publish the address entire, in a neat tract, and sell the same at five cents per copy, proceeds for the benefit of the Mission.)

HERE, in this country, two faiths face each other—Hinduism and Christianity. A spirit of inquiry is abroad, plenty of light being disseminated. The darkness is being dispelled, and that man alone can fail to realize truth who wilfully shuts his eyes to keep out overpowering illumination everywhere about him. Indeed, I do not think it is possible for a man to do this; for if I may be allowed a simple illustration, I may adduce the overwhelming glare of lightning during a thunderstorm, of which one is conscious, though the veiling of the eyes may shut out something of its intensity. Applying this to the existing state of things here, I must say that it is impossible for my Hindu brethren to fail seeing the truths of Christianity proclaimed everywhere by word of mouth and by means of the press. Merely as an intellectual study, it appeals to the understanding of every enlightened man as one of the many departments of human knowledge, and urgently calls for investigation. But Christianity is something more than a phenomenon of the many phases of human thought. It demands attention on much higher ground, for it claims to be a direct revelation from Heaven, proclaiming much that we would know of our whence and whither, and above all solving that question which has so long occupied and is now occupying the minds of men, how sinful man may be rid of his sins and be reconciled to an offended God. The proposition is familiar to Hindu minds, and Hinduism solves it by prescribing fasts and cruel penances and meritorious

deeds and pilgrimages to holy shrines—in fact, leaves it to man himself to work out his salvation unaided.

Christianity adopts a very different course. It presents to us reconciliation with God through an incarnated Saviour, who has borne all the sins of the world and paid the penalty by offering up Himself once for all, so that we by His atoning sacrifice might escape the penalty attached to sin. This is the central thought of Christianity, and illuminating it from its very centre is the love of God: "For God so loved the world, that he gave his only begotten Son to die" for it—the ignominious death of the cross. To Hindus there is nothing very startling or novel in the ideas of sacrifice and incarnation of *Vishnoo* and so forth, so that these cannot come upon them as a surprise. The way for receiving these mysteries is already prepared in their minds by the faith they hold. Even the doctrine of Trinity—another of the mysteries of Christianity—is familiarized to them; for the rest, the claims of Christianity to belief rest, like that of any other story, on evidence. Anybody can examine that evidence for himself. It is undoubtedly strong. It has convinced the most enlightened nations. It has upset the rival faiths of Greece and Rome. It has tunneled to islands in the seas. It is altogether a wonderful story—the story of Christianity, whose Founder was a carpenter's son, humbly born in the manger at Bethlehem, without wealth or influence, followed by twelve fishermen, who became His disciples, and at length fell a victim to the fury of the Jewish people, who had not the faith to see that He was the Messiah symbolized in their own faith, and whose coming was foretold ages before by their own prophets.

Philosophers may explain away all this as they wish, with the argument of natural causes; but the more we reflect on the extraordinary beginning of the faith in the manger at Bethlehem; the more we follow the Founder to the cross on Calvary, and the more we consider the vicissitudes that attended it after his death—the bitter hostility, the cruel persecutions to which His followers were exposed at the hands of the Roman people, who were then masters of the known world—and the more we watch its progress as it marches through a conflict of innumerable troubles that, humanly speaking, would

have crushed it out, till it became the religion of the civilized world, the more do we see the unerring hand of God in it.

I have attempted in my humble and poor way to convey to you some of the broad impressions produced on my mind by Christianity which, I am glad to say, led me to embrace it, but there are a thousand and one still, quiet influences which I cannot describe so as to convey the conception of their power to your mind. I could talk to you of the grace of God, of the wonderful power of His Spirit which struggles so long and earnestly with the spirit of man, but I cannot adequately tell you, as these things can only be realized by a man's individual experience. It is to be thought over in the silent chamber, with the help of the Bible, and that most elevating and comforting influence, "prayer," which, I believe, offered in an earnest, humble spirit of faith, has power to bring about the most wonderful results. With these things therefore, that belong to the highest stage of Christian progress and the season of mature conviction, I will not trouble you, only asking all dissentients most earnestly to approach with an open mind the claims of Christianity, for there is no other name given under heaven by which men can be saved, save that of the Lord Jesus Christ.

GOOD TIDINGS.—Bro. S. J. Mead, one of Bishop Taylor's missionaries, writing from Melange, says:

"Souls are being saved, all glory to Jesus! Upon one brother here the Spirit seems to have come in pressing him to look for and find hungry souls. To-day a man came in and desired a number of Testaments. He was in one day last week and obtained several copies of the Gospels, and said they were studying the life of Jesus over at his place—he lives a number of miles from here. It rejoices us to send such news from this land which has so long been reported barren. Bless the Lord, streams of living water shall appear in the dry and barren places. They are 'casting their idols to the moles and the bats,' and they find that Jesus fills all the space they make for Him in their hearts. God will give strength and grace in Africa, and among those dear souls whom I love, is my home. I feel this is the will of my Father, and I thank and praise His name that He called me to this field. My dear wife keeps weak in body, but declares Africa is her home. She has great love for the little children especially. She asks the prayers of God's family.

SIMPLICITY.

BY REV. G. R. SNYDER.

THE enemy hinders many by mystifying plain subjects. A man who was trying to seek the Lord, became so distressed and alarmed that he sought counsel of a minister at night. He could not see ahead, and so was afraid to venture, and had become discouraged and almost in despair. He obtained no relief, and started for home. As he carried a lantern, the minister asked him why he did so. "To light my way, because it is so dark," he replied. "But can you see your way home from where you stand?" was asked. "O, no; it is very dark just ahead." "Of what use then is the light?" "It will light the path as I go, the same as it does here." "Thy word is a lamp unto my feet, and a light unto my path," said the minister. "Walk in the light you have, and go on doing so, and it will shine around you all the way as you need to see." This simple illustration showed him how easy it is to find and walk in the way of salvation.

Nor is this an isolated case. In every profession and calling the beginning is with the rudiments, and thence on step by step, walking in the light of what has been learned, until there is complete mastery. No one is so foolish as not to take any step until the whole subject is made plain to him. So the unsaved know what is required at first, and no one is ever at a loss to decide in matters of practice when the time to act has come. It is only those who theorize, outside of practice, who become confused.

So, too, many are perplexed about consecration; yet the way is plain to such as are willing to walk in it. When one has firmly decided to obey God *fully*, it is not difficult to find the way. The struggle comes at the point of the will. To fully believe in God, that He knows best; will do me good, and not harm; that what He requires is right and best, and that His favor is suspended upon simple and full obedience in every thing, up to the light possessed, marks a plain path. There may be *hard* places, but not dark ones; or, if dark, this is because of a resisting will, or it is temporary because Divine leadings are not readily apprehended. The simple, trusting, obedient soul is never left long in the dark respecting what should

be given up, avoided, or complied with. To heroically decide to obey God in every thing up to the light received, and to carry out this decision, is to make and maintain a full consecration to Him. If there is difficulty in doing this, it arises from a resisting will and not from the darkness of the way.

There are also like perplexities on the subject of faith, not because it was intricate or difficult, but because the mind becomes mystified with regard to it. A child readily believes, until confidence is abused, or sophistical reasonings cloud the mind. A man in seeking help from a minister, insisted that he could not believe. "Why, that is strange, how can you help it?" was the reply. "You have confidence in me, have you not?" The man seemed shocked at the suggestion, and replied, "Of course I have—what have you ever done to destroy my confidence?" "Well, if I should tell you that certain things occurred, or are true, or should promise to do or give anything, would you believe me?" "Certainly," was the reply. "Well, then, what has the Lord ever done to forfeit your confidence, or how can you doubt Him, when He says He will do or give?" "O," said he, "is that all? Is it just to believe that the Bible is the Word of the Lord, and is true, and that He does all He has promised to do? If that is it, then I do believe!" And he opened his heart to receive the Lord, and went on his way trusting in Jesus as his Saviour.

Multitudes fail to draw from the Lord the supplies by which to be guided and made strong and joyful, because they fail to honor Him with their confidence, and to simply follow where the Word and the Spirit lead.

HEART PURITY.—The "pure in heart" are those whose hearts God hath "purified even as he is pure"; who are purified, through faith in the blood of Jesus, from every unholy affection; who, being "cleansed from all filthiness of flesh and spirit, perfect holiness in the love and fear of God." They are, through the power of His grace, purified from pride by the deepest poverty of spirit; from anger, from every unkind or turbulent passion, by meekness and gentleness; from every desire but to please and enjoy God; to know and love Him more and more, by that hunger and thirst after righteousness which now engrosses their whole soul: so that now they love the Lord their God with all their heart and with all their soul and mind and strength.—*Wesley*.



"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119 : 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

THE JOY OF OUR LORD.

THE "Man of sorrows" was capable of joy. It is refreshing to find His nature so like our own. He could be grieved; He could be indignant; He was sad; He was burdened in spirit; He wept, He smiled, He loved, He suffered, and He rejoiced.

In glancing over mankind at large, it would appear that there is abounding joy in the world, though mourning and lamentation also abound. But on close examination, it is seen to be a surface joy. Eliminating the exuberant joy of childhood, the product of innocence and health, and the amount of genuine joy remaining is sadly diluted with the universal wail.

Jesus' joy was compatible with a sad mission, with a self-denying life, with a sacrificial death. Why? Reading the brief chapters which but glance at His grand career, we are impressed that the springs of real joy are hidden away in the secrets of holiness, where no foul mixtures can pollute them. Why was His joy so valuable to Himself that He deemed it worthy to transmit it as a possession to His beloved? "That my joy might remain in you, that your joy might be full." The only answer must be, He was superior to His conditions, satisfied with the meat and drink of doing His Father's will, and lived within the circle of tears and trials in full view of "the joy that was set before Him."

If Christian experience as presented in the average testimony proves anything, it is that the joy is far from being "full." How little it takes to clip the wings of the soaring saint! How quick the transition from the rapture to the lamentation! It is well to spend a day with Jesus and learn of Him how to have a rejoicing spirit. Early in the

morning, long before the break of day, He is up and away to some mountain spot to meet the Father. O, those long seasons of holy communion! How they invigorate His weary body, and tone His harassed and troubled mind into strength for another day's work. These mountain matins ended, and we follow Him to the multitude. A quiet joy reigns in His soul. The opulent pass and the honored of this world draw their drapery carefully away from contact with the lowly child of obscurity. What cares He? His patient path is crowded with jostling throngs of holy ones, who are sent to minister to His needs. All day His nerves are strained and His sympathies aroused. Here a blind beggar, and there a dead son; here a hungry multitude and there an acre of gathered diseased ones from all the cities around, and "He healed them all." When he slips away at night to rest in Bethany, in the home of Lazarus, weary, sad, sorrowing for men, and sighing that sin has filled the earth with dreadful woes, listen to His own experience: "At that hour, Jesus, rejoicing in spirit, said, I thank thee, O Father Lord of heaven and earth." What a night of repose awaited a man who thus began the day, and on such a service spent Himself!

Holiness of heart, the only legitimate issue of true Christian experience, is a well-spring of just that joy that overflowed the heart of Jesus. It is the joy of a large, generous nature, made Christly by consecration and communion with Him, and living for the good of others. It is the joy of one who feels that life is a service, often a sacrificial service, very often an unrequited, a thankless service, and who has entered into it with the anointing of the oil of gladness, even the royal chrism of the Holy Ghost.

This is *holy* joy, because it is *pure* joy. In Jesus the fountains were never mixed. His lips always uttered pure words. Through His imagination only pure thoughts flowed, and pure fancies played. Other kings had been anointed before Him, and other priests had received the sacred oil that had run down their beard and garments as an emblem of the fulness of their consecration, but He was anointed with "the oil of gladness" above His fellows. We must have the unmixed fountain if we would have the pure stream. The sources of our joy must be holy sources. The consecrated life must be bounded by the "fulness of God." It must put under the

purifying blood the smallest interests and tastes. One broad, deep purpose, born of the Holy Spirit, bearing the being along like a resistless current toward, and into God, deflected by no side streams, dammed by no counter-purposes, and dried up by no religious droughts; this was the Christ-life—this is the soul-life of any whose joy is full—full, in the meaning of the legacy, "That your joy might be full."

The colossal figure of Jesus is outlined with increasing distinctness by every age. "Sorrowful, yet always rejoicing," was the philosophy of His calm, sublimely poised nature. *Sorrowful*, where He touched the woes, sins and sufferings of the earth; *rejoicing*, where His nature, allied to the Divine, partook of the eternal and the sinless. Proud monarchs might rejoice over their wide domains and vast riches; titled aristocracy might rejoice in its honored ancestry or aggrandizement; but He rejoiced in His relations to God, to the supreme wealth and nobility of heaven. Not a foot of land did He possess, but He trod over the vast estates as one who had made them all. And so tread His holy children always. It is not colossal properties, but colossal characters that make permanent joy for their possessors. O, my soul, when wilt thou learn that the only joy worth thy valuable time and resources, is the joy that finds its echo on the other side of the door called death—"the joy that was set before Him."

Holy joy needs nothing to sustain it but God. It may scorn material help. Though sad when His friends turned away, Jesus' heart did not break until God had forsaken Him, and there was not an angel in sight. Then He turned pale, and His poor human nature hung lifeless and alone. God is the soul's rejoicing. "The joy of the Lord is your strength." The soul can assimilate into itself all friends, and all things, as the ocean absorbs the contributing rivulets, but when the summer heat has dried them up, the ocean is still full. Its sources are unfailing. Friends and things, conditions and circumstances may increase our joy, but if it be holy joy, its ocean is undiminished when all is gone but God.

One of the aspirations created by the Holy Spirit is spiritual joy. Jesus "rejoiced in spirit." There is an exhilarating delight that springs from a healthy physical constitution,

but few have it or have it long in this defective world. There is a deeper joy than this. It is not merry mirth, fun, nor gayety. The body says, "It is not in me." And even the mind, conceiving and framing strong thought, must acknowledge, "It is not in me." The pledge of worldly pleasures to meet the cravings for joy becomes a failure in the experiment. We turn to follow the path over whose entrance-gate is written, "Alone with Jesus," and the secret of His joy is unfolded as we walk His highway of light. We learn that this joy was reached by the hand of poverty. It has irradiated the prisons of martyrs. Yea, I have known an untutored slave to have it. Get upon your knees and you approach it. Truly repent and forsake all sin and it is nearer still. Go down into the depths of a full heart-surrender to Jesus. Ah, you have it now, the true, abiding joy of the Spirit of Jesus!

With such a joy, the severities of life are smoothed into enduring and often pleasurable experiences: contentment enthrones herself in queenly supremacy over the fevered ambitions, and "the peace of God which passeth all understanding" keeps the heart and mind. The world looks on, and this presentation of what the Holy Spirit can work in a man redeemed from sin, challenges the keenest critic of Gospel faith. The patient joy of a suffering saint, bearing about in His body the dying of the Lord Jesus, rejoicing in tribulation, and swerving nothing through the briberies of worldly pleasures, is this holy joy.

It ought to weigh much in the examination of Christian evidences that an entirely sanctified soul knows the secret of "always rejoicing." It is a secret. It is not an art, nor an education. You must come to it by the Holy Spirit leading in the holy path. You will abide in it as long as Jesus unchallenged abides in your heart. Sinful deeds and sinful stains alone can limit its fulness. More joyful saints are wanted. There is room for sunny hearts and faces in the class and prayer-meeting, and in the Church work everywhere. We wait to hear more testimonies in tones and words of holy joy—more experiences of triumphing in Christ amid tribulation. When they come we notice they are from lips that have been touched with sacred fire. If your heart is cleansed, your joy is full.

PULPIT TOPICS FOR AUGUST.

BY REV. JOHN PARKER.

"MY SERVANT CALEB."

Sabbath, Aug. 4—Num. 14:24.

How tender this loving recognition of Caleb's fidelity. God had trusted him to perform a difficult task; He now commends his faithfulness. Caleb did not underestimate the difficulties, but was confident of success because—knowing, loving, and obeying,

I. *He followed the Lord fully.* He did this against the example of the majority. With a heart fully consecrated, and faith in God, he could stand almost alone. God was with the minority, and it saved the nation. The salvation of the Church has always been secured by its minorities.

II. As he acted without reference to popular favor, so also without motives of future personal advantage. But God now deeded to him his portion of the land, and his recompense of entire obedience spanned the centuries (Joshua 14:14). So will yours.

III. To an undivided heart and absolute loyalty to Him, God gives His presence, His Providence, and His eternal bliss.

PURITY AND MATURITY.

Sabbath, Aug. 11—1 Thess. 3:11-14.

I. PAUL assumes their possession of holiness in heart, and prays for their establishment in it. The instrument of it was the Word—the efficient cause, the Lord himself—the crowning motive, that He may see it in you at the coming of Christ with His holy ones.

II. This is the only consistent end of the Gospel ministry. This alone justified His incarnation (1 John 3:8). This was the mind of the Holy Spirit from the beginning (Luke 1:67-79).

III. His faithfulness is directed to this end—to give you spiritual maturity, and so keep you from the evil one (2 Thess. 3:3). Maturity never comes with purity. Purity is the instantaneous work of the Holy Spirit. Maturity comes from increase in love. We obtain purity or holiness as a gift; we attain maturity by growth. I can be holy and not be established; I cannot be established and not be holy. Both are my inheritance in Him, and both are needful if I would be at my best for Him, and be safe.

THEN AND NOW.

Sabbath, Aug. 18—Rom. 6:21, 22.

"THEN," the fruits of sin were shame, the end death, it gave no present satisfaction, no future hope. But "now," as if pleasant to leave thoughts of the past, four results of permanent advantage have been reached:

I. "*Freedom from sin.*" "Made free"—not ought to be. The Gospel is God's protest against sin, and provision for our freedom from it. Our freedom is not delayed nor uncertain (Rom. 5:1; 8:1); it is obtained through His blood (Ephes. 1:7).

II. "*Become servants to God.*" Ye were slaves of sin. What a change of masters and service! Then how debasing your bondage—now how ennobling your free service! The title "servant" gladly shared by the apostles and prophets (Rom. 1:1).

III. "*Fruit unto holiness.*" Holy service; first suggests the tree and its healthy growth, therefore fruitful. Already holy, holy fruits are expected, because legitimate. Christ in you is the source of this fruitfulness.

IV. "*The end,*" etc. Life's great significance is in character-building and destiny-shaping. The end will correspond to the life.

A BROTHER.

Sabbath, Aug. 25—Rom. 16:23.

THIS is all we know of Quartus. Why mentioned? Why not left with the nameless host till we meet in heaven? What entitled him to this brief, immortal notice? He was a brother; we thank Paul for his name.

I. Paul remembered Quartus as a brother, for his helpful sympathy, the evidence of his kinship in Christ. The first greeting the Church gave Paul was "brother" (Acts 9:17), which meant, henceforth, ours in Christ, fellowheir, fellowsufferer, fellowhelper. "Brother Saul, the Lord that appeared unto thee hath sent me." In Him we are one.

II. Paul is glad to redeem him as "a brother" from obscurity. We should not have known of his life without this courteous touch of affection, and the Holy Spirit approved this kindly mention. Is it not important that we frequently halt a moment to say the word or cast the look which may revive pleasant memories and hopes in the feeble and obscure saints of God?

III. "A brother," unknown, "greeted you." The household of God is larger than its public record. Millions, yet unknown, will meet you as "a brother."

PRAYER-MEETING HELPS for AUGUST

BY REV. JOHN PARKER.

FIRST WEEK.

MILK CHRISTIANS. (Heb. 5 : 10-14.)

THE Hebrew Christians to whom Paul wrote were dull of hearing—hard to move by spiritual motives—ought for the long time of discipleship to have been teachers—needed instruction themselves in first principles—to be fed with milk—meat unsuitable to their condition, they were babes. This picture can be equaled to-day, but not excelled.

1. *The average Church now wants milk, not meat.* This is evidence of prolonged babyhood in the Christian life. "Meat belongeth," etc., is appropriate to maturity, not babes. If dull in hearing, then unskilled in teaching. Hence the Church has few skilled teachers. This was not an exceptional case. (1 Cor. 3 : 1.) Nor is it now.

2. *The Divine remedy.* "Go on to perfection." To completeness in love, and the knowledge of Divine things. Leave elementary truths and reach after the great truth of the Gospel, perfection in love, thro' faith.

3. *The peril of refusal and delay.* "After justification, entire sanctification or apostacy," says Fletcher. "So says the Holy Spirit. (Heb. 6 : 1-9) Its truth apparent everywhere."

SECOND WEEK.

LEAKING HEARTS. (Heb. 2 : 1.)

1. "Therefore," because Christ the Mediator of the new covenant is so far above all angels, who were the mediators of the old covenant, for the Mosaic law was given by the ministry of angels, but the Gospel by the ministry of Christ, the Son;

2. "We ought the more earnestly to give heed to these things." He hath spoken. Disobedience to the word spoken by angels met with inflexible recompense; what then if we disobey Him and His word?

3. And by so much as the message and the messenger are greater, so is our peril lest the word leak out of our hearts, as water from leaking vessels (margin).

4. Leaking hearts! There were many in the Saviour's time (parable of the Sower); many in Paul's day (Heb. 10 : 25; Gal. 1 : 6). The "earnest heed" to which we are called suggests our danger. Take heed how you treat His word.

THIRD WEEK.

HIS BRETHREN. (Heb. 2 : 11.)

1. "HE that sanctifieth" is Christ. He does it by bringing His people nigh to God, through His atoning death, forever separating them from common or sinful uses, and binding them to Him in loving obedience.

"They who are (being) sanctified" by the transforming Spirit through the cleansing blood, are the adopted of His love. Hence the many sons whom He is bringing to glory. "For sanctification is glory in embryo—glory is sanctification come to the birth and manifested."—*Alford*.

2. "He and they are one," as sons of God. Our brotherhood with Him flows from God being His and our Father. He is God's Son by generation; we by adoption.

3. Of this He is not ashamed. Not compromised by brotherhood with us, who are adopted in virtue of His death. This matchless truth Jesus did not fully make known until after His resurrection. (John 20 : 17.)

4. What then? He will conform us to His likeness, care for and defend us here, and confess and glorify us yonder.

FOURTH WEEK.

"EPISTLES OF CHRIST." (2 Cor. 3 : 2-5.)

THAT is, your conversion and godly life are demonstrations of my Christly ministry. Also, He has written His law of love upon your hearts by His Spirit, as His epistles to others. An epistle is a letter communicating the mind of one person to another at a distance. Such are ye—living letters of Christ to all believers concerning four facts:

1st. That Jesus bought and now owns you, by right of redemption and regeneration. That ye are not your own, but His.

2d. That your present pre-eminence is the spiritual life; ye are the work of the Spirit; yours is a renewed heart, and not merely a change of beliefs; not stony tablets, but fleshy hearts.

3d. That as the spiritual product of the Holy Spirit, you may be expected now to manifest His graces, and illustrate the efficacy of the Gospel by a holy life.

4th. That as His adopted and sanctified ones, your perfect love is given to Him, and your affections set on heaven.

—Remember, men neglect His Word, but read you as His epistles.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6:11.

"Unite our hearts in love to Thee,
And love to all will reign."

A GREAT PROMISE.—"Verily, verily, I say unto you, he that believeth on me hath everlasting life."—John 6:47.

"To him that in Thy name believes,
Eternal life with Thee is given;
Into himself he all receives—
Pardon, and holiness, and heaven."

JESUS IN THE HOME.

AT THE MARRIAGE-FEAST—(John 2:1-11.) These verses contain a very interesting narrative—that of Jesus' presence and work at a marriage-feast. It was celebrated in Cana of Galilee, a town a few miles north of Nazareth. Jesus and His disciples were present, also His mother. Who the parties were that were united in marriage on this occasion, does not appear. Jesus was led to attend this festivity to sanction the social feature of our nature—He knew when to be solitary and when to be social. He designed also to give His seal to the institution of marriage. But, more than all, He was thus afforded an opportunity to open the great book of evidence in the support of His messiahship, miracles, for this was the scene of His first miracle.

There was a deficiency in the provision for the entertainment. "They wanted wine"—the supply was exhausted. The mother of Jesus came to Him and apprized Him of the emergency. His reply is significant: "Woman, what have I to do with thee? mine hour is not yet come." The term "*woman*" was as respectful as the term "madam," or even "mother." The plain intimation is, however, that no one, not even His mother, had a right to direct in regard to the exercise of His divine official functions. His mother undoubtedly expected some unusual exercise of His power, and hence said to the servants, "Whatsoever he saith unto you, do it."

At the proper moment He exercised His omnipotence in transforming water into wine. The circumstances are full of interest. We note the care which He exercised to shut

out all caviling, by having the waterpots filled to the brim, so that there could be no thought of collusion with the servants for the practice of imposture. And then, the judgment of the governor of the feast pronounced, when he had tasted it, that it was "*good wine*," settled the question that a veritable miracle had been performed.

This was, undoubtedly, unfermented wine. It would have been totally discordant with His character to have produced and set before the guests an *intoxicating* beverage. The record is made, "This beginning of miracles manifested forth His glory; and his disciples believed on him." This display of His power mightily confirmed their faith.

THE LESSON.—We are to learn from this subject that Jesus, as a man, entered into social intercourse, making Himself familiar with the scenes of home-life. And further, we see how ready He was to seize upon these occasions, when festivity and merrymaking were in the ascendancy, to give a wise and elevating turn to passing events. Thus we learn that even unpromising circumstances may be made to contribute to the Divine glory, and the good of our fellows.

LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

JAIRUS' DAUGHTER.

DEAR children: When our blessed Saviour was upon the earth, He was always doing good, never sparing Himself. His tender, loving heart went out (as now) toward all who were sick or in trouble. Our talk this month shall be about the little daughter of Jairus. She was (as we read) about twelve years old, and his only daughter. How tenderly He must have loved her!

Jesus had just healed a sick man, and I suppose the little girl's father had heard and seen the wonderful power of Jesus, and very naturally he thought that perhaps He could heal his child. He went after Jesus himself, and *besought* Him to come—he was in haste, for she, his only daughter, lay dying. Jesus had, however, another work of mercy to perform. How anxiously Jairus must have waited; and even while he was waiting, one came from his house saying, "Thy daughter is dead!" What a fearful blow to that father's heart; what anguish! But, listen! Jesus speaks:

"Fear not, only believe, and she shall be made whole." How comforting! Together they went to the house, with three of the disciples. Those in the house did not believe that Jesus could do anything, and even laughed Him to scorn; but He put them all out and, using His miraculous power, restored her who was dead to her father, and even was so mindful as to order meat for her.

Dear little ones, we do not now see such miracles performed, but many are learning even in these days, that there is power in the Son of man to heal sickness, as well as to perform the greater miracle of healing the sin-sick soul. And we may go to Him in confidence with our every trouble, whether of sin or any other thing, and *He loves to be trusted*. The blessed Book says: "This is the confidence that we have in Him, that if we ask anything according to his will, he heareth us, and if we know that he hear us, whatsoever we ask we know that we have the petitions we desired of him." Praise His holy name!

THE TRY COMPANY.

TEXT FOR THE MONTH.—"*For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.*"—Prov. 8: 11.

The hymn to be committed to memory with the above passage is No. 104 in the Methodist Hymnal, commencing—

"My God, how endless is thy love," etc.

Our young friends are, we presume, in the midst of their summer recreations. We shall be pleased to hear how the time has been spent. May they come home refreshed in soul as well as in body.

LETTERS.—One from Aartje Meyer, Fort Dodge, Ia. June 6th:

Mrs. Palmer—Dear friend: I should like to be a member of the Try Company. I am a girl fourteen years old, and I love Jesus. I was converted Feb. 17, 1889, and my sister was converted this morning, so all of our family are converted now, and we are all happy in the Lord. I should like to do something for the Lord, for He has done so much for me and for our family.

Another from Mamie Meyer:

Mrs. Dr. Palmer—Dear friend: I guess you remember that I wrote a letter for Ma when she was sick (Mrs. Lamble Meyer), and that every one was a Christian but one, and I am the one that was not a Christian—but I am a Christian now. I was just saved this morning at eleven o'clock, and I am so happy now! I know that Jesus is mine, and I am His. I tell all the people that I thank them for praying for me, and mamma is better too. I always thought that we had to feel that we are saved, but I found out that it was not true. I had to trust first, and then I felt that I was saved—thank the Lord for it. I and my sister and brother are going on probation in the Methodist Church next Sunday. Mamma is singing with us nearly all the time, because she is so happy. My brother is ten, my sister is fourteen, and I am twelve. Can I belong to the Try Company? My sister and I will send you fifty cents apiece for the missionaries. Mamma goes to the Methodist Church, and so we are going to join the Methodist Church with mamma.

(We shall be glad to have these young friends as members of the Try Company.—ED.)

QUESTIONS FOR AUGUST—

1. Of what wood was David's house built?
2. From what fruit tree is it said Jacob made him rods?
3. What fruit is mentioned only in the margin of our English Bible?

LOVED ONES GONE BEFORE.

SPECIAL NOTICE!—Friends of the departed must send notices within three months after their departure, or we cannot promise to insert.

MRS. WILLIAM BALFOUR, of New York City, entered into the joy of her Lord, March 30th, 1888. She maintained a good confession of the doctrine and experience of holiness in her Church, and was a blessing to those with whom she came in contact. She was an attendant at the Tuesday Meeting for twenty-five years. Her Christian life was well spent, a consistent member of the seventh Street M. E. Church, eleven years, and at the time of her departure, of the "Cornell Memorial," with which she had been connected for nineteen years. In her home life, she was a devoted wife, letting her light shine. She rests with Jesus. Her friends will endeavor to emulate her bright example.

MRS. MARTHA M. GIBBS closed her earthly career in Shephardsville, Mich., Aug. 26th, 1888. She was born in Belfast, Ireland, Aug. 19th, 1826. When a child her parents came to Canada, and at sixteen years of age she was converted and united with the Methodist Church. Feb. 19th, 1856, she was married to Mr. Geo. Ormiston, and they settled in Clinton Co., Mich., where they continued to reside. Mrs. Ormiston's life was one in which the Christian character has shone brightly. She was naturally quiet and unobtrusive, yet true and steadfast in trust. Her countenance was radiant while conversing with the friends of Jesus about His love. Her end was peace.

MRS. SADIE UTTER, beloved wife of Rev. F. B. Utter, of Cameron, Idaho, finished her earthly pilgrimage October 7th, 1888, in her 28th year.

No sickness or sorrow or pain
Shall ever disquiet her now—
For death to her spirit was gain,
Since Christ was her life here below.

Then let us forbear to complain
That she is now gone from our sight—
We soon shall behold her again
With new and redoubled delight.

She has early entered the Eternal City, and her friends hope for a blessed re-union by and by.

MRS. SARAH M. DEAN closed her earthly life at the residence of her son, Frank Dean, near Castalia, Iowa, January 30th, 1889, in her eighty-seventh year. She loved to read The Guide. She requested that the hymn, "*Jesus loves me*," might be sung at her funeral. She has re-joined her husband, who preceded her seven years ago. A large circle of surviving friends mourn, but hope to meet her above. That will be a happy meeting indeed, under the shadow of the throne, to enjoy blissful converse through endless ages.

THE WITNESSES

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145:7.

"Jesus, attend, Thyself reveal;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing the 291st hymn, commencing
"When quiet in my house I sit," etc.

At the close of which Rev. Geo. Hughes read a number of requests for prayer. He adverted feelingly to the late terrible disaster in Pennsylvania, and said, that while we were helping them in their urgent temporal needs, we should not forget to help them with our prayers. The temporal aspects of the case are indeed dreadful, but the spiritual aspects are still more so.

The meeting was led in prayer by Rev. A. C. Morehouse.

Singing, "My faith looks up to Thee."

Mrs. Palmer.—We will take for our lesson to-day a few verses from the sixth chapter of Deuteronomy: "Hear, therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." May we thus love the Lord? How blessed to know that it is written, over a little farther, "*I will put my Spirit within you, and cause you to walk in my statutes.*" It is the Spirit we must have, dear friends, in order to obey the words of God. "And these words, which I command thee this day, shall be in thine heart." It is said of some, "the word did not profit them, because it was not mixed with faith." "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and

upon thy gates." These precious words we are to teach to our children, and we will not take this teaching out of our schools—will we? And we are to talk of them while sitting, and while walking, when lying down and when rising up. When shall we talk? Nay, when shall we *not* talk of God and His holy Word? "Thou shalt bind them for a frontlet between thine eyes." What? These words: "Thou shalt love the Lord." And thou shalt write them upon thy house. I am so glad that it has become customary to write the words of God upon our walls. "Ye shall not go after the gods of the people who are round about you; for the Lord thy God is a jealous God among you; lest the anger of the Lord thy God be kindled against thee." It used to be harder for me to understand these things than now. Once I did not think it strange that there should be doubt. But there must be no doubting God's word. We *must* and we *will* believe.

Here, in this brief lesson, are so many blessed truths. And O, how I love to take these words as they come to us again in the New Testament! We must believe and obey them. It is God's command. The blessed Holy Spirit says, "Be ye holy, for I the Lord your God am holy." It is indeed true, that God has made all necessary provision, and we may be all the Lord's, serving Him with all our hearts. As the outer man fails the inner man is renewed. It is resting on those truths that strengthen us. O, let us keep His words, and praise Him at all times. Let us say, "In the strength of the Lord I will praise Him." This will keep us happier all the time. How I wish I had time to tell you of the benefit I have derived from trusting *wholly* in the Lord.

Singing, "O, Thou God of my salvation."

IMPRESSIVE TRUTHS.

Rev. Geo. Hughes.—I was particularly impressed with the language of the opening hymn to-day. It seemed to have aptitude greater than I ever saw in it before:

"When quiet in my house I sit," etc.

"In my house," I said, as I listened to the singing, "Thy Book shall be my companion still." Sister Palmer says her father used to sing that hymn when she was a little girl, and I do not wonder that he did. O, there is power in the example of the head of the family teaching the sacred Word to his children! Joshua said, "As for me and my house, we will serve the Lord." Would that there were more Joshuas in our day! The beautiful lesson of this afternoon has impressed me that God has made the most careful provision to have holy families on the earth. This was an express injunction upon God's chosen people, that they should teach the doctrine of per-

fect holiness : "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And these words thou shalt teach to thy children. Let it be a daily lesson in the family. And God intended to have it upon the outside as well as the inside of the house. But some people say, "this is making a hobby of religion, and their children will be disgusted." I think we had better trust God in the case. Trust Him and obey Him. He wants parents to be holy and children to be holy. I want to say that God has impressed me with these words, that I must teach these things more diligently than I have ever done. The Lord help me to do it! I want you to pray for us in our household, that God may make us a holy family. Profession without possession does not amount to much. We want *possession*. God help us to gain the possession of holiness.

GOD'S COMMAND IMPERATIVE.

Rev. A. C. Morehouse.—The lesson comes with force and imperativeness : "*Thou shalt*." Many would excuse themselves, but there is no excuse. There is the command, and we cannot get away from it. I thank the Lord that I settled this whole question, and all my troubles in connection with it, long ago, by accepting Jesus ; and that is what you must do. I tell you, dear friends, there is nothing like being decided. I am happy in knowing that it is all settled for me. I look only to Christ, and He has promised to be with me to the end.

PROMISE WITH COMMAND.

A Sister.—I remember when I first began to think seriously of holiness of heart. I was troubled, because it was such a direct command, to love the Lord with all my heart. I did not know then the accompanying promise. It is so wonderful, that the Lord has so circumcised my heart that I am enabled to fulfil His command and love Him with all my heart and soul and strength. Those blessed promises belong to me, and I have learned, these many years, to be joyful. I am rejoicing in the Lord this day, and my life is one of perpetual joy and peace. I am joyful, as one has said, because I believe in joyful facts. I am so glad that it is a blessed truth that the Lord will keep us if we but love Him and obey His word. This He has promised—let us believe in Him.

Singing, "Standing on the promises."

JOY TO SPEAK FOR JESUS.

Sister Searles.—Dear brethren and sisters, I can not refrain from saying a word for the Master. "For Zion's sake I will not rest, and for Jerusa-

lem's sake I will not hold my peace." O, how good a thing that I can come to extol Jesus. It is our high privilege to be New Testament Christians, and we ought to be ashamed of ourselves if we are not. O, bless the Lord for these privileges ! If we want to be among the chosen family, we must choose God. It is now forty years since I became acquainted with this greater salvation than I had ever known before. I have had little trials—we all must have them ; but we must make up our minds to go through with God. When petty daily troubles come, keep silent. I am so glad I have learned the lesson of keeping silent when everything is going wrong. Dear ones, I am as conscious of salvation as I am that I live in the world. Most people say, "I hope" so and so. O, I do not say that ! I am going over to the glory-land. I do not expect to be unfaithful to God. He has done too much for me.

Singing, "I'm a child of the King."

RESTING ON THE PROMISES.

Rev. C. C. Goss.—For many years I have been resting on the promises of God. I am content to have His word. My only concern is to know whether I have complied with the conditions. When I know that I measure up to the conditions of His word, then the promises are "yea and amen." Brethren, sanctification is not the end, but the beginning of holiness. I have done praying that God would sanctify me, but I have not done praying that God would make me holy and meet for the inheritance of the saints.

OUR NEIGHBOR.

Bro. Smith.—A voice has come to me to-day : "Mr. Smith, how is it about you ? How is it about your neighbor ? Do you have two good beds to sleep in, while another man has none ?" O, good Lord, help me to see my duty in all these things, and to live up to the spirit of Christ's righteous law, that I may be like Him.

AN UNSPEAKABLE BLESSING.

Sister Willett.—Nine years ago the dear Lord showed me how He would pour out to me His unspeakable blessing. Glory be to His name, I have been saved to the uttermost ! I am abiding in Him, and there is no doubting. It is *real*, and He keeps me now, as He has kept me for nine years past. Trials come, but the dear Lord takes them all. When they come, I say, "Lord, here comes another one ; I am not able to bear it, but thou wilt bear it for me." And He does, bless His dear name. I thank Him for a Christian mother and a Christian husband, and for a dear Lord that saved me and made me holy.

Singing. "Blessed be the name of the Lord."

THE PRECIOUS NAME.

A Sister.—I am so glad I have learned to love the name of Jesus. He is more precious to me than anything else in this world. I lean on His almighty arm, and trust Him for everything. I know what it is to have the joy of the Lord in my heart.

NO FEAR.

A Sister.—Two or three years ago I came into this room for the first time, and here I heard the words read: "Without holiness no man shall see the Lord." I asked for a clean heart, and I received it, and from that hour old things passed away, and my life became new. The thought has occurred to me to-day that if I had been in Johnstown at that fatal hour, I could have said, "I have no fear; I rest in the arms of Jesus."

PRAISING THE LORD ALWAYS.

Brother Case.—Years ago, I remember hearing Sister Palmer say, that we did not praise God enough. Since then, I have often thought how true this was. I praise Him always. Lately I had a severe fall, and when I was picked up I said, "Praise the Lord!" They said, "What are you praising for here?" and they no doubt thought I was crazy; but I was not. This morning early I felt a little discouraged, and got down on my knees and claimed the promises, but they did not seem to come to me. Then I said, I will praise the Lord, and I did, and felt no longer any depression, but was happy in the thought that God could fulfil all His promises. You ask when is God ready? When are *you* ready? He is ever ready, and wants to do all these things for you.

RECEIVED JESUS.

A Jewish Christian Brother.—I am happy to be here to-day; I have heard so many testimonies this afternoon. I have confessed the name of Jesus only for a few months. All my life I heard very bad of Jesus, because I was the son of a Jewish rabbi in Russia. I praise God that I found the crucified Jesus, and publicly confessed Him, for which my father disowned me, and said, "Go away from me; I know you no more forever!" I had myself been educated for a rabbi, and my people intended that I should be a teacher and leader in the Jewish Church. But the blessed light of Christianity came upon me, and I believed in the crucified Christ Jesus; and though it was very hard for me there, how happy I have been, dear brethren and sisters, since that blessed Christian faith became mine! I cared nothing for the disgrace of my belief in my own country;

but for the sake of our dear Christ Jesus, I left father and mother and all I loved, and went to London, where I studied Christian theology, and thence to New York recently. And now I am very glad to be here and join with you in testimony and praises to that adorable Jesus who died for me, and whose blessed Spirit is with me always. I ask you, dear Christian friends, to pray for me, that I may be ever faithful to the doctrines I have embraced in such great difficulty, and that I may bring no shame to the crucified but risen Lord, who now reigns with the Father in glory.

Singing. "All hail the power of Jesus' name."

Mrs. Palmer.—"Whoso offereth praise glorifieth me." Perhaps there are those here who desire to praise the Lord. Our time is almost expired. A few *minute* testimonies may be given. May we all be willing and positively obedient.

SHORT TESTIMONIES.

A Brother.—I am here from the far West, an invalid, on the way to Europe. I want to say that I have greatly enjoyed this meeting, and ask that you will pray for me as I journey to foreign lands in pursuit of health.

A Sister.—I praise the Lord that I belong to Him. He is teaching me more and more every day of His love.

A Sister.—I praise the Lord to-day that He is my "peace which passeth all understanding." I know His keeping power.

A Brother.—I praise the Lord that Christ is to-day my all in all. If we have Christ in all His fullness, we have everything.

Singing. "Lord, in the strength of grace."

The hour of closing having arrived, prayer was offered by Mrs. Palmer, the doxology was sung, the benediction pronounced by Rev. C. C. Goss, and the meeting adjourned.

THE DAY OBSERVED.—Sarah Immell, of Madisonville, Ohio, writes: "The Guide is such a dear friend, I learn so much in reading it. I noticed your request for prayer on Sabbath, June 30th. I pray for you nearly every day. I am walking in the light as Christ is in the light, and the light of His countenance makes me to rejoice continually. His promises are indeed great. The law of the Lord is my delight—"my all is on the altar" continually. The Lord is indeed gracious and plenteous in mercy. I find the way of holiness to be so grand, and the Saviour is precious near me all the time. Under His wing I am trusting. Blessed be His holy name!"

OUR SOCIAL MEETING.

THE WORD.—“*But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*”—2 Cor. 4:7.

“O let Thy mind within me dwell,
O give me lowliness of heart.”

An Aged Witness.—Rebecca Osborn, Rahway, N. J. : I cannot tell you how good the Lord is to me. I am glad I gave my heart to Him in the days of my youth. Now, in my declining years, how precious Jesus is to me ! I am seventy years of age. I have laid my companion and four of my daughters away, but I expect to meet them in the better land. How precious to think of it ! Jesus is mine !

Six Years Ago.—Maria D. Cole, Shannonville, Can. : I was converted about six years ago. I always intended to be a Christian sometime, but it was through reading “*The Way of Holiness*,” by Mrs. Palmer, that I was led to seek Christ at once, and after seeking for three weeks, God spoke peace to my soul. O, I shall never forget that moment ! The whole world seemed changed to me. I have never been tempted to doubt my conversion, but I soon began to feel anger, self-will, pride, etc., rising up in my heart, and I knew that they did not come from a pure heart. About three months after, I heard a friend speaking of a Christian lady who enjoyed sanctification. I had never before heard of any blessing but conversion, but I knew if sanctification was enjoyed by other Christians, it was for me ; so I asked God to help me to understand it. I again read “*The Way of Holiness*,” and about a year after came across some old numbers of *The Guide*, and soon I learned that to be entirely sanctified was to be cleansed from all sin ; also that it was not only a privilege but a duty to seek for the blessing then, but every one to whom I spoke about it, did not believe in it, and I thought I was too young, being only sixteen, and that older professors of religion would think it presumption in me to profess more than they, but while reading the experience of Miss Abbie Mills in the November number of *The Guide* of 1865, I was enabled to overcome those temptations, and soon after I yielded myself a living sacrifice to God, and by faith received the blessing and O, the sweet peace that filled my soul ! I felt that I was “dead indeed unto sin and alive unto God” ; that I was crucified unto the world. I loved God with all my heart, and my neighbor as myself. For more than four years I have been able to say, “The blood of Jesus Christ cleanseth me from all sin.” My God hath wrought a perfect cure, and during

that time I have been called to pass through a great deal of suffering, being confined to my bed for nearly three years, and suffering severe pain ; but God has kept me. In the hour of suffering He has enabled me to say, with all my heart, “Thy will, O Lord, not mine, be done,” and now it has pleased my Heavenly Father to partially restore me to health, and by His help I am going to live and work for Him. My aim in life is, “Whatever I do, in word or deed, to do all in the name of the Lord Jesus,” and to do all I can to lead sinners to Him. He keeps my mind in perfect peace, and He who has kept me in the past will keep me in the future.

Led into the Light.—Jesse Hunter, Atlavista, Kansas : About a year ago I sent you a request to pray for me, that I might obtain the blessing of a clean heart. And, blessed be the name of the Lord, from that time He began to lead me into the clear light, until the night of March 8th, I went to sleep with this promise in my mind : “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” My soul seemed to grasp that precious promise, with such an unyielding grasp. I then sunk away into a sweet sleep, and awoke filled with the Divine glory such as cannot be described. I praised God during the remainder of the night. I floated out on the ocean of God’s love. I have had peace and joy ever since.

Influence of the Tuesday Meeting.—Almira Lo-see, West Los Angeles, Cal. : When *The Guide* comes, I almost involuntarily turn to the “Tuesday Meeting.” There, for nearly forty years, I loved to meet God’s elect. When the meeting was in Rivington St., I used to almost hide myself away at times, so conscious was I of my wanderings, so full of self-accusations, so full of sorrow, because I had to sing,

“Prone to wander, Lord, I feel it,” etc.

On one occasion, I sat in the back parlor, when there came such a consciousness of unworthiness, that I felt that I deserved to be put under that sofa, and never be seen or heard among those blessed saints. How the tears ran down my face ! How my heart bled as I saw how little I had availed myself of my high and holy privilege ! But, blessed be God, soon after that I discovered His willingness to cleanse and keep clean—aye, and fill the vessel the Holy Ghost had so fully taken possession of. It is just forty-four years since that blessed epoch in my religious history, which decided for life victories. How I then delighted to hasten to that spot, the Tuesday Meeting, and join in the triumphant song of “Unto him that hath washed us in his own blood !” Glory to God in the highest !

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath.—No Strife—No
Malice, Enmity, or Evil-Speaking.—
Love, Love—only Love.

THE IRRESISTIBLE.

THERE is, both in nature and grace, what may well be called *the irresistible*. There are elements and forces which are invested with tremendous energy. They overleap all opposing obstacles in their mighty operations. They are so clear and palpable and sweeping in their course of action as to put skepticism to flight, and to furnish demonstrations of the truth which are truly sublime.

In nature, *fire* is one of these cogent elements. It is quick in its action, searching, illuminating, refining, separating the precious from the vile, and bringing forth the pure metal.

Fire was a resistless weapon in the hands of Elijah. Israel had grievously departed from the living God, and become flagrant idolaters—worshippers of Baal. The prophet, maintaining unswerving loyalty to God, rebuked the guilty Ahab and arrayed before him the iniquities of the people which were incensing the Lord Jehovah, and threatening the land with swift destruction. He challenged him to a settlement of the question, "Who is the true God—Jehovah, or Baal?" The great test was, the god that answered by fire should be proclaimed the true God. The challenge was accepted. The prophets of Baal met Elijah on Mount Carmel. The bullock for the sacrifice was laid upon the altar, and they "called on the name of Baal from morning until noon," but there was no answer, and Elijah mocked them. The whole multitude of idolaters stood aghast at their utter failure. Then Elijah prepared his sacrifice, laying the bullock upon the altar, and drenching it with water, barrel after barrel being poured upon it. And when all was ready, he turned his face toward the heavens, and said, "Lord, let it be known this

day that thou art God in Israel!" "And the fire descended and consumed the burnt sacrifice, and the wood and the stones and the dust, and licked up the water that was in the trench." The *fire-argument* was resistless, and the people fell on their faces; and they said, "The Lord, he is the God! the Lord, he is the God!" Such was the triumph of this element in the realm material.

We are now under a still grander dispensation, that of GRACE, the Gospel of our Lord Jesus Christ. This latter-day dispensation exceeds the former in glory in that it is pre-eminently spiritual in its character. John the Baptist unfolded its true excellences when he said, "I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." This prophecy was fulfilled at Pentecost in amazing and overpowering splendor. The outward symbol, *fire*, sat upon the head of each of the disciples gathered in the upper room. The great spiritual reality, thus symbolized, was revealed in their hearts: "*they were all filled with the holy Ghost.*" What entered into them on that occasion was *fire*, the fire of the Holy Ghost—illuminating, quickening, purifying, and transforming their whole being. They were filled with purity, light, and power. Every faculty was instinct with life, and they were ready to make death-dealing strokes against the kingdom of darkness. Before the sun went down on that day of Pentecostal glory, the triumph of Christianity was marvelous. The assembled multitudes of Parthians, Medes, Elamites, and the dwellers in Mesopotamia, and from all the regions round about, felt the irresistible *argument of fire*, and three thousand surrendered to the all-conquering Christ. And, beloved, the irresistible argument still is that of *fire*. A soul baptized with the Holy Ghost and with fire is a living, unanswerable argument. It is the fire of *pure love*, animating the whole being—and who can stand before *love*? Death itself is led captive by love. This is the wide-reaching, all-pervading potency. The nations are to be conquered by love. The *fire-advances* of the saintly legions will open the way for Christ's ultimate enthronement in all the earth in power and glory.

"Apply thine heart unto instruction."

CHRISTIAN EDUCATION.

NEW YORK is favored with some first-class educational institutions, where a decided Christian influence is exerted. One of the most prominent of these is RUTGERS FEMALE COLLEGE. It is situated on West 55th Street, between 5th and 6th Avenues, occupying two large buildings. It is an eligible position, and as healthful, probably, as any that could be selected.

The College had its origin in 1838. It received its name from Col. Henry Rutgers, of New York, a valiant soldier in the war for American Independence, and pre-eminent for his Christian influence until his death, in 1830; whose virtues as well as his liberality attached his name to Rutgers College, New Brunswick, N. J. during his life, and to Rutgers Female Institute after his death.

In 1867 a charter, granting full College powers, was obtained; the name being changed to "Rutgers Female College." The "System of Instruction" for Female Colleges, submitted to the Regents of the University of New York, in 1872, was approved by them. Rev. G. W. Samson, D. D. is President of the College, and Mrs. E. S. West, Lady Principal, with an efficient corps of instructors. The Lady Principal and one of the teachers are themselves daughters of deceased missionaries, and those whose daughters come under their Christian influence are highly favored.

The institution is undenominational, and patrons need not fear a bias in favor of any particular branch of the Church. Dr. Chas. E. West, who was the first Principal, and able organizer of its system of instruction, will be associated with Dr. Samson next year in its management. The Primary Department is to be enlarged.

It was our pleasure to attend the Commencement this year in Dr. McArthur's Church, which was very interesting. Our two younger daughters were in the Primary Department last winter, and we can therefore speak from personal knowledge of the positive Christian character of this institution. It aims to avoid the fashionable extremes and to cultivate the solid qualities belonging to elevated female character. Address for circulars, Rutgers Female College, 56 West 55th St., N. Y.

—"Quarrel not with God's unfinished providences."

TWO CHRISTIAN VERITIES.

THERE are two great Christian verities which should be well defined in our minds :

1. *Justification*—what is it? Simply considered, it means pardon—a full and free pardon of all personal voluntary transgressions of the Divine law. But there are other important things connected, which theologians sometimes call "concomitants," but which for the sake of simplicity we include in the term "*justification*." One of these is *regeneration*, or the new birth, or conversion, whereby the soul, naturally dead in sin, is made alive, created anew in Christ Jesus, and every power of the being set God-ward. Old things have passed away, and all things have become new. There is in this state power over sin, the dominion of sin is broken, and the individual may have continual victory. There is also included, *conscious adoption* into the Divine family by the inward testimony of the Holy Spirit, whereby we know that we are children of God. Now, as above considered, justification is indescribably glorious—no condemnation is realized, but peace with God, and a joyous consciousness of spiritual freedom.

2. *Entire Sanctification*—what is it? It involves the entire eradication of inward carnality. There is remaining carnality in *the justified*—the birth-principle transmitted from Adam. This is sometimes termed "*roots of bitterness*." While remaining it gives continual trouble, making a mixed experience and life. While the justified may and do have victory over outward sin, there is by reason of this remaining carnality a continual "*bent*" to sin, which often brings into bondage, leading to actual transgression. Hence the need of an inward cleansing. To this end the justified are exhorted to "cleanse themselves from all filthiness of the flesh and spirit," by going to the fountain of cleansing. This state also includes the perfecting, in nature, of all the graces of the Spirit—love, the central grace—so that they exist free from alloy or antagonisms. Thus existing, there is chance for subsequent growth and development to an indefinite degree.

"HASTEN the long-expected hour,
And bless me with Thy perfect love."

WHAT A CALM!

WHAT a calm there was on the lake of Gennesaret when Jesus uttered the omni-fic word, "*Be still*"! The stormy winds were hushed and the restless waves sank to rest. So when Jesus speaks with almighty energy to a disquieted, tempest-tossed soul. There is an inward calm that is indescribable. There is a great calm when a soul is converted—when the shackles of sin are broken, and the dark catalogue of sins committed is obliterated by atoning blood. Looking heavenward he joyfully sings—

"With confidence I now draw nigh,
And Father, Abba Father, cry."

But there is a profounder calm in that soul when Jesus speaks the second time, "*Be clean*!" Then the turbulence of passion is hushed—and the will is brought into entire harmony with the Divine will. There is indeed a great calm—and the God of peace himself comes in to keep the soul-citadel.

"Prayer is the pulse of the renewed heart."

WHAT CAN YOU DO?

FIFTY years ago, seven shoemakers in a Hamburg shop said, "By the help of God we will help to send the Gospel to our destitute fellowmen." In twenty-five years they had established fifty self-supporting Churches, gathered 10,000 converts, distributed 400,000 Bibles and 8,000,000 tracts, and carried the Gospel to 50,000,000 of their fellows. Apparently it would only take 150 of such men to carry the Gospel to the whole world in another quarter of a century.

Here is an example to look at! These were men in humble life, and of limited means, and yet what a work they accomplished! Their hearts were aglow with the love of Christ. They had the spirit of self-sacrifice, denying themselves daily as Jesus had commanded. They had intelligent consecration, and put forth holy ingenuity in their Master's service.

Reader, what part do you propose to have in the salvation of this world? You are Christ's representative here. Will you worthily represent Him? We call you to holiness—not to "sing yourself away to everlasting bliss"—but to do something to help save this world.

"And let the storm that speeds me home,
Deal with me as it may."

HEAD-WINDS.

DR. CUYLER says:

"The worst calamity that could befall us short-sighted creatures would be for God to let us have our own way. In the voyage of life we should choose nothing but smooth seas and fair winds and full cargoes, and 'quick trips' and safe harbors. God is wiser than we are, and He no more consults us than I consult my grape-vines when I send my gardener to prune off the surplus branches."

It is a delightful thing when we come to the point to

"Leave to His sovereign sway
To choose and to command."

In this full-surrender we have no choice of circumstances—whether of favoring or head-winds, smooth or rough seas. We know that He will order all things well, and that the final outcome will be right. We shall come into port with our colors flying. Now, it takes holiness, entire holiness, to bring us to this point—that takes all the worry and fret out of us, and we sit calmly on tumult's wheel.

"Practice in life what thou prayest."

STRONG MEAT.

THERE is "strong meat" in the Gospel of Jesus Christ, which is able to nourish unto robust Christian manhood. The apostle lamented in his day that there were those who were not able to bear it. They were in the babe-condition, and had to be kept on *milk-diet*. Hence they were weak when they should have been strong.

The Church is in the same lamentable condition to-day. We have Christianity in infantile proportions when it ought to be in full manhood. Where is the fault? Not, certainly, in Gospel provisions, for here there is abundance—"enough for each, enough for all, enough for evermore." Why then is it that we have so many babes instead of men and women in Christ Jesus? The same answer is to be given now that was given by the apostle: "*They are not able to bear it*"—they steadily refuse this Gospel nutriment; they reject strong meat. Hence there is a weak, sickly state of things. Many have to be kept in the nursery who should be in the open field.

"FIRMLY trusting in Thy blood,
Nothing shall my heart confound."

"A SWORD."

JESUS said, "I am come not to send peace on the earth, but a sword." This language was employed by the Master to indicate the aggressiveness of Christianity. It sternly antagonizes the forces of evil in this world. It strikes at the inward corruptions of the individual heart, and the transgressions of the individual life. The truth which Christ enunciates cuts like a sharp, two-edged sword; it is quick and powerful. Under these home-thrusts of Gospel truth, the passions of the human soul are often lashed into fury.

But the Gospel sword strikes also at the powerful iniquitous combinations in this world—at despotic governments—social evils—and all the diabolical plottings against the life and weal of humanity, conceived by the chieftain of darkness and his allies. The keen edge of the sword penetrates their vitals, and they writhe under its mighty thrusts. We see this illustrated in the rage of the liquor devotees at the advances of Christianity. But the sword of Christly truth will win the day. Keep your faith steady!

The "*living epistle*" needs no translation.

BE A TRUE WITNESS.

A SISTER in California writes: In a prayer-meeting I heard an old white-haired local preacher say, "In retrospecting my life I am compelled to say it has been a failure. I have given as much, or more, than the average Christian. I have worked for the cause of my Master many years; nevertheless, I must say, *a failure!*" Others joined in this doleful style of testimony.

The sister, at this point, stood up for Jesus and gave a better testimony. She said: "I am most happy to say, as I look all along the line of the past, victory has perched upon my banners. Glory to God! He has made it a triumphal march. Now, in my sixty-fifth year, I can say, 'Thanks be to God which giveth us the victory through our Lord Jesus Christ.' I have made many mistakes, but, 'Now thanks be unto God which causeth us to triumph,' is better than failure.

Well done, sister! Be a true witness for Jesus, every time, and God will well approve.

"JESUS, may all confess Thy name,
Thy wondrous love adore."

"GOD FORBID!"

THE apostle has an emphatic and significant "*God forbid*" in his epistle to the Romans. He asks, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid!" The very thought of such a thing is astonishing. Continue in *sin* that *grace* may abound! Nay, verily. *Gratitude* forbids it. Having tasted of the heavenly gift in the pardon of sin, and in adoption into the Divine family, we should show forth the praises of Him who hath called us from darkness into His marvelous light.

Love forbids it. What! abuse the benefactions of Infinite Grace by rushing again into sin! Every power of regenerate nature revolts at such a course. The newly-born child of God has His love shed abroad in his heart—warm, glowing love. Love prompts to further advances. It beckons to higher and more lustrous altitudes, even to a perfect deliverance from sin, and thus magnify "the grace that sure salvation brings." Reader, claim your full inheritance in Christ.

Let patience have her "*perfect work*."

"CROOKED PATHS."

WE have sometimes heard Christians give a public testimony like this: "*I make many crooked paths.*" They speak of it as a sort of weakness or infirmity, not attaching any particular criminality to it. But, really, that is strange language to emanate from Christian lips. Is there not a plain command to "make straight paths for our feet"? And is it not positively declared, "*strait* is the gate, and *narrow* is the way that leadeth unto life"?

Crooked paths then are directly opposite to the way of life, and if our steps are thus directed, we are violating these plain Bible instructions, and hence bring upon ourselves guilt and condemnation. And yet, how many are leading just such lives, and pleasing themselves that "crooked paths" will lead to the celestial gate. They are sadly mistaken. Many will be disappointed.

—"Wherever souls are being tried and ripened, in whatever commonplace and homely ways—there God is hewing out the pillars for His temple."

OUR INQUIRY ROOM.

A GREAT FACT.—"And they that are Christ's have crucified the flesh with the affections and lusts,"—Gal 5:24.

"O let us by Thy cross abide,
Thee, only Thee, resolved to know."

Half-Hours in the Epistles.

HALF-HOUR IN PHILIPPIANS.—"Brethren, I count not myself to have apprehended: but this one thing I do," etc. (See Phil. 3:13, 14.)

HOWEVER high we may have risen in the life of faith and the knowledge of our Lord Jesus Christ, there is still much land to be possessed. The law of eternal progression is the law of the Christian life. Hence Paul says, "I count not myself to have apprehended." That is, all that is possible for me in Christ. The mark for the prize of his high calling in Christ Jesus was distinctly in view—and toward that mark he was resolved to press steadily—that is, full conformity to Christ, including the power of His resurrection. This was his single aim, to the accomplishment of which he consecrated all his redeemed energies: "This one thing I do—I press towards the mark."

Here is an example for us to follow. If we would make the most of this world, and make sure of the next world, with all its eternal possessions, we must have this singleness of aim—in thought, word and deed seek the Divine glory. Count nothing too dear if we may bear the image of the heavenly, attain unto the resurrection of the dead, and seize the crown which Christ has purchased for us.

Jesus has put a premium upon this One-thing-I-do mode of life. He says, "If thine eye be single, thy whole body shall be full of light"—the whole being bathed in Heaven's serener light. If such be the realizations of the kingdom of heaven, we can afford to be stigmatized as "*the one-idea people*." The one idea is big as eternity, and it comprehends all other ideas, culminating in immortal bliss.

Consent then, beloved, to be among "*the one-idea people*," the resolute few that dare go through. You will be in honorable company—the apostles, the holy martyrs, and a great host "of whom the world was not worthy." We enter the kingdom here under pressure: "*Strive to enter in at the strait gate*" is the injunction—and we enter the eternal kingdom in like manner, until life's latest hour, *earnestly* contending for the faith.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Philadelphia asks: When a Christian is guest in a worldly family, and no blessing is asked at the table, is it his duty to bow the head, silently, or would that be a breach of etiquette?

Ans. We think Matt. 5:16, also 10:32 will answer that question. It is undoubtedly proper to bow the head and silently ask the Divine blessing—1st, to maintain a good conscience. 2d, to bless others—it may carry conviction to the prayerless ones sitting at the table.

THE CAMP MEETINGS.

This is a great month for Camp Meetings. All over the country the people will be gathering in the tented groves. We trust that God will be with them in great power. Rev. John Thompson sends us good tidings from Mountain Lake Park. At the time of his writing, believers were being sanctified, and sinners converted. God was revealing Himself gloriously. We hope to enjoy a few days with our old associates at DOUGLAS, MASS. This is a ground which has been greatly honored of the Lord. The salvation tides have had unobstructed course. We hope it will be so this year, only much more abundantly. The meeting is held from July 26 to Aug. 4.

PITMAN GROVE, N. J. will be held from July 31 to Aug. 14, Bros. Updegraff and Dr. Dougan Clark, leading. Great times of power have been realized here. May it be so this year also! There is a National Meeting at Old Orchard, Me., led by Revs. W. McDonald and A. McLean, Aug. 6-18; The Woman's Union Holiness Meeting, Mt. Tabor, N. J., Aug. 10-19; International, Niagara Falls, Aug. 10-21; Illinois State, Decatur, Aug. 13-21; Ocean Grove, N. J., Aug. 19-29; New Albany, Ind., Interstate Holiness, August 23 to Sept. 1. We invoke prayer in behalf of these meetings, and others which we cannot particularly specify. May plenteous showers descend!

HELPS TO CHRISTIAN DEVOTION.

Precept and Promise.—"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

—Matt. 6:33.

PROFIT OF GOOD WORKS.—As ciphers, added one by one in an endless row to the left hand of a unit, are of no value, but, on the right hand, rapidly multiply its power, so, although good works are of no avail to make a man a Christian, yet a Christian's good works are both pleasing to God and profitable to men.

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—AUGUST.

1. Heb. 6; 11, 12. Psa. 24:31. Psa. 86; 16.
2. Rom. 12; 12. John 16:33. Psa. 56; 3, 4.
3. Ex. 20; 17. Psa. 34; 9. Psa. 16; 5.
4. Luke 3; 8. Phil. 1; 6. Micah 7; 18.
5. Psa. 46; 10. Zech. 4; 7. Exod. 15; 11.
6. Col. 3; 15. Psa. 119; 165. Isa. 12; 1.
7. Gal. 5; 16. Jer. 31; 9. Psa. 73; 24.
8. Psa. 37; 34. Lam. 3; 25. Psa. 102; 1.
9. Ezek. 18; 31. Ezek. 36; 26. Psa. 51; 10.
10. Jer. 26; 13. Joel 2; 32. Ezra 9; 6.
11. Matt. 6; 6. Matt. 6; 6. Psa. 5; 2.
12. Matt. 6; 31. Matt. 6; 32. Lam. 3; 24.
13. Jer. 22; 3. Psa. 92; 12-14. Psa. 71; 9.
14. Psa. 122; 6. Isa. 66; 12. Psa. 122; 7, 8.
15. Heb. 11; 6. Psa. 72; 12. Psa. 30; 2.
16. Heb. 12; 1, 2. Zech. 13; 1. Psa. 79; 8.
17. Heb. 2; 1. Hosea 6; 3. Psa. 119; 105.
18. Jas. 4; 8. Titus 2; 14. Psa. 85; 4.
19. 1 Chron. 16; 10. Job 33; 26. Psa. 116; 1, 2.
20. Matt. 24; 44. Rom. 4; 7. Psa. 90; 12.
21. Psa. 48; 12, 13. Psa. 87; 5. Isa. 14; 7.
22. Luke 18; 1. Matt. 21; 22. Luke 18; 38.
23. Eph. 6; 17. Rev. 12; 11. Psa. 63; 6.
24. Ezek. 33; 11. Lam. 3; 31, 32. Lam. 1; 20.
25. 2 Tim. 2; 1. Heb. 9; 15. Psa. 31; 19.
26. Phil. 4; 5. Prov. 16; 19. Psa. 10; 12.
27. Rom. 6; 13. Matt. 25; 21. Psa. 55; 6.
28. Rev. 14; 7. Mal. 3; 16, 17. Hab. 1; 17, 18.
29. Titus 3; 14. 2 Pet. 1; 8. Psa. 119; 6.
30. Heb. 13; 12, 13. Heb. 11; 24-26. Acts 4; 29.
31. Acts 2; 38. Acts 2; 39. Psa. 130; 3.

IN THE DIVINE TREASURY.—Let us pursue our studies of the character and work of Jesus:

AS THE HIGH-PRIEST—

Appointed and called by God—Heb. 3:1, 2; 5:4, 5.

After the order of Melchizedek—Psa. 110:4. with Heb. 5:6; 6:20; 7:15, 17.

Superior to Aaron and the Levitical priests—Heb. 7:11, 16, 22; 8:1, 2, 6.

Consecrated with an oath—Heb. 7:20, 21.

Has an unchangeable priesthood—Heb. 7:23, 28.

Is of unblemished purity—Heb. 7:26, 28.

Faithful—Heb. 3:3.

Needed no sacrifice for Himself—Heb. 7:27.

Offered Himself as a Sacrifice—Heb. 9:14-26.

His sacrifice superior to all others—Heb. 9:13, 14, 23.

Offered sacrifice but once—Heb. 7:27.

Made reconciliation—Heb. 2:17.

Obtained redemption for us—Heb. 9:12.

Entered into heaven—Heb. 4:14; 10:12.

Sympathizes with saints—Heb. 2:18; 4:15.

Intercedes—Heb. 7:25; 9:24.

Blesses—Numb. 6:23, 26, with Acts 3:26.

On His throne—Zech. 6:13.

Appointment of, an encouragement to steadfastness—Heb. 4:14.

Typified: Melchizedek, Gen. 14:18-20; Aaron, Exod. 40:12-15.

II.—CLOSET PRAYER.

—"Let us draw nigh with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10:22.

HYMN for the month, No. 795 in the Methodist Hymnal, commencing—

"Jesus, from whom all blessings flow,
Great Builder of Thy Church below," etc.

1. GENERAL SUBJECT FOR PRAYER.—*Continue to pray for the Camp-Meetings, and for the morning meeting led by Mrs. Palmer at Ocean Grove.*

2. REQUESTS BY LETTER—

Arkansas, S—, for a minister to be sanctified, and his Church revived. Canada, P—, for a sister to be sanctified, and family saved; for a man lately serious, now indifferent; for a careless old man, and a man who is half an infidel. Connecticut, H—, for an aged mother and daughter to be healed. Indiana, O—, for a brother to have clear witness of purity. Iowa, F— D —, for a husband to be sanctified. Maine, W—, for a sister to be healed in body, and her husband sanctified. Missouri, J—, for a widow to be sanctified and to have aid. W—, for a pastor to be sanctified; also husband, daughter and young friend, and the writer. Michigan, L L—, For the salvation of a wife and child. S S—, For a pastor to be sanctified, and people revived. New York, B—, for a Tuesday Meeting for holiness. C—, For a brother to be sanctified and healed in body; for a brother, given to drink, to be saved. South Carolina, F—, for a minister to be sanctified, and for revival in his charge.

PERSEVERANCE IN GOODNESS.—A philosopher, being asked in his old age why he did not give up his practice, and take his ease, replied: "When a man is to run a race of forty furlongs, would you have him sit down at the nine and thirtieth, and so lose the prize? We do not keep a good fire all day, and let it go out in the evening, when it is coldest; but then rather lay on more fuel, that we may go warm to bed." He that slakes the heat of his zeal in old age will go cold to bed, and in a worse ease to his grave.—*Sel.*

III.—IN THE OPEN FIELD.

"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—Phil. 1:11.

WORK SUGGESTED: 1. Write a good letter to a deaf person.

2. If an infidel in your neighborhood, get a suitable tract or book to him.

3. Visit some one who does not attend Church, and urge a different course.

4. Help the prayer-meeting in the pastor's absence.

5. Personally labor for the sanctification of one of your Church members.

6. A Christian visit to prisoners this hot weather, or to a hospital, may be profitable.

WITH OUR CORRESPONDENTS.

A Mother to Her Daughter.—Mrs. Eliza McCullough, who has taken *The Guide* for forty years, thus writes to her daughter :

St. Catharines, Ont.—My dear Laura. O, blessed day when Christ burst the bars of death and ascended up on high, that we also might have hope and victory over the grave. It has no dread in it for me, O, no! I hail it welcome, because the sting of death has been taken away. I feel glad this morning that I still live, and have the blessed hope of glory in my soul. It may be my last Easter Sabbath on earth; if so, all is well. I am on the Rock now, in my seventy-sixth year. Well do I remember when I was in my first love, in the year 1824, and the joy of my heart when rising, at five o'clock in the morning, to sing hymns of praise to my redeemer. All those years the loving Saviour has led me, and been with me, and borne my weakness, helped my infirmities, and kept my head above the waters. Through many a storm He has appeared to me, and said, "It is I, be not afraid!" All glory be to His name, for His tender care and constant love. He has even washed me in His blood, and made my heart clean from sin. I am His, and He is mine forever more. I am trying daily to live by faith. He is my surety. O, yes, *Christ is my life, my light, my joy, my all and in all.*

"I have just been redacting about Mary at the sepulchre. As she wept, Jesus appeared to her, and called her by name. What joy filled her soul! And so do I rejoice, this lovely morning, that Jesus calls me His child, and says, 'Fear not—I am risen, and will come for thee and bring thee home by and by!'"

"I felt it good to wait on the Lord this morning, and to renew my covenant afresh to love and serve my Lord. I want to make a good finish of my earthly course, that I may have an 'abundant entrance' into the heavenly kingdom, and crowned with glory forevermore. Amen,"

A New Recruit.—Daniel McNeill, Milford, N. B., Can. : A year ago I was first shown a copy of *The Guide to Holiness*. I read some of the sermons, and I then subscribed for it. I was looking for a higher blessing than I had received, but I was told that I had all that was necessary. But *The Guide* showed me that I must just stop doing for myself, and let Jesus do for me. When I did that, bless the Lord, I was filled with light, and now I always hold up this doctrine wherever I am. I have been used the past year in the conversion of more souls than in thirteen years while in a justified state. (Hold fast—give your testimony, plainly, humbly, definitely, on all suitable occasions, no matter who says No!—Ed.)

The Memorial Volume.—Frances J. Cavell, Seelville, Pa. : I feel it my duty to inform you how much the dear Lord has blessed me in reading the "Memorial Volume." It has filled my soul with peace above everything else. It has strengthened my faith in the promises of Holy Scrip-

ture, so that I cannot praise God enough for the privilege of having it with *The Guide*—it seems to be so much spiritual food in my old age.—(Give your testimony, humbly yet confidently, regardless of what people think or say.—Ed.)

The Day of Special Thanksgiving and Prayer.—Mrs. W. E. Crissey, Warrensburg, Mo. : This morning (June 30th), I arose a minutes before six, to join in the union of prayer, and Scripture reading, while my family slept. It was an occasion to me to feel conscious that I was one of a multitude scattered all over the land, calling on God for His blessings to fall upon you (the Editors), and your work in all its departments. I also had the joy of knowing that prayer from hearts made pure by the blood of Christ, was arising for me as one of your patrons. I believe in God, and in Jesus Christ our Saviour as God made manifest in the flesh—and in the Holy Ghost. I am a Methodist, and in holiness as set forth in the pages of *The Guide*. I have been greatly helped in my Christian life since I began to study it, January 1st. I sent a request to your prayer circle that I might have a clean heart, and the witness of it. That desire of my heart has been granted, and that most clearly and wonderfully. I again sent a request that my clean heart might be filled with love—the love of God as shown in the love of Christ. The desire is satisfied—*satisfying* day by day as I need. Now I want wisdom to win souls. (Read the promise, "My God shall supply all your need," etc.—Ed.)

An Aged Witness.—Mrs. Lydia Smith, Youngsville, N. Y. : I have been a reader of your book since 1847. You have done me good, praise the Lord! I feel that I want to confess the all-cleansing power to the whole world. My heart is fixed on God, although I am His feeblest child.

"O Jesus, my Saviour, in Thee am I blest,
My life, my treasure, my joy and my rest;
Thy grace be my theme, Thy name be my song,
Thy love doth inspire my heart and my tongue."

It does me good to read of what the Lord is doing through His people to spread holiness throughout the land. I am blessed in reading the "Salutation of the Prayer Union." (The Lord bless our aged mother in Israel, and guide her to her heavenly home.—Ed.)

A Word from Florida.—Sister Sarah A. Pratt, of De Land, Fla., writes : I cannot tell you how thankful I am that the dear *Guide* still comes to me. I prize it next to my Bible, as I seldom get to Church. May the Lord bless and spare you many years to continue the good work. Last month I sent you six of the back numbers called for, all I had. I have given away a great many where I thought they would do good. (The Lord reward our sister for her work of faith and labor of love.—Ed.)

THE HARVEST FIELD.

AT HOME.—

—CAMP MEETING, SILVER LAKE, VT.—This meeting opened June 14th, on the grounds of Bro. Frank Chandler, near Brandon, Vt. It was in charge of Rev. W. McDonald. We find an account of the meeting in *The Christian Witness*. Continuous rains for several days interfered with the attendance. The editor says: "We doubt if there has ever been a better meeting with the same number in attendance. Hearts were filled with the Holy Spirit, and ministers and people were anointed for service. Bros. Hawley, Reynolds and Wright, and Miss Tear, an evangelist of the Wesleyan Methodist Church, aided.

A TABERNACLE MEETING.—Bro. W. C. Stockton, evangelist, of New Jersey, has secured a large new tabernacle, which he is pitching in different parts of New Jersey. His first meeting was at "Alloways." A series of meetings had been held previously in the church. The pastor, Bro. A. Wagg, and his wife, and some of the officers, among others, were sanctified. The services in the tabernacle were crowned with saving results, notwithstanding some "lewd fellows of the baser sort" tried to hinder the work. Bro. S. was assisted by Sisters Kenney, and Nettie Van Name, "*The Singing Evangelist*," and others.

AT OCEAN GROVE.—The opening services in the Tabernacle, and subsequently at the Auditorium, were signalized by manifestations of the Divine presence. The morning Holiness Meeting, conducted by Mrs. Palmer, has opened auspiciously. Souls have already entered into the rest of faith, giving promise, we trust, of an abundant harvest this season. Bro. Thornley, who was such an efficient worker, has gone home, but other good helpers sustain Mrs. P. in her work—Bros. Browning, Sisters Inskip, Cassie Smith, and others.

IOWA STATE CAMP MEETING.—This meeting was held at Des Moines, Rev. Isaiah Reid, evangelist, in charge. Bros. Haney, Arnold, Allen, Collins, and B. S. Taylor, and Sisters Pippett, Reed, and Martin, were among the workers. Blessed saving results were achieved. After an unctuous sermon by Bro. Collins, of the Des Moines Conference, seven were fully saved, including two ministers.

—The People's Church, Boston, held communion service on a recent Sunday. When the large chorus-choir rose in a body to come to the altar, one singer, not a Christian, was to be left in the seats; but under the tender entreaties of members of the choir, she came with the others, and found peace before rising. Two others also came from the audience at the invitation of the pastor, also finding "peace in believing, and joy in the Holy Ghost."

ABROAD.—

AFRICA.—Rev. B. F. Kephart: Presiding Elder in connection with Bishop Taylor's work, writes: *Cape Palmas, Liberia, Africa, May 12, 1889.*

Mr. RICHARD GRANT, Dear Brother: We have now been in Africa nearly two months, and have all had the fever with one exception. Some have been very sick, especially Miss Millard. All are better and doing well—most of us very well. The missionaries have all gone to their stations. Sisters McAllister, Binkley, Baynon and Dean are up on the coast, as are also Bros. Robinson, Eckman, Griffith and Hugo. I will tell you more about them when I make my visits as Presiding Elder. Bro. Harris is on the Cavalla river. Bro. Greely will take charge of the Seminary at this place; Miss Millard will take charge of a kindergarten school in connection with the Seminary; Bro. Gunison is the carpenter, and will go where he is most needed to take charge of building. Bishop Taylor is on the coast, at present at Seatown, in the Kroo tribe, where Bros. Eckman and Griffith are stationed. The Bishop is having a very successful time baptizing some of that tribe, organizing a Church and building a school-house. At present he is making brick in the primitive way, tramping the mud with his feet, molding the brick with his own hands and drying them in the sun; then he will lay them up.

The Lord is doing great things for us at Cape Palmas. From the commencement of our first meeting, the Lord has been pouring out His Spirit upon the Church. Sinners are being convicted at almost every meeting, and we are having accessions to the Church continually. Last night we had a powerful meeting, seekers all over the church, at least fifty of them. Many of the natives are finding the Saviour as the result of Miss McNeill's teaching during the past; also of the Christian work that has been going on here for some years. The Bishop thinks there is likely to be a waking up all along the line. I feel in my soul that the dear friends in America are praying for us, and that God is answering them and honoring their gifts to this cause. The Missionary Society of our Church ought to feel grateful to God for their faithful work here at the Cape. Here is a large stone church, with a bell and an organ, built in Bishop Scott's time, and called after him, Mount Scott, with a membership of over three hundred and fifty, which is rapidly increasing, and a Sabbath school of three hundred and sixty. This Church has an influence which gives character to this whole country, having local preachers and exhorters. T. M. Thompson, Vice-President of the Republic, is a local elder in this Church. I assisted the Bishop to ordain him soon after we arrived. He is intelligent, devout, and a good preacher, and is Superintendent of the Sunday-school. There are also many natives of whom the Church might be proud. Brother Knapp, our agent, is a native, a very intelligent business man, a good Christian.

I never saw a field so white to the harvest. A little heathen boy, Tom, who lives with Bro. Pratt, came to me last Sabbath, and said, "Pratt got Jesus in his heart; how he get Him there? I want Jesus to live in my heart—how I get Him?" I instructed him the best I could. Last night about twenty little heathen boys, and Tom with them, were all down in one corner of the Church together, seeking Jesus. Soon Tom threw up his hands and shouted, "Glory to God, I got Jesus in my heart!" He came late last night to tell Mrs. K. the good news. I wish you could see the work which God is doing here, and hear the shouts from all over this town.

—Russia closed 80,000 dram shops by law last year.

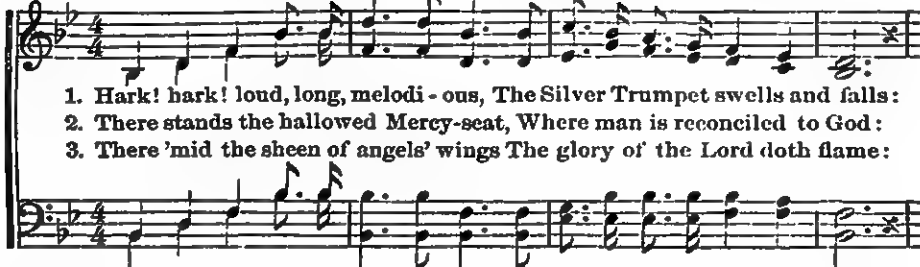
GUIDE HYMNAL

The Silver Trumpet.

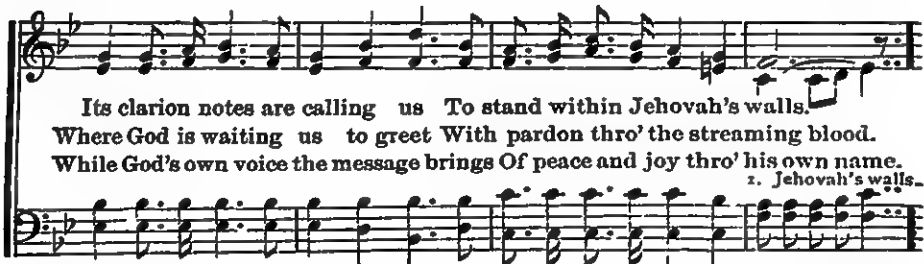
Rev. E. I. D. PEPPER, D.D.

Numbers x. 1, 2. Joel ii. 1.

Dr. H. L. GILMOUR

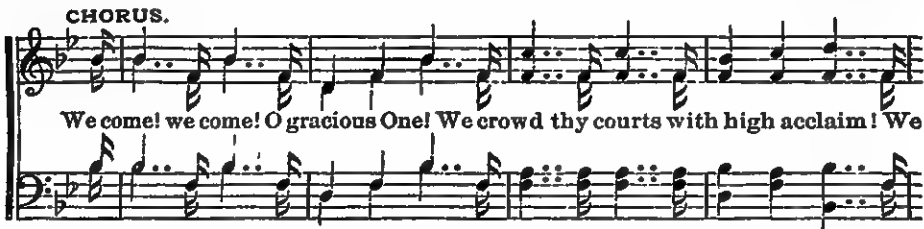


1. Hark! hark! loud, long, melodi - ous, The Silver Trumpet swells and falls:
 2. There stands the hallowed Mercy-seat, Where man is reconciled to God:
 3. There 'mid the sheen of angels' wings The glory of the Lord doth flame:

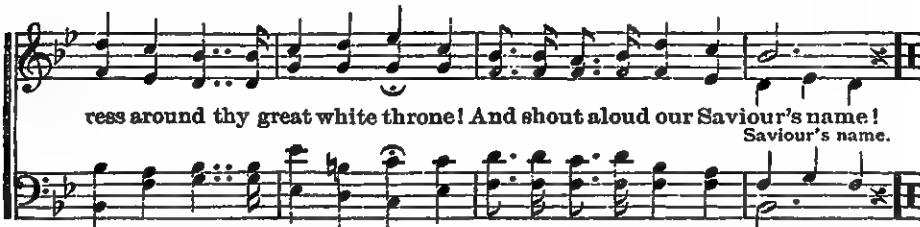


Its clarion notes are calling us To stand within Jehovah's walls.
 Where God is waiting us to greet With pardon thro' the streaming blood.
 While God's own voice the message brings Of peace and joy thro' his own name.
 1. Jehovah's walls.

CHORUS.



We come! we come! O gracious One! We crowd thy courts with high acclaim! We



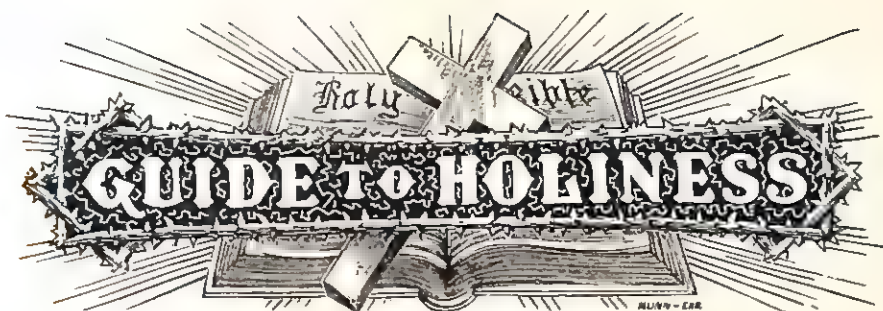
ress around thy great white throne! And shout aloud our Saviour's name!
 Saviour's name.

4 No longer hangs the hiding veil:
 No longer is a priest required: [vail,
 Our Great High Priest doth now pre-
 The One by nations long desired.

5 No sacrifice does God demand,
 T' atone for sins of crimson dye:
 No offering from one scarlet hand,
 As, penitent, we now draw nigh.

6 The Lamb of God hath shed his blood:
 It sprinkles now the Mercy-seat:
 Thro' that we may approach to God,
 And in his presence gladly meet.

7 Then let the Silver Trumpet's call
 Stir all our hearts to gather near;
 Before his gracious throne we'll fall,
 And, saved, before his face appear.



—SEPTEMBER, 1889.—

THE WORD FOR THE MONTH.—"I have showed you all things, how that as laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20 : 35.

"WE give Thee but Thine own,
Whate'er the gift may be :
All that we have is Thine alone,
A trust, O God, from Thee.

" May we Thy bounties thus
As stewards thus receive,
And gladly, as Thou givest us,
To Thee our firstfruits give."

WORDS OF LIFE.

BY REV. GEO. HUGHES.

THE revelation of St. John is full of wonders. Its imagery is sublime, and many of its predictions have yet to be fulfilled, which are, to our view at present, mysterious and inexplicable. There is much of practical truth, however, intermingling with these mysteries. For example—

"*He that overcometh, the same shall be clothed in white raiment,*" etc. (Rev. 5 : 3.)

We are here introduced to a great character, THE CHRISTIAN OVERCOMER ! Such every Christian is designed to be—a conqueror. For this there is ample provision in the economy of grace. There is the efficacious blood of the Lamb, and the omnipotent energy of the Holy Ghost. If we put on the whole armor of God, and stand resolutely against our foes, we

shall be among "the overcomers." Victory will sit upon our brow, and the victor's song will be in our mouth. The mode of conquest is simple—"through the blood of the Lamb and the word of our testimony." Do not forget this—"the word of our testimony." The world bows before its mightiness, and Satan quails when saints are on the witness-stand.

Now look at the promises to the overcomer: "He shall be clothed in white raiment"—washed and made white in the blood—brighter than the noonday sun—and take his place among the white-robed millions of the skies !

"I will not blot out his name out of the book of life." A perpetual enrolment in immortality.

"I will confess his name before my Father, and before his angels." Is it not worth while to confess Jesus *here*, if we may be confessed by Him *there* ? Stand, then, as His undaunted witnesses, evermore !

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119 : 18.

"Onward in Thy triumphant way.
Thou message of the Holy One!"

The Sermon.

SHIELDS OF GOLD OR BRASS.

BIBLE READING BY REV. B. S. TAYLOR,

(Author of "Full Salvation," "Holy Fire," etc.)

CENTRAL TEXT.—"Shishak king of Egypt came up against Jerusalem, and he took away the treasures of the house of the Lord, and the treasures of the king's house, he even took away all : and he took away all the *shields of gold* which Solomon had made. And king Rehoboam made in their stead *brazen shields*, and committed them unto the hands of the chief of the guard which kept the door of the king's house."—1 Kings 14 : 25-27.

HERE we have a slice of solid Gospel truth : the plan of salvation in a nutshell.

First, We notice in verse 21 that Rehoboam, son of Solomon, was king of Judah, the kingdom being divided, and Jeroboam reigned over Israel ; and in ch. 12 : 8, Rehoboam "forsook the counsel of the old men and consulted the young men." His young, ambitious heart regarded not the counsel of the pious and holy men of age and wisdom, who had sat at the feet of his father Solomon. When the rulers of a nation forsake the counsels of good and wise old men, then the people are in peril. Next we read :

Second, In the narrative (14 : 21), "Judah did evil in the sight of the Lord, and they provoked Him to jealousy with their sins," etc. The king turned away from the Father and Guide of his youth, and the people followed the evil example. They plunged into every species of

iniquity, and set up standing images and statues, and groves in which lustful dances represented the worship of Venus, and drunken revels in which their frenzy was called the worship of Bacchus. "There were also Sodomites in the land," lowest and vilest of mankind. In the midst of these sins against God came the day of wrath and vengeance. The disobedient people of God must suffer the punishment of their sins.

"*Third*, "Shishak, king of Egypt, came against Jerusalem." Trouble to Israel always comes from Egypt. The king of Egypt, Pharaoh, Shishak, etc. are, spiritually, symbols in Scripture for Satan, the devil, king of sin and darkness. This Scripture teaches us that when the people of God disobey He permits Satan to enter the city and strip away their treasures and blessings. "They even took away all." *All joy, all peace, all love gone!* Nothing left when Satan enters your heart, brother ; he is a terrible despoiler ! The Lord's house and the king's house stripped of all their treasures. Family prayer, parsonage prayer, school-room prayer, pulpit prayer,—*all* stripped of their faith, power, love and joy. Disobey God, Shishak (Satan) enters your soul's city and takes away even all, yea, *ALL* the *shields of gold*.

Fourth, *The shield means faith as our defense* (Eph. 6 : 14). Gold is the gift of God ; the golden shield signifies real true faith in God as the defense of his people. John says, the streets of the New Jerusalem are paved with pure gold (Rev. 21 : 18). *To get gold we must dig for it.* To get the treasures of grace from the Word of God, brother, get down on your knees with pick and shovel and *dig for it!* No saint ever gets *pure gold, real holiness*, without knee-work, "refining fire" (Mal. 3 : 3), the furnace of affliction, and hard work. Solomon's shields of pure gold hung on the walls of the temple. Our holiness of heart, pure faith in Jesus, must hang on the walls of the soul, ever ready to be put on the "guard" against Shishak

and sin. "Know ye not that your body is the temple of the Holy Ghost? If any man defile the temple of God, him shall God destroy." Purity, like gold, is the gift of God, "not of works, lest any man should boast," and obedience to God only enables us to resist the Shishak of Egypt, who would take away the treasures of grace.

Fifth, "Rehoboam made in their stead brazen shields." When Satan has stripped us of our Christ-made, God-given holiness, brother, we go about like this disobedient king to make, instead of *pure gold* holiness, *brazen shields* of profession!

Brass is a compound of zinc and copper.

Brass is a man-made, alloy-imitation of gold.

Brass is the symbol of pretension and fraud.

Brass is cheap, common, easy to get, and often so nicely polished it cannot be readily discerned from gold.

Brass cannot stand the fierce, fiery and acid tests of gold.

Brass is man's self-made righteousness, pure gold is a gift of God, blood-purchased precious grace of the Lord Jesus, a shield of faith hung over the soul which "quenches all the fiery darts of the wicked one." *God gives us real holiness gold; man makes up his alloy-imitation brass.* The gold we must dig from the mines of God's word with fire and hammer and pick, on our knees. The brass men compound and mix up from their own will-power, and self-love, "going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). When Shishak has taken away the pure golden shield of faith in God, men resort to a brazen substitute which they hang up instead of the gold. When a preacher who once enjoyed real holy love and Holy Ghost fire, disobeys God, and Shishak strips him of his sanctified treasures, *then* he procures the brazen shields of poetry, literature, philosophy and science falsely so called. A shining, polished alloy in-

stead of the teachings of Scripture and the baptism of the Holy Ghost. They hang up their "sounding brass" (1 Cor. 13:1) eloquence as a substitute for the gold of pure love, and the inspiration of Shakespeare for the inspiration of the Holy Ghost. Brass preachers beget brass professors, and great churches are built by them to hear their "sounding brass and tinkling cymbals." When solid gold deacons and class leaders are stripped of the golden shield of a real personal experience, you will hear them get up and tell in meeting about "the good old times forty years ago, when the Lord pardoned their sins," etc. The grand old times before Shishak captured Jerusalem! *Then he will hang up the polished shield* of a false profession. "I do not believe in getting too much religion," we must "not be righteous overmuch," justifying himself, excusing spiritual deadness, apologizing for the lack of ring to his golden shield.

After your gold coin is all carried away, you become, my sister, a counterfeiter, and fill your purse with vile alloys and seek to pass yourself off at camp meetings, holiness meetings, class meetings, etc., as one of the holy ones, but careful scrutiny *always* detects the counterfeit. The image and superscription of Jesus are not there. It is the image of the world, the fashion of pride, the display of carnal nature, the lust of the eye, which you manifest. You have not the seal and witness of the Holy Ghost in your prayers and testimonies, but resort, like the Pharisees of old, to self-justification. "Ye are they," said Jesus to the Pharisees, "that justify yourselves; but God knoweth your hearts." You try to use the language of Canaan, but you do not carry about the fruits of the land. Your prayers are heavy, as brass is, but do not ring like pure gold. Your children would love to see you grow mellow and sweet in tone and look, like a golden bell, to sound the praises of Jesus; but your voice grows harsher and has a brassy

sound; your talk is small tattle; "your conversation is not in heaven"; you are not a "power in prayer," and a blessing in song, and melting grace in the class meeting. You are brass, not gold.

Sixth. Gold stands the fire and acid; brass does not. God tests his children as a jeweler his metals. The fire is applied; the gold comes out brighter, but the alloy fuses, sputters, smokes, and disappears. The expert applies his *agnaregia*—the gold stands the test, the alloy turns black. To many it is impossible to tell brass from gold. Not so with God. "I have chosen thee in the furnace of affliction," and "I will refine them as silver is refined, and will try them as gold is tried." He applies the test, and sets His seal to the gold. "The Lord knoweth them that are His!" His Spirit "witnesseth with our spirits that we are the children of God." Gold does not envy brass. Gold does not seek to counterfeit brass. The children of God do not need to seek joy and comfort in the society of the world. A Christian has his Saviour, and the brassy shows, theaters and ballrooms of sin have no charm whatever for him. The imitation is the other way. Brass does rub itself and try to shine like gold. Sinners do put on a likeness to Christians, join the Church, make prayers, pay "their" (kind of a) preacher, brag on their preacher's tinkling cymbal sermons and rosewater essays, but they deceive no one who knows brass from gold, profession from possession, saints from pharisees. Those who have the witness of the Spirit and the testimony of a good conscience do not and cannot "fellowship with the unfruitful works of darkness, but rather reprove them."

Brother, are you gold, a real child of God? Are you a joint-heir with Christ? Obey God—so shall you resist Satan, and keep the treasures of your soul forever beyond the reach of sin, death and hell.

"A MAN is never such a freeman as when led by the Spirit of God."

TRUTH IN SENTENCES.

IDOLATRY.—"Alas! when Jesus is trying to allure my heart to Himself, how often do I receive the gift into my soul as an idol!"

"In nine cases out of ten, the Lord permits us to drink out our own idol; that is, He permits a cause to work out its own effects."—(Ex. 32: 20.)

OPEN LETTERS TO YOUNG PASTORS ON HOLINESS AND THE CHRISTIAN PASTORATE.

BY REV. J. R. JAKES, D. D., PH. D.

(President of Hedding College, Abingdon, Ill.)

VI.—FINAL CAUTIONS.

My dear Brother :

IN closing this series of Open Letters to Young Pastors, I deem it fitting to give a few cautions suggested by a very wide observation of the work of Holiness through a long period of years. May the Holy Spirit guide us into all truth!

1. **AVOID EXTRAVAGANT PERFECTIONISM.** There is a style of sanctification sometimes taught—and often attributed to those innocent of it—which represents the holy as *infallible*—as so inspired by the Spirit as to be free not only from error and mistake, but the possibility of sinning. Few things have hindered the progress of true Holiness more than this pestiferous heresy of *infallibility*. The most holy make mistakes of intellect or judgment. Paul and Peter were inspired by the Spirit to write infallible instructions in their epistles to the Churches. But in their every-day life they seem to have been liable to misjudgment like other men. Paul and Peter at a certain time differed in their opinions respecting the best way to treat the Jewish rite of circumcision. Both could not be right in judgment, though both were right

in heart. Paul declared that Peter erred and was "to be blamed." Paul and Barnabas differed in their views respecting the noted missionary journey into Asia Minor. But all these consecrated men, while differing in judgment, were doubtless right *in heart.* This dogma of infallibility must be dreaded as the direst danger—that seldom fails to pierce the soul with many sorrows—or *worse.* Holy men of God have intellects capable of mistakes, sometimes from natural infirmity—sometimes from lack of training—intellects fallible, but capable of constant *improvement.* There is nowhere in the Bible a command to have a perfect memory or perfect judgment or perfect intellect. But there is a command to "grow in grace and in knowledge," and thus to be more and more free from error and mistake. Under this head, you cannot guard too well against the insidious error of being governed by "*impressions.*" Instead of seeking the light of reason—which is a spark from God's own mind; instead of seeking light from Providence—which is the pointing of God's luminous finger; instead of consulting the infallible written Word of God, self-deceived men consult their "*impressions*" as the final standard and criterion of duty. Instead of "trying the spirits whether they are of God," these misguided souls follow their "*impressions,*" which may be inspired by evil spirits. Impressions, *as such,* are utterly untrustworthy, unless they can be verified by reason, Providence, and Scripture.

To avoid this disastrous extreme of fanatical Perfectionism, it will be necessary to insist on the great Scriptural and rational limitations of holiness possible to man in his probationary state. It will, therefore, be necessary strenuously to insist—

(1) That the intellect of the most holy is *fallible*—capable of mistakes in reasoning or reaching conclusions, and therefore capable of mistakes in practice arising from mistakes in reasoning.

(2) You must insist that the most holy are *temptable*—or susceptible of temptation. The innocent desires of our human nature may be instinctively and automatically aroused in presence of some pleasurable thing or action, whether the thing or action be morally right or wrong. If the thing or action is *wrong* or *forbidden,* the natural desire becomes a *temptation*—but the temptation is not a *sin* if, the instant the thing or act is seen to be forbidden, the moral nature and the will say "*No!*"

Just so long as man has instincts, appetites, propensities and affections, however purified and exalted, they may become the *occasion* of temptation, and the temptation—not yet a sin—may lead to sin. So Adam, though pure, was tempted. So our Lord Jesus, though immaculate, was tempted.

(3) You must then insist that holy men, unless watchful, may *fall into sin.* If they can be tempted, they may *yield* to temptation, and *yielding* to temptation is sin. So Adam sinned.

(4) You must also insist that the holy man may not only fall into sin, but be *finally lost.* And here I do not deny that, in exceptional cases, God may give a persuasion of final salvation or "final perseverance." But such exceptional cases should not be regarded as illustrations of God's ordinary dealings with holy men and women.

2. *You will find it needful to guard your people against the expectation of perpetual transports in the most holy experience.*

There may be times of "heaviness," if need be, "through manifold temptations." But amid all the temptations, there may be the joy of faith in the unchangeable promise of the Father.

3. *You will need to guard yourself and your people against the peril of Separatism and Schism.*

The best gifts of God may become the occasion of temptation. Herein is wisdom. The best and divinest things *bring their snares.* Even Holiness brings occa-

sions of temptation. One of the snares of which Holiness becomes the occasion—(mark that word *occasion*)—is a tendency to avoid the company of Christians who are, in any measure, carnal—or not on the peaks of perfect love. The holy soul, by a Divine instinct, seeks the companionship of the holy. And this tendency becomes a temptation and a snare, which must be guarded against with much wisdom or it will merge into division, separatism and schism. Thus even *separate* meetings for Holiness may not *always* and *everywhere* be the most prudent. If they have a schismatic tendency or *appearance*, they may do harm as well as good. This whole subject needs your utmost wisdom and vigilance.

(To be continued.)

COMING GOOD IN VIEW.

BY REV. JOHN SCARLETT.

BLESSED is the bliss unending—
 Hopeful in unfolding view ;
 Heart-consoling, soul-befriending,
 Founded in the good and true.

To "that better country" going,
 Where the saints are satisfied,
 Where the streams of life are flowing
 From the Risen Crucified.

What great need of heart-renewing,
 In the "cleansing wave" to go ;
 Have the fruit therefrom accruing,
 Whiter, making us, than snow.

Power we need to keep from falling,
 Sore temptations to endure ;
 To make sure our holy calling,
 And our own election sure.

Here we make the preparation—
 Here the tested, tried, and true ;
 Live a life of consecration,
 With eternity in view.

When we reach celestial splendor,
 Skies to find forever fair ;
 We shall tireless service render—
 How I long such bliss to share !

TRUTH IN SENTENCES.

FAITH.—"Faith," says Luther, "is a certain dark confidence—i. e., trusting God in the dark."

"What marrow is to the support and strength of the body, that *faith in God* is to the support, strength, energy and salvation of the soul."

—Dr. A. Clarke.

CHARACTER.

BY REV. A. J. JARRELL.



AT his best estate, man's possessions are only threefold: his earthly possessions—houses and lands, stocks and bonds, silver and gold; then, his good name, which is better than gold, and far above rubies. But his real possessions—his only wealth—is his character. This is real estate for both worlds—great blocks of stock that ought never to get down to "par" on this side the flood, and never fail to bring a premium beyond—treasure laid up in heaven, that survives the grave and outlasts the worlds.

"Character" is from the Greek verb *charasso*, which means to "cut," or "engrave." Character is that which is cut into the soul—"engraven upon the tablets of the heart." At some unknown period in the remote past, a great obelisk was cut in Egypt—a shaft of solid rock seventy-five feet high, and six feet thro' at its base. It is known as Cleopatra's needle. It is covered with inscriptions from base to summit. Yet they are not "inscriptions"—they are not "written" upon it—they are "cut" into it. For this reason they are called "characters" the world over.

This tapering shaft of red granite was erected two thousand years before Cæsar was born. Cæsar and all his legions are gone, but the "characters" remain. After a period of four thousand years it was given to the United States. Enclosed in a great wrought-iron case, a steamer attempted to tow it into our ports. A

storm tore it loose at sea, and sent it adrift. After months it was found and brought ashore. It now stands in Central Park, New York. The "characters" still abide. It is said the atmosphere of our climate is affecting the stone, slowly crumbling the surface, and that soon the "characters" will all disappear. Without doubt they will, some day. In thrilling contrast with this hoary rock, rises the character of an immortal soul. No time can efface it—no atmosphere can affect it—no power without the man can touch it. Gold cannot buy it; thieves can not steal it; eternity cannot destroy it.

Character—both good and bad—is self-perpetuating, self-augmenting. The acorn springs from the ground on a mission peculiarly its own. Its mission is to produce oak. Into this one life-work it harnesses every agent and element of nature,—soil and sunshine, rain and snow, heat and cold—all are pressed into service in its workshops, turning out oak by the ton. Once a year, through every acorn that drops from its boughs, it seeks to make other "plants," whose workshops shall turn out nothing but oak. When Abraham stretched his tent on the plains of Mamre, these oak factories were in full blast. Earthquakes have rocked them, floods have covered them, but their work has never stopped. They have never produced a stick of pine, or a rod of birch. The very charter of their existence restricts them to the production of oak. Trees never forfeit their charter through corruption. Men do. Yet, whatever character they assume, becomes self-producing, self-augmenting.

John Bunyan went to Bedford jail rather than prove untrue to his God. The day he entered that jail, he turned it into a character-factory. Thenceforth, not an arrow was shot at him, that was not picked up and manufactured into the bone and sinew of character. Not a hardship was endured behind those prison bars, or a kindness shown him through them, but went through the same mys-

terious machine and turned out the same priceless product. Day and night, for twelve years, that workshop ran. It has enriched the ages.

Character makes the man. Character makes destiny. I dare repeat it in this day, when it is well nigh lost sight of in the greed for gain and power. I dare repeat it in the ears of a generation of young men who are being practically taught, that the great work of life is to get money. The one maxim of American commerce is, "Get money if you can—and if you cannot, *get money!*" We live in an age which has produced moral monstrosities. If these monstrous developments were in the lower animal kingdom, our civilization would not let them live a day. As it is, they are our kings, and American freemen have to bend their necks to their yoke. Men have gathered millions in a "deal" or a "corner." They have done it by choking bread out of the mouths of American women and children. It is a foul blot on our civilization—a burning stigma on the government that legalizes it. In the face of this infamy—all the more sickening because it is the trend of American thought and greed—in the face of the thousands who seek to do the same and fail—I declare to the young men of this generation, that it is character that makes the man. In all ages of the world—in all conditions of society—it is character that makes the man—it is character that makes destiny.

The time is limited when this character can be formed. It is not meant that life is short. This is not half of the fearful truth. If life lasted forever, still the time would be limited when these foundations can be laid. Pass that limit and we are doomed, whether we live or die. The doom is self-inflicting and self-perpetuating. We sweep into a tunnel that has no outlet, and over its mouth are the blazing words, "He that is filthy, let him be filthy still; and he that is holy, let him be holy still."

TRUTH IN SENTENCES.

ENVY.—"Envy is the reverse of charity; and as that is the supreme source of pleasure, so this is of pain."

"Fuller's prayer against envy was beautiful:

"Dispossess me, O Lord, of this bad spirit, and turn my envy into holy emulation. Let me labor to exceed those in pains, who exceed me in parts; let me feed and foster, and nourish and cherish, graces in others; honoring their persons, praising their gifts, and glorifying Thy name, who hath given such gifts to them.

WATERS TO SWIM IN.

BY ABBIE MILLS.

MY morning chapter was Ezek. 47th, and as I read of the waters of the sanctuary that kept on increasing in volume until they were waters to swim in, my eye turned to the waters of Fox river that were flowing but a short distance from my window.

Several years ago my home was near this spot, and at one time I tried to cross the river on the timbers of the lock that enabled boats to navigate these uneven waters. I grew dizzy and rushed on, scarcely knowing where I placed my feet, and was very thankful when safely over, for the waters were deep, and I could not swim.

At conversion I took up my abode where the waters that gave life flowed. I often waded in ankle-deep, and was refreshed. I looked away over the current but dared not launch out. Sometimes I tried a plank of good resolutions, but was as often forced back to the shore. Nothing of this kind would bear me safely on to the resting place my soul coveted. There was but one way, and that was to swim! But how could I? I was afraid to cast myself into the water; I clung to one chip after another, sometimes advancing, sometimes receding, and trying to think that I could never cross over until death came to my relief. But it came to me more and more

that Jesus was the Deliverer from sin, and not death, and I must obtain a fitness for heaven while here on earth if I would be one of the white-robed above. The more I looked at God's provision for sin-stained souls the more clearly I saw there was a fountain deep and wide, open for uncleanness, and the command, "Be ye holy," sounded loudly through my soul, and the river with its waters to swim in, as it rolled along seemed ever to say, "Plunge in, plunge in!" Just wading out with a hold on something on shore would never do—there must be a complete letting go, a resolute casting of myself into the stream. To wait for some wave of extraordinary feeling, was hazardous; to let go at the call of the Mighty to save was my duty, and therefore the path of duty. At last I cried, "I *can*, I *will*, I *do*!" and down I went beneath the cleansing wave, but not to drown—O, no! The everlasting Arm was underneath me, and I arose and, divested of weight, I swam, I floated, I exulted in the life-giving waters.

As I sit here on the bank of this Wisconsin river, I see on the other side evergreen trees, and on this side fruit trees are bending beneath their load that will refresh my friends in the months to come. I return to the spiritual river and, "behold, at the bank of the river were very many trees, on the one side, and on the other." Growing there are "all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine."

What a rich inheritance is this to which the Lord is calling all His redeemed ones! Why should any linger, hard by desert places? There is no presumption in casting one's self unreservedly into the fountain opened in the house of David for sin and uncleanness. Those who fail to cut away every shore line are

the only ones who bring a bad report of the way and the inheritance. High above the wail of these rises the clear testimony of the many who have found God true to His word, when they have separated themselves from all uncleanness, and let go of everything but the arm of The Beloved. It is true, in the moment of letting go the things upon which they have long placed reliance, it has seemed as if they were being left without any foundation; but they have soon found that the waters flowing from the sanctuary possessed a wonderfully buoyant power, as out and on they moved. They have found themselves in an element that seemed like solid adamant in firmness and power to support them, and yet so pliant that the power-investing waves seemed to enfold them and bear them on without effort. The way which their fears had filled with difficulties they find to be the way of safety, pleasantness and peace. Ever deeper and calmer grow the waters, while on this side and on that side they find fresh, sweet, ample supplies for all the needs of the soul. To delight themselves in the Lord is an easy task, and He loves to manifest to these loyal ones the richness of His grace.

THE VOICE OF LOVE.—O, there is a voice in love; it speaks a language which is its own; it has an idiom and brogue which none can mimic; wisdom cannot imitate it; oratory cannot attain unto it. It is love alone which can reach the mourning heart; love is the only handkerchief which can wipe away the mourner's tears. And is not the Holy Ghost a loving comforter? Dost thou know, O saint, how much the Holy Spirit loves thee? Canst thou measure the love of the Spirit? Dost thou know how great is the affection of His soul toward thee? Go measure heaven with thy span; go weigh the mountains in the scales; go take the ocean's water, and tell each drop; go count the sand upon the sea's wide shore; and, when thou hast accomplished this, then thou canst tell how much He loveth thee. He has loved thee long, He has loved thee well; He has loved thee ever, and He shall still love thee. Surely He is the person to comfort thee, because He loves.—*Spurgeon.*

TRUTH IN SENTENCES.

MEEKNESS.—"Meekness is love at school."

"The Hebrew word that signifies afflicted and meek grow both upon the same root, and are of so great affinity that they are sometimes in the Septuagint rendered the one for the other."—(Psa. 37: 11.)

"He that can kindly melt in God's presence, will be made thereby as meek as a lamb; and if God forgive him his ten thousand talents he will not think much to forgive his brother a few farthings."

REGENERATION AND ENTIRE SANCTIFICATION.

BY REV. E. DAVIES.



THIS is a very important consideration and should be carefully set forth, that we may really know what God does indeed do for us when we are born of the Spirit, and what still remains to be done when we are sanctified wholly.

It is very evident that truly converted persons are not wholly sanctified, for the Church at Thessalonica "received the gospel not in word only, but also in power and in the Holy Ghost, and in much assurance, and were followers of the Lord, having received the word in much affliction, with joy of the Holy Ghost," showing that they were truly converted or regenerated, and yet they were not wholly sanctified, for the inspired apostle prayed for them: "The very God of peace sanctify you wholly." Now, what had they received in regeneration? They were born of the Spirit, born from above. They had passed from death unto life. They were new creatures in Christ Jesus, and yet they were not wholly sanctified. They still felt the flesh lusting against the Spirit, and the Spirit against the flesh; carnality was still in them, though it did not reign—yet it was striving for the mastery.

It may be well to go back a step further and inquire, What is the state of the unregenerate before conversion?

1. There is the native depravity with which we are born, for we are "born in sin and shapen in iniquity." Sin had destroyed the moral image of God from the soul. We may well say,

"Lord we are vile ; conceived in sin,
And born unholy and unclean ;
Sprung from the man whose guilty fall
Corrupts our race and taints us all."

This is the sinful nature in which we are born, and for which we are not responsible.

2. As soon as we reach the state of personal accountability we begin to choose between good and evil, and *commit* sin, which brings condemnation. To our *original* sin, it leads us into *actual* transgression. These transgressions multiply, and our nature becomes more depraved thereby, so that we have added personal sins to our original sin. And when the Spirit convicts us of sin it is of our actual transgressions, and we cry out, with David, "Against thee, and thee only, have I sinned, and done this evil in thy sight." Thus we become true penitents, and are led to believe on the Lord Jesus Christ for salvation. We thus obtain the pardon of all our sins, and are "renewed in righteousness after the image of him that created us." We become new creatures in Christ Jesus, and have the witness of the Spirit that we are the children of God. Old things are passed away, and behold, all things are become new. We are placed back in a state of innocency, and spiritual childhood, and the work of holiness is gloriously begun.

But all this does not destroy our *original* sin, or take away the depravity of our nature. For a time we feel so happy that we conclude that sin will trouble us no more. We think that because it does not *stir*, that therefore it does not *exist*. Rev. Nathan Bangs sets the matter right in relating his own experience, as follows : "Divine light shone more brightly upon my understanding, disclosing the remaining impurities of my nature. This gave me more and more a sense of my

native depravity, so that doubts were sometimes excited whether I had indeed been justified—yet, on mature reflection, I could not question the reality of the change which the Spirit of God had wrought in my soul, for I felt no condemnation for past sins, and I was often blessed with peace and joy in the Holy Ghost. My conscience was extremely tender, so that I could not neglect any duty, as fasting, secret prayer, or public worship, or exhorting sinners to flee from the wrath to come. Yet I felt an exquisite sense of moral defect, that like Job I abhorred myself in dust and ashes. I felt reconciled to God, could pray in faith and enjoy peace, while sweet compunctions weighed me down. I hated sin with a perfect hatred, and felt an utter aversion to all its pleasures."

This is very conclusive, that he had pardon of all past sins, joy in the Holy Ghost, and an extremely tender conscience, yet he saw the remaining impurities of his nature ; yea, he had more and more a sense of his native depravity. So that a truly regenerated soul is still troubled greatly by native depravity, and as the light of the Holy Ghost shone upon him he had a deeper sense of that native depravity. So it is with millions of true Christians.

Hester Ann Rogers was gloriously converted, but after this she was a mystery to herself ; for while she had an unspeakable joy in the Holy Ghost, yet she found inbred—inborn sin, the sin that is born with us, and remains in us even after we are regenerated. And while she could say, "As the hart panteth after the water brooks, so panteth my soul after thee, O God," yet she awakes in the night praying for entire sanctification, and cries out, "O the depths of unbelief and of pride !" And these seem only the roots of many other evil branches. "O, my God, I feel my heart is a den of thieves ! I loathe myself, but O, I fall a leper at Thy feet ! O, how very ignorant and stupid I have

been respecting this great salvation!"

Here is a regenerated soul panting for purity and yet feeling that she is a leper, and loathing herself in dust and ashes.

John Wesley uses very strong terms in relation to inbred sin in believers. He says: "Their stony heart was broken in pieces before they received the remission of sins, yet it continued hard; but now it is melted down; it is soft, tender, and susceptible of impression. And now do they see the ground of their hearts, which God would not before disclose unto him lest the flesh should fail before Him, and the Spirit which he had made. Now they see the hidden abominations there; the depths of pride and self and hell—yet, having the witness in themselves, thou art an heir of God, and a joint heir with Christ. Their spirit rejoiceth in God their Saviour, even in the midst of this fiery trial which continually heightens both the strong sense that they then have of their inability to help themselves, and the inexpressible hunger they feel after a full renewal in His image, 'in righteousness and true holiness.'"

"So that it is possible to have the witness that we are the children of God and to hunger and thirst after righteousness, while we find in our hearts the hidden abominations, even the depths of pride, and self, and hell."

Surely this is a *mixed* state. There is a war, the law in the members warring against the law of the mind. There is a mighty conflict between the *obligations* and the *inclinations*. The one impels in one direction, the other steadily impels in another direction.

SURETY OF THE PROMISES.—Promises are like bonds, which depend altogether upon the sufficiency of the surety. If a beggar seal an instrument for the payment of ten thousand pounds, who esteems it to be any better than a blank? But, if a man of estate and ability do bind himself to pay such a sum, it is looked upon as so much real estate; and men value themselves by such bills and bonds as well as what is in their own possession. God, who hath made rich promises to believers, is able to perform them.—*Sel.*

TRUTH IN SENTENCES.

FORMALITY,—"Some may live upon forms, but there is no dying upon forms."

"Formalists, like Pharaoh's lean kine, are full fed, yet lean."

"Formalists are like the troops in Ezekiel's vision, before they were quickened—covered with plump flesh and fair skin—yet with no breath in them."

BIBLE PROMISES.

BY LOIS L. SMITH.

"Whereby are given unto us exceeding great and precious promises."—2 Pet. 1:4.



PROMISE is defined to be, "a declaration which binds the person who makes it—a binding declaration of something to be given or done." The promises spoken of in the text are *great*, intrinsically, inasmuch as *great* blessings and great privileges are promised; as, for instance: "A *new* heart will I give you." So great is the blessing contained in this promise, that it is otherwise called Regeneration, created anew, born again.

A friend had a little boy in charge last summer, at Ocean Grove, who was one day very naughty and rebellious. After his passion had subsided, as they were on their knees at night, and he in penitent mood was saying, "Now I lay me"—his auntie said to him, "Ah, Dick, there is no help for you but to get a *new heart*! In no other way can you always be a good boy." He was silent for a moment, and then asked, "*Must* it be that, auntie? Won't the old heart do if it is cleaned up a little?" She solemnly assured him it would not do, and then proceeded to instruct him concerning the process of changing his heart, until it could be said to be *entirely new*.

Verily it is a great promise, so far-reaching in its application that the little child is not left out, and the hardened sinner is included.

Great promises, on account of the character of *The Promiser*. Many promises are worthless because the promiser has no ability to fulfil them. Thus, the promises of Satan are worse than worthless. He dared to promise the tempted Jesus all the kingdoms of this world; they were not his to give—and, he often promises to believers that which he can never bestow, while he beckons them from the strait and narrow way. The character of the Almighty God stands pledged in all His promises. He is omnipotent and infallible. He has made to His children *great promises*, and “He keepeth His covenant forever.”

Exceeding Great Promises. Bible promises are not only great, but *exceeding great*.

“The voice that rolls the stars along
Speaks all the promises.”

So that, because He could swear by none greater, He has sworn and confirmed His oath by Himself, that we may have strong consolation who have fled for refuge, to lay hold of the hope set before us in the Gospel of Christ.

Precious Promises. These exceeding great promises are of priceless value. they are *precious*. Precious, as the faithful word of the Lord must always be to His people. *Precious* to believers and to God the Father, because of the infinite cost of their confirmation and realization, viz.: The blood of Jesus.

Wonderful promises! By them we may be made partakers of the Divine nature, escaping the corruption that is in the world! Beloved, let us receive them, believe them, depend upon them forever!

ORIGIN OF LOVE.—As the rays come from the sun, and yet are not the sun; even so our love and pity, though they are not God, but merely a poor, weak image and reflection of Him, yet from Him alone they come. If there is mercy in our hearts, it comes from the fountain of mercy. If there is the light of love in us, it is a ray from the full sun of His love.—*Sel.*

NEW EVERY MORNING AND EVENING

BY S. M. PALMER.

THIS may be said of the communications of God to His children. There are new baptisms of the Holy Spirit, causing joy unspeakable and full of glory. From the first breath of the newborn soul to the last “strong consolation,” as the spirit leaves the body, there is a continual newness that never becomes old, any more than does our daily bread to the taste, or our sweet sleep at night, or the fresh morning air and sunshine.

I had the great pleasure lately of hearing the venerable missionary, Dr. Butler, speak on a missionary occasion, and as he arose he remarked that it might be supposed that his speech, which he had been repeating for the last three years, would become tame and uninteresting, at least to himself; but he assured us that it was not so, but that He felt that morning the same thrilling interest as when he began. And though I had read the “Land of the Veda,” telling about all he said, it was not less, but more interesting to hear it fresh from the lips of this grand old missionary soldier.

So it is with the love of God shed abroad in the heart; it is *essentially* new every morning and fresh every evening. Our love grows, our interest increases as we become more and more intimately acquainted with Him whom our soul loveth!

“O Jesus, Jesus, dearest name,
Forgive me if I say,
For very love, Thy sacred name,
A thousand times a day.”

I write thus because the worldly do not understand us, and call worship monotonous, and some professors say they are weary of hearing so much about holiness. Not so with Faber, the author of the above lines, or Rutherford, or the author of the Song of Solomon.

“I love Thee, I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul.”

This is not extravagance or exaggeration, as many will witness to-day, but the simple outgushing of a heart full of love, joy, and peace; the legitimate fruits of the Spirit, for when felt within it will speak out.

TESTIMONY OF A HOME MISSIONARY.

MRS. ALMIRA LOSEE.

AFTER eleven years' absence from New York, I am thankful to give my testimony. I attended the Tuesday Meeting nearly forty years. Surely it was providential that I was placed where I could attend those blessed means of grace while as yet a young convert, and learn of the "deep things of God." Not more than two belonging to the Church of which I was a member used to bear testimony, definitely, to the experience of perfect love, but that was sufficient to give me a yearning for heart-purity. In 1842 I first knew of salvation, and altho' a very feeble Christian, I was determined to live for God's glory. I could not be satisfied with a superficial experience, and almost immediately began to cry, "Create in me a clean heart, O God." My conviction for holiness became so intense, that nothing else could satisfy my soul's hunger. By the word of God applied to my conscience I became fully convinced of my need of this grace. For three years those convictions deepened, until my whole soul cried, "Give me liberty, or give me death!" The Holy Spirit, who was gently leading me, as soon as there was an unqualified surrender of all to God, came and cleansed and filled my entire being. O, the unutterable bliss that lifted me above the world in the conscious presence of the Triune God, dwelling within me! Soon after, through dimness of vision of the way of *faith*, independent of emotion, I lost the witness by listening to the tempter, who suddenly challenged my faith and joy, and turning my attention quickly to the absence of holy *emotion*, suggested that I had lost the witness, and to be perfectly honest in my confession, I must admit the fact. Instead of looking at once to Jesus, I looked *within*, and not perceiving the joyousness which I had so reveled in, doubt was injected, then fear, then caution, and I was vanquished. At first I was tempted to refrain from speaking of the experience in order to maintain the appearance of humility, and the enemy taunted me with loss on account of fearing to trust God.

Nearly a year passed, not daring to speak of any definite faith, yet careful not to do anything known to be sinful. But let a soul once bask in the beams of the Sun of right-

eousness, and there can be no rest in partial darkness. The Sun has not left the heavens, but there is an eclipse in the soul. Weary of this, I again threw my entire being into His arms, signing the contract to be the Lord's fully, for time and eternity. In that was included all possibilities of trial, crosses, losses, bereavement and persecution—regardless of joyous emotions. God took me at my word and, from henceforth, when these came (and it has been almost continuously), I always say, "*Well, these are in the contract!*" Ere long after this consecration, the Holy Ghost bore witness of my entire sanctification, and then began the precious teachings of Divine truth.

Bless the Lord! Such a triumph over sin, my old nature, the flesh and the devil, as I never conceived of, has been my experience. I have been "more than conqueror through him that hath loved us." I am fully saved from all fear, fret, irritability, anxiety concerning the future, jealousy, ill-will, pride, murmuring—as none but the pure in heart can know. God has been pleased to give me all manner of work to do in public and in private—to preach the glorious Gospel for thousands of miles, and to work among the children by hundreds of thousands, from the Atlantic to the Pacific. As a missionary I have labored among the Mormon women, in temperance work, among high and low, rich and poor, black and white, as well as Indians.

Many think it is *all* of duty and privilege, to publicly testify to the fact that the blood of Jesus cleanseth from all unrighteousness—but that is merely the nominal condition of the Christian saved from actual sin—but on, far on, beyond the negative state, goes the soul whose "life is hid with Christ in God." "O, the depth of the riches both of the wisdom and knowledge of God!" How brightly the truths shine, how easy of comprehension—those which once seemed so obscure. Wonderful Teacher! Wonderful salvation! I am so glad of this fact, as I have needed its blessedness in the twenty-one months of helpless dependency, unable to walk or work, and no human means of support—this is the time to prove it. Glory to God, for His sustaining grace!

"THERE are four kinds of pride of which we should beware: *Race* pride, pride in our ancestors—*Face* pride, pride in our beauty—*Place* pride, in our position—*Grace* pride, in our religion."



"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119: 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

THE LORD'S PRAYER.

THE prayer that by common usage goes by this appellation, is only His in that He framed it and taught it to His disciples. The prayer recorded in the seventeenth chapter of John's Gospel, is distinctively the prayer of our Lord. It was offered under peculiar circumstances. He was about to leave His earthly work in His disciples' hands. They were to take His place in priestly interceding, and share in the sacred ministrations and sacrifices requisite to bring the world to Him.

First, He prays for Himself: "Father, glorify thy Son." "And now, Father, glorify me." And these are the grounds of this personal petition: A holy covenant had been concluded between the Father and the Son in heaven. The Father had promised Him power over all flesh as the reward of His work. He had done the work. He had glorified the Father, and His one purpose is now still further to glorify Him. With the utmost boldness he asks that the Father may glorify Him, that He may now be and do for His people all He has undertaken.

The practical phase of this portion of the prayer is, that prevailing prayer must be breathed from the heart that seeks, through Christ, to glorify the Father. This is the Christian's highest point of communion with Christ. Here he is in sympathy with Him as he can be in no other relation. How it exalts the service of prayer when it is thus stripped of the selfishness that often droops the wings of its heavenly flight! Seek first the glory of God. Even the intercessory prayer for the loved ones is not to be pleaded because they are our "loved ones," but

because, only when they are saved through Jesus' blood, can the Father be glorified in Him on their behalf.

Here again is one of the sacred summits of holiness towering above the mist-enshrouded plains, where too many pitch their tents. The prayer from a holy heart has but few words for self. The desires for "things" and "blessings" one by one, with painless separation, leave the heart as it rises into God until its rejoicing is "in the hope of the glory of God," and its deep intercessions are that He may be glorified. Thus answered prayer is not only certain good things given us which we have properly asked, but is a spiritual oneness with the Infinite in which His excellent glory is imparted unto us.

Next, the great Pleader prays for His disciples. For three years and upward He had taken them into His confidence and intrusted to them His sacred secrets. Surely they must have eagerly listened to His petitions for them. How much is embodied in those six sentences! He knew He was asking the possible, and so they would not wonder as He prayed, nor doubt, as now men doubt when human lips, inspired by the Holy Ghost, make these and similar requests known unto God.

"*That they might be kept from the evil.*" From all evil—within, without, and always. Who shall limit the Almighty? When He garrisons the soul, what hostile force can batter down the Divinely guarded gates! What enemy will dare run the guard, whose flaming sword protects the trusting one! It is not the deliverance of death that settles the question, "Can a Christian's resisting power more than cancel his temptations?" Fearful as the evil of the world is, Jesus would not pray that the believer should be taken out of it, but that he might be *kept*—kept while in it with "garments always white," and spirit as unsullied as the snow. O, dost thou know for thyself this prayer to have been answered? Art thou kept? Art thou kept by the Father, through the intercession of the Son, in whose blood, by faith, thou art plunged? Away with your false logic of the necessity of sin! The soul that doubts he can be kept because of the potency and persistency of evil, does not magnify the evil, but minifies the grace. He distrusts not himself but God, who seeks excuses for sin in his constitutional infirmities. What is grace for but to fortify

the weak places? If "He knoweth our frame and rememberest that we are dust," then He is "able to do exceeding above all that we ask or think," in supplying all our deficiencies, and in keeping us from evil.

"That my joy might be fulfilled in them." And now His prayer ascends to a higher petition. His sad and harassed life had been one of joy. There is a joy in righteousness, though sacrifice and tears. He had come to do His Father's will, and if it was the Father's pleasure to bruise Him, His confident soul knew He would also highly exalt Him, and He rejoiced. So with earnest pleading He prays that those whom He had loved might have the joy that comes of righteous service. *"My joy!"* God's keeping of the soul brings God's joy with it. How one can sing with a breastwork of almightiness shutting him in! O, my tempest-tossed brother, let God keep thee, and thou shalt be "compassed about with songs of deliverance."

"That they might be sanctified THROUGH the truth." God does not shut in with holy safety the soul that cherishes sin. His perfect defence is round about them that are sanctified. He gave His truth that through it they might be clean. Through the grace of the Spirit and belief of the truth, the Lord's petition is answered. It is the completed work of righteousness in the soul. For this the cross was lifted up. For this Jesus prays. The believer may be sanctified wholly; may be made perfect in love; may have "perfect peace"; may be kept from the evil. What a wonder that with the truth abounding, and the blood for cleansing, and the prayer of our Lord revealing the purpose of the atonement and the will of God, that the reluctant heart shrinks from the priestly offer of Jesus and staggers instead of soars through the years of life. O God, sanctify us now through the truth!

"That they may be one, as thou and I art one." How are God and Jesus one? In the essential unity of their spiritual nature. The command to be holy is, "For I am holy." The command to be perfect is, "As your Father in heaven is perfect." The oneness then for which the Lord prays is the oneness of a holy nature; and through this a oneness of aim, duty and sacrifice. If this prayer through our faith permits the answer to come into our spirit, what a sublime fraternity we enter! It has its creed and its visible Church brotherhood, and helpful methods

and means of grace, but it has manifold more in its wealth of spiritual insight, personal fellowship with Jesus, and deep discoveries in the mysteries of God's Providence and grace.

"That they might be with me where I am." Higher still the prayer rises toward the climax of Christian privilege. The Spirit life in the soul is universally the same. First the initial activities that lead to conversion, and then, from the fear of hell, by rapid passage to reverential fear of God, and on, away from enforced duty to delightful service, and on still, panting after God, until the one all-consuming desire focalizes, and the supreme moment of entire consecration, and appropriating faith in the blood of Christ comes, and the "living sacrifice" is offered and its acceptance sealed. Now, what is the object of living henceforth? "To live is Christ." What is the hope in dying? To be with Jesus—to "see him as he is." To verify the promise, "Where I am there ye shall be also." The life of the spirit world will be to be where Christ is.

"That they might behold my glory." When Moses had become bold by God's answering his prayers, he cried out, "Show me thy glory." This was the highest point his hungry faith could reach. It was the crowning plea in Christ's prayer. It is the climax of desire in the holy soul. It not only implies a longing to see something God has to reveal, but it includes a spiritual attitude of the moral nature. By His purifying grace the soul has attained to a pure vision. It sees God. This is the beatitude's meaning: "Blessed are the pure in heart, for they shall see God." It is much to see His works, to see Him in the grand creation of law and system and man, but we behold His glory only from the affinities of a pure heart.

And then this Divine prayer stretches its appealing sentences around all who shall believe in His Gospel, and binds them also to the throne. "God so loved the world." Jesus came to all. Holiness is missionary. A religion that does not haste with winged feet to "tell it out" to the world around is not of God. O, burn my soul with the zeal of Jesus! Would that the Church were so "holy and without blemish" that the brotherhood of man were no longer a sentiment, but a fact grounded on the Gospel faith and the purified life! May God inspire us to a consecration worthy of such a fraternity!

PULPIT TOPICS FOR SEPTEMBER.

BY REV. JOHN PARKER.

SUFFERING PATIENTLY.

Sabbath, Sept. 1—1 Pet. 2: 19-23.

OUR patient endurance under undeserved sufferings, is acceptable to God and to men.

I. *It is "thankworthy"* in the eyes of men, for it is uncommon. It reveals a superior and elevated state of mind. Having conscientious regard to the approval of God. Impatience and retaliation are evidences of weakness, and portend defeat (James 1: 20). Your temper lost, so is your cause. Yourself controlled amid provocation, you will control others. (Eph. 4: 31.)

II. *Patiently to suffer* because of your well-doing is also acceptable to God. "Love suffereth long, and is kind,"—and love is of God. No man suffered more without deserving and without resentment than Paul, and he knew whereof he wrote. Men have conquered empires and are forgotten—but Paul is not. (Prov. 16: 32.)

HIS DEAR CHILDREN.

Sabbath, Sept. 8—Ephes. 5: 1.

I. THE only relation toward which the Gospel aims, that we be "dear children." For this you were brought into the Christian life. It is the only relation which can explain many things in the Gospel, such as consciousness of the new birth; peace, joy, and hope. "Ye shall be my sons," etc. (Mal. 3: 17).

2. *Conduct becoming such.* "Be followers of God," acting in reference to His pleasure. Delight in His will; in the instructions and discipline He gives; in His communion. Nothing can be a substitute for this.

—As followers of God, suggest Him. Do not be ashamed of His cause, His Church, His forbiddings, His children. With them we are builded together," etc. (Eph. 2: 22.)

A SUCCESSFUL LIFE.

Sabbath, Sept. 15—2 Pet. 1: 5-8.

"SEEING His Divine power hath given to us," etc. For this reason, co-operate with Him by adding,—

I. To the faith which has saved you, the seven following fruits of faith: *courage* to profess your faith, to declare unwelcome truths; to stand alone; moral and manly excellency. Knowing God you dare, etc.

II. To this add *intelligent* appreciation of God's will and your duty. To this, *self-control* of all appetites and passions. To this, *patient* endurance amid undeserved sufferings. To this, *godlikeness*—the doing in your limited degree what He would do perfectly. To this, a *pure, Divine, generous affection* for all believers. To this, a far-reaching *charity* toward even your enemies.

III. Thus *charity*, that binds me to all men, completes what faith, that binds me to God, began. These things alone can redeem my life from failure.

"TAKE HEED."

Sabbath, Sept. 22—Luke 21: 34-36.

THESE things shall come to pass, and they will come as a snare. Many will be entangled and ruined, who thought there was "no danger," or who believed themselves "able to resist without harm."

I. Take heed—beware—be on your guard. Be strong in your religious convictions and belief, nothing permitted in your life that feeds doubt or weakness.

II. *Be diligent* to maintain vital union with Christ. Your ability to resist will only be supplied from this source.

III. *Be watchful*, and pray always, for He will come soon, and suddenly. The "perilous times" are already here (1 Tim. 3: 1). The drift is upon us—get to your anchorage in Him, and stay there.

THE GREAT SELF-EVIDENT TRUTH.

Sabbath, Sept. 29—Rom. 6: 6, 7.

I. "KNOWING this," that is, ye are presumed to know it—ought to know it—disgrace not to know it—that "the old man," the body of sin, the carnal mind, is doomed to destruction by the atonement.

II. *Does He mean destroyed?* or palsied or rocked asleep? for the majority of Christians doubt the destruction here of our sinful nature.

3. *Why this doubt?* Is God unwilling to do it? then He is not holy. Is He unable? then He is not omnipotent. Is He indifferent? then He has misled us as to the revealed purpose of the incarnation (1 John 3: 8).

4. *But He is able to save* to the farthest possible extent of our need. If the "old man" is crucified, he is dead; if dead to sin we are freed from it. If free from sin, then servants of righteousness or holiness (v. 18). Now ye have holy fruit, "and the end," etc.

PRAYER-MEETING HELPS for SEPT.

BY REV. JOHN PARKER.

FIRST WEEK.

FULLY SAVED. (1 Pet. 5 : 10, 11.)

ALFORD says, the meaning of this verse is, "But the God of all grace, who hath called us unto his eternal glory, [not now, but] after that ye have suffered awhile, perfect you (now), stablish you (now)."

1. Christian purity and Christian maturity are both included in Christian perfection. Purity is always obtained instantaneously. Maturity is the ripeness and establishment mentioned in this text, and of course demands time and testing. Cleansing from all sin, and the purity it brings, is by the blood of Jesus, wrought by the Holy Spirit, in answer to your faith now, but Christian perfection in the sense of ripeness, is the experience prayed for in the text. The God of all grace is its author always; the believer's consecration, faith and holy life are used as factors in co-operation with Him. (Col. 1 : 29.)

2. "He called you" with a view to the final possession of His glory. What grace began, His grace will complete. To Him alone, then, not to us, be the glory.

SECOND WEEK.

A GODLY LIFE. (1 Thess. 2 : 10-12.)

"OUR behavior and exhortation among you were intended to contribute to this, *that your life be worthy of God.*"

1. *Such a life must suggest your new creation by Him*, your new birth, your daily fellowship with Him. That He dwells with and in you, and that you delight in His will.

2. *Such a life will intentionally honor God.* Our supreme intention is sure to reveal itself. If it be yours to honor Him, you will "so shine" (Matt. 5 : 16). The highest motive in the service of men or angels is this, to honor God—it is possible to you.

3. *A life worthy of God.* How exalted the motive, how elevating the inspiration! How it will redeem your ambitions and aims from everything earthly and perishing.

4. *A final motive is added.* "He hath called you unto," etc. You are going somewhere; your life indicates where. He wants you here, related to His kingdom; and yonder a partaker of His glory. To this you are called. What is your response?

THIRD WEEK.

THE RIGHT WAY. (Psa. 107 : 7.)

ALL Christians expect to reach heaven, but they differ widely as to the way of getting there.

1. One takes a rough way, or makes it so by carrying needless care. He is fretted; his feet, unshod by the preparation of the gospel, often bleed; or he is rough himself and makes everything rough that he touches. Porcupines never shake hands.

2. Another takes a smooth way. Luxuriant, indulgent, softness and ease is his ideal. The giving of money costs him the least, for he has more of that than anything else. He bears no reproach, or burden, or cross for Christ.

3. Another, the uncertain way. "He shall seek to enter, but shall not be able." He desires but does not strive. He has the form but not the power of godliness. He presumes but does not obey.

4. Another, "the right way"—God's appointed way. He leads to it and guides in it. It suggests its end—His "city of habitation." To-day the wilderness—to-morrow the city. He leads us.

FOURTH WEEK.

RESISTANCE. (James 4 : 7.)

SAID a doubter to me, "I do not believe in a personal devil." "Nor I either," said I, "if I shut my Bible." An open Bible, believed with loving loyalty to Him who gave it, makes all the difference possible in our settled beliefs. I know not what it is to doubt, if He has said it. And Jesus says there is a personal devil, full of malignity, perversity and falsehood.

1. "Resist him," etc. Is not this true concerning all the enmities against our Christian life? Resist them, and they will flee.

2. "How resist?" etc. By a full, blushing, spiritual healthiness. Insects and aphides gather on sickly plants; healthy ones resist them. So is it in the Christian life. Spiritual health makes resistance effectual. (Luke 4 : 13, 14. Habitual spiritual weakness invites temptation.)

3. Meet his vigilance with corresponding vigilance. He seeks his prey "as a roaring lion"—therefore, watch. He is "your adversary"—do not believe him. His power to hurt is limited to the wicked—resist him by a steadfast faith, and he cannot hurt you.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6:11.

"Unite our hearts in love to Thee,
And love to all will reign."

A DIVINE PRECEPT.—"Children, obey your parents in the Lord; for this is right."

—Ephes. 6:1.

"God has said, Forever blessed
Those who seek me in their youth;
They shall find the path of wisdom,
And the narrow way of truth."

JESUS IN THE HOME.

IN THE HOUSE OF SIMON.—(Luke 7:36-50.) Simon, one of the Pharisees, invited Jesus to eat with him, for what purpose is not stated. Jesus accepted the invitation, knowing that He would be afforded an opportunity for doing good. While He was reclining at the table, according to Oriental custom, a woman stood at His feet, weeping. It is said of her that she was a *sinner*. She brought with her an alabaster box of ointment, and she washed His feet with her tears (bathed or bedewed them), kissed them and poured thereupon the precious ointment. The Pharisee caviled at this, she being "a sinner," a term which was opprobriously applied to the Gentiles, and was expressive also of her moral character. He supposed that Jesus did not know her character, and this apparent lack of knowledge invalidated his claim to be a prophet, in his estimation.

The Master, however, understood the case perfectly. By the use of the parable of the creditor, He showed the propriety of her course, in that what she had done was an expression of her love. And He chided the Pharisee for having omitted some customary hospitalities, which had been opportunely supplied by the tender and delicate acts of this woman. Jesus understood that she came in the spirit of a true penitent, however vicious may have been her course of life. So He said unto her, "Thy sins are forgiven—thy faith hath saved thee; go in peace." And she went away from the presence of the loving Saviour, a joyous recipient of His saving mercy.

THE LESSONS.—"Love begets love." This woman had received great mercy and she

manifested her ardent love. Where much is forgiven there ought to be warm love. How is it with you, reader? Do you give proof of your love, as a subject of Divine grace? And another thing—where much love is manifested toward the Saviour, He will highly appreciate it and suitably acknowledge it.

PROVIDENCE ILLUSTRATED.—Franz, a city boy, had been picking raspberries in a forest. A severe storm arose as he was returning home, and he sought shelter in a hollow oak by the roadside. All at once he heard a voice, calling, "Franz, Franz! come, come, be quick!" He started, and in an instant the tree was struck by lightning. "Ah," said he, "that voice came from heaven. Thou, O loving God, hast saved me!" Just then he heard the voice again calling. It was a country-woman calling her son, whose name was also Franz. The little boy told her how he had been saved, and how he thought it was a voice from heaven. "Thank God, my child, for He appointed that I should call you by your name, without knowing anything about you," she answered.

LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

QUEEN ESTHER AND THE GOLDEN SCEPTRE.

DEAR children: In reading the history of Queen Esther, one finds many things to admire—her purity of character, her love for her people, and her determination to rescue them at any cost, though death might be the result. It is said of her, "The king loved Esther, and she obtained favor in his sight more than the rest."

There came a time when she had occasion to appear before the king uncalled—if the king was displeased, there was but one result, namely—death. But Esther's heart was burdened for her people. Mordecai (her uncle) had informed her it was needful for her to take the step, and she said, nobly, "I will go in unto the king (which is contrary to the law); and if I perish, I perish." She put on her royal apparel, and took her stand in the inner court of the king's house. When he saw her standing there she obtained favor in his sight and, holding out the golden sceptre that was in his hand said, "What wilt thou, and what is thy request?" Then she drew near, and the king said, "What is thy request, Queen Esther? and it shall be given thee, even unto the half of my kingdom."

Dear children, how encouraging that must have been as she drew near and made known her request! And God honored her faith, and through various ways her people were delivered.

We have our King, Jesus; and He bids us come to Him, at *all times*, to pour out our hearts before Him. He is our Refuge.

Blessed Jesus! always dost Thou hold out to us the golden sceptre of Thy mercy, and sayest to us, "Ask what I shall give thee!"

"We are coming to a King,
Large petitions we may bring."

"What a Friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

ADVANTAGE OF PUNCTUALITY.—A poor Sunday-school boy was an apprentice and, for several years, passed a certain store every morning as the neighboring church-clock struck six; at which time a very precise old merchant always took down the shutters of his store. Each bowed as Joseph passed, each giving the salutation, "Good morning, sir!" beyond which they never spoke to each other. What, think you, was Joseph's surprise, when he learned that the old gentleman had suddenly died, and left him his whole business, and stock! By this punctuality and diligence, our young friend came into possession of property which ultimately grew to nearly a quarter of a million, and with which, it is pleasant to add, he did a vast amount of good.—*Sel.*

THE TRY COMPANY.

TEXT FOR THE MONTH.—"It is better to hear the *rebuke of the wise*, than for a man to hear the song of fools."—Eccles. 7: 5.

The hymn to be committed to memory with the above passage is No. 456 in the Methodist Hymnal, commenting—

"Vain, delusive world, adieu."

The children have now returned from their summer excursions, and are at home again. Now let there be renewed activity in the service of Jesus. Give yourselves once more to the study of the lessons furnished in this department, and let us hear from you.

QUESTIONS FOR SEPTEMBER.

ACROSTIC.

1. A man of Judah of the family of Pharez.
2. A prophet.
3. A country.
4. A mountain.
5. One of the sons of Ham.
6. A musical instrument.
7. A river.
8. An adjective which describes the nationality of a prominent apostle.

The *initials down* and the *finals up* give the names of two brothers.

LOVED ONES GONE BEFORE.

SPECIAL NOTICE!—Friends of the departed must send notices within three months after their departure, or we cannot promise to insert.

FRANCES B. VAUGHAN of Sun Prairie, Wis., departed this life November 16th, 1888. He was born in Plattsburg, N. Y., September 13th, 1804. He was the eldest of a large family of children, and on the death of his father he was called to aid his mother in the care of the children, and he seemed more like a father than a brother. In 1829 he married Miss Charity Shaw, who was a Christian, and to them were given eight children. For twenty years he was quite crippled, by rheumatism, and for the past two years was almost blind, but in all this he exercised Christian patience. Many surviving loved ones mourn their loss, but hope for a blessed re-union in heaven, which will be one never to be broken.

MRS. P. HAMILTON, of Linwood, Wis., entered his heavenly home December 24, 1888, almost seventy years of age. She was for over forty years a consistent member of the M. E. Church. She loved the public means of grace, but during the last few years of her life was not privileged to enjoy them, being too far away from the house of God. The last time she went she had to be carried back home. She testified of the all-sufficiency of Christ. At the last she folded her hands over her breast and passed away with a smile upon her countenance. She was a lover of The Guide, and when Dr. and Mrs. Palmer and Mrs. James passed away, she mourned their departure. She is now with them in glory, beholding the glory of Christ and enjoying the fellowship of saints and angels.

WILLIAM S. DOUGLAS, of Clayton, Ill., closed his earthly pilgrimage December 29th, 1888. He was born in Kentucky, January 16th, 1831. In 1835 he moved with his parents to Clayton. In early life he became a Christian, and united with the M. E. Church, of which he continued a worthy member. His wife was a daughter of Rev. W. S. McMurray, of the Illinois Conference. For about two years before his departure he was a sufferer in body, but he bore his sufferings uncomplainingly, awaiting patiently the summons to depart. When near his end, seeing his loved companion shedding tears, he said, "Why do you not sing? Sing 'Jesus, lover of my soul.'" His daughter-in-law sang it in a subdued tone. Then in a whisper he said, "Sing 'Rock of ages.'" While she was singing his face beamed with heavenly glory. He passed away without a struggle, entering through the pearly gates into life everlasting, to sing the song of Moses and the Lamb, and to be forever with the Lord.



"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145:7.

"Jesus, attend, Thyself reveal;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE morning meeting at Ocean Grove, in charge of Mrs. Palmer, is a sort of branch of The Tuesday Meeting in New York, and we present a report of one of the meetings there, in this issue.

After singing the long meter doxology, Rev. W. G. Browning announced the 7th hymn, commencing—

"Jesus, we look to Thee,
Thy promised presence claim,
Thou in the midst of us shalt be,
Assembled in Thy name."

Several requests for prayer were presented, and some arose, expressing desire for a clean heart. Rev. Bros. Gorse and Browning led in prayer.

Singing, "O, Thou God of my salvation."

Mrs. Palmer.—Let us expect just what we have told the Lord in the hymn just sung—

"We meet the grace to take
Which 'Thou hast freely given."

And now we will hear what the Lord will say unto us. I will read a few verses from the 10th chapter of Hebrews. God has revealed His will in so many places from Genesis to Revelation, that I hardly know which to select. The question is, shall we act on the truth thus presented? Our will is the responsible point—shall we decide? In the 4th verse it is written, "For it is not possible that the blood of bulls and of goats should take away sins." That is settled. It is not only those old sacrifices which are not effectual to the taking away of sins, but we cannot effect the work for ourselves. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me.

In the 9th verse we read, "Lo, I come to do thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." O, that the blessed Spirit would illuminate and show us that it is by the will of God that we are sanctified, through the

sacrifice of Jesus. His sacrifice is not to be repeated—the work of redemption is wrought. And it is all through the Bible declared, "This is the will of God, even your sanctification." The words of Jesus to the leper were, "Wilt thou be made whole?" And He said, "*I will*, be thou clean." This applies to every one here. Do you believe? Wilt thou be made whole? Will you give up your will on every point? Say, "I do believe His blood cleanseth me now."

"Whereof the Holy Ghost is also a witness. This is the covenant that I will make with them, saith the Lord: I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more." "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Notice this, "*boldness*," that is, liberty. The vail is rent, and we may take Christ as our Saviour from all sin?

"By a new and living way." Every word is to be emphasized. "Let us draw near with a true heart, in full assurance of faith,"—believing just what God says.

"Let us hold fast the profession of our faith without wavering." How many witnesses are there here that God is faithful? [Many hands were raised as witnesses.] We may believe. Satan says it is presumption, but it is presumption not to believe.

"Ye have need of patience." The Lord taught me this lesson when in my fifteenth year. I had been longing and praying for a clean heart. At a camp meeting I presented myself for prayers at every meeting where an opportunity was offered. I thought I was fully consecrated; was often told to believe the blood cleanseth, and had as often said, I do believe, but I wanted to feel it. The camp meeting had closed. As the day was dawning, my mother raised me up from the seekers' bench, where I had been weeping and struggling all night. As I could struggle no longer, I cried with an emphasis, "Lord, *I will believe* the blood of Jesus Christ cleanseth me from all sin." Just then my eye caught the first crimson ray of the rising sun, and with rapture I exclaimed, "The Sun of righteousness has arisen with healing in his wings!" Glory, glory, was now my theme.

"Let us hold fast the profession of our faith without wavering."

Bro. Browning.—What profession are we to hold fast?

Mrs. Palmer.—The profession of our faith. "Cast not away, therefore, your confidence, which hath great recompense of reward."

Singing, "O, glorious hope of perfect love."

THE LIVING GOD.

Rev. G. Hughes.—I am glad, this bright Sabbath morning, that we have such a great God in whom to trust—"The living God." I have on my mantelpiece just now a little god, sent to me by my daughter in India, made of brass. He is very quiet—gives me no intelligent glance of his eye, opens not his mouth, moves not a finger toward me. But our God is "The living God"—in Him I trust and my whole nature is crying out to know more of Him. "My heart and my flesh crieth out for the living God."

WITH THE HEART.

Bro. J. C. Rose.—We sang just now, "O that I could at once go up," etc. We do not let the heart have its way. It is "with the heart man believeth unto righteousness."

Rev. Bro. Lloyd.—The Shekinah is not visible to us as of old, as the manifestation of the Divine presence, but God is here. I rejoice greatly in the faith that brings God near to us. Here will I set up my rest; my feet are traveling on the King's highway, and the light is "shining more and more unto the perfect day."

Singing, "Here I'll raise my Ebenezer," with the chorus, "The fountain lies open."

REJOICING IN FULL SALVATION.

Dr. Hanlon.—I rejoice in full salvation. We begin in simple, childlike trust, but our head often carries us away. But if we hold on to God He will bring us back. For years I could not take hold of this doctrine. But some years ago, when I came back to the child-attitude, I found it easy to trust the promises. I received the blessing, blessed be God!

Sister Mary C. Clark.—I dwell in "the land of corn and oil." I love God with all my heart. He fills me with His presence. I know what it is to be kept in perfect peace. I trust everything to Jesus.

WE KNOW.

A Sister.—I not only believe but I know the power of Jesus to save from all sin. His word is true. Years have rolled by since I was here. It was thirty years ago that I received the forgiveness of sins. I knew it then, and I know it now. But God has been letting me out into richer experiences, He has led me by His Spirit, and brought me into marvelous light. I had a clear witness of the Spirit to the forgiveness of my sins—but I wanted to know the fulness of salvation. I read different books on the subject—Hester Ann Rogers, and others. Somehow I was led to Dr. Pal-

mer's, and was brought into the light. I went to Canada, and my husband, who was a Roman Catholic, was saved.

TRUSTING IN TRIAL.

Mrs. Chandler.—Sister Palmer asked for testimonies concerning God's faithfulness. I have a testimony to give. It is ten weeks since I went home from the Tuesday Meeting, ill. I wrote to you (Mrs. Palmer) that I was in great distress, but that I was trusting in the Lord, and I am trusting Him still. God laid His hand upon me. I then felt that trusting was sweet. I could realize on a bed of sickness that God was faithful. I was like a child in its mother's arms. This is the first time that I have been privileged to speak in this meeting this season, but I can say here this morning, there is not a doubt in my mind about God's power to save. When it would have been impossible for me to have endured the pains of the body, the great Physician came and gave me the remedy. Dr. Alday held me up by his prayers, and attended me faithfully. I can say, welcome the storm, for it is bearing me homeward. Whatever God has for me to do, I am willing to do. I am truly in God, and through Jesus my little bark will at last enter the haven of rest, and I shall be with the redeemed forever.

EVER FRESH.

Sister Lizzie M. Boyd.—I am glad of freshness in Christian experience. We get it by going back to our childhood state, as Dr. Hanlon has said. The word given me is this: "Old things are passed away, and behold, all things are become new." I rejoice that I do not have to rehash an experience of forty years ago. All the way along with me it is, "Old things are passed away, and all things are become new." This morning, as I awoke, the sun and the trees and every object in nature were in freshness and beauty as it never seen before. So God came into my heart—my hope, every part of my being, fresh and joyous.

A brother of the Salvation Army.—One year ago I was in the pleasures of the world. Coming from Church I passed the Young Men's Christian Association and heard singing. A sister came and asked me if I wanted to be saved. I went to the Salvation Army meeting, and went forward, asking God to forgive my sins and save me, and He did. When I got up on Monday morning, I felt saved. I have had a year of peace and happiness.

JESUS SAVES.

A Sister.—My soul rejoices in the Lord. I am basking in the sunlight. I abide in Christ, and He abides in me. I do rejoice in His love, glory be to His name!

HIS WITNESSES.

A Sister.—"Ye are my witnesses, saith the Lord, and I desire to give my testimony. God has healed my body, and He has led me out wonderfully. In reading *The Guide* I found that there was more for me—it unfolded the Word of God to me, I knew nothing about faith. I had read the Bible for nineteen years and had it all marked up. Sister Palmer's teachings were a great help to me.

Singing. "The Lord is my Shepherd."

A Sister.—I found it so. I have not had the privileges that some of you have had. I never knew of a holiness meeting in my former days, but, glory be to God, after feeling the need, and seeking for Him, He led me on from one degree of grace to another, until I was enabled to trust Him for all things—so I know He is able to save to the uttermost. He is my teacher and my all in all.

NOT ASHAMED OF CHRIST'S WORDS.

Major Cole arose, and continuing to sing, "*My yoke is easy*," etc., said: There was a time in my life when I would rather have gone to jail than to have been seen standing on a platform like this. Now, I would sooner die than not stand up and tell the wonderful things the Lord has done for me. The Lord says, "Be ye holy," but some are ashamed of these words. Christ has said, "If any man be ashamed of my words, of him will I be ashamed before my Father and His holy angels." The great battle on this line is being fought all around us. There are those who are for, and those who are against the truth of Holiness. Some think that sin cannot be thoroughly destroyed in us until death, but I know better. I had a terrible temper, and my employer once told me that if any one did me a wrong to get even with him, and I did. But O, how glorious it is to be able to love your enemies! "All power is given unto me;" said Jesus, and He is able to save to the uttermost.

FULLY SAVED.

A Sister.—Some do not seem to see, or say much about the sunshine. My feet are on the mountain-top. I am saved by the power of God.

Sister Grace Weiser Davis.—I had been a backslider, and came to the Lord for pardon. I made up my mind that I would do all that God told me, therefore I did not dare do wrong. I could not see how I could get more, but I heard people talk about being delivered from evil tempers and such things. I knew I had a temper, but would not exhibit it publicly, for I could control myself.

I came at last, however, and made a full surrender, and the Lord fully saved me.

The meeting closed with the singing of the long meter doxology and the benediction.

FROM AN AGED PILGRIM.

MRS. REBECCA BEERS, of Norwalk, Conn., writes: I have been impressed to write a few lines, thanking you for sending *The Guide* to me free. When I first received it I was very poorly, and did not expect to live but a short time, but the Lord has spared me until now. I have not been able to go to church since last summer. If I live until October I shall be eighty-six years old. It is *seventy-three years* this August since I first found the Saviour precious to my soul. Since that time I have been striving to serve the Lord, although in weakness. But, He has borne with my infirmities, has forgiven my sins, and given me the witness of His all-cleansing blood, applied to my soul, cleansing me from all sin. I am still trusting in Jesus and casting my burdens upon Him, and He does sustain me. He has led me through deep waters, of affliction, but they have not overflowed me. He has taken near and dear friends from me, and I have been left alone, as it were, but Jesus has been with me, and when I was unable to help myself He has given me kind friends to help me along. Praise the Lord for His goodness. He does not forsake me now that I am old and poor. He says He will not forsake those who trust in Him. Glory to His name for His precious promises! I expect, if faithful a little longer, that I shall rise above all these trials and privations, and reach the eternal shore. I am blessed in reading *The Guide* while detained at home. I hope we shall meet each other in the better land.

AFRICA.—Bro. W. P. Dodson, one of Bishop Taylor's missionaries, writes: "Well, glory to God! *All things* work together for good to a certain class. For one I feel tenderly drawn to God by all His manifold mercy and love to me and all mankind. I love the Lord, I love His saints. I love all men, even the enemies of God. I am in His work. The loving kindness of yourself and committee in administering *so liberally* to our necessities while aiding us on to support, is treasured up in my heart, with humble thankfulness, and I am only one. I have learned to sing from the heart with Madame Guyon:

"To me remains nor place nor time;
My country is in any clime:
I can be calm and free from care
On any shore, since God is there."

OUR SOCIAL MEETING.

THE WORD.—"Being then made free from sin, ye became the servants of righteousness."—Rom. 6 : 18.

"The counsel of His grace in me
He surely shall fulfil."

The Inheritance.—Eliza J. Watts, Croton, Iowa: I do praise God that I have an inheritance among them that are sanctified by faith. I find that the work of Christ is a complete remedy for sin. He cleanses and keeps me clean. My soul was wonderfully blessed to day, while reading the "dear Guide." I had just been having a severe trial, but Jesus led me to read the experience of some of His children at the Tuesday Meeting and, praise His holy name, I obtained the victory. Hallelujah! I love to bear the cross for Jesus. He never leaves me alone. I realize that my "life is hid with Christ in God."

He giveth Songs in the Night.—Jos. Grosvenor, Guilford: In my dreams one night recently, I heard the most delightful music, and many voices joining therein, set to the words, "From all that dwell below the skies," etc. Awaking, I felt a joy that I cannot describe. If I can have even that happiness in heaven it would be worth all the suffering we have here. I am an unworthy child of grace, but my heart goes out for the salvation of the world. I desire to be crucified unto the world, and the world unto me.

On the Rock of Ages.—Mrs. Mary B. Orendorff, Albany, Mo.: Forty-two years ago I gave my heart to God and He pardoned all my actual transgressions. He took me out of the miry clay, placed my feet upon the everlasting Rock of Ages and put a new song in my mouth. I then united with the M. E. Church, promising God that I would serve Him all the days of my life and, O, how wonderfully He has led me all these years. I then took the precious Bible as my guide, and it has been a light unto my path. I have read it through more than once a year, and it has brought light and salvation to my soul. It showed me my need of a pure heart ten years ago. I then stepped into the cleansing fountain, and to-day I am standing upon the Eternal Rock, saved by grace through faith. To God be all the glory for what I am. I am living at the feet of Jesus. I am over sixty, in the furnace of affliction. I submit to His chastening rod, for He says, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." I have taken The Guide now ten years, and I cannot do without it. When I received "*Fragrant Memories*," I was passing through an experience such as I have never had before. For three weeks it

seemed as if I was in the immediate presence of God. He never seemed so near before, and in such great power. He would say, "Be still and know that I am God." In reading Phoebe Palmer's experience in "*Fragrant Memories*," I found that God would lead us in many ways that we know not, when we are willing to be led by His Spirit,

Light through the Word.—Mrs. Katie C. Amos, Bull's Gap, Tenn.: I have been a witness for holiness for six years—but this year has exceeded all my past experience. I cannot tell what fiery trials I had to undergo before I could obtain this great salvation. Now I can say, with Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." I did not write this for my sake, or for your sake, but because the Holy Spirit prompted me. I am unlearned, but my Heavenly Father said, "*Do it*," and so I felt I must try. I am not my own, I am His—body, soul and spirit. I bless the day when The Guide was put in my hands—to it I owe all my higher Christian life.

A Mother's Influence.—Kate S. Burns, Flatonia, Texas: My mother, who was a subscriber to The Guide, received the blessing of sanctification in 1859, and from that time she had constant peace and was ever ready to testify that the blood of Jesus cleansed her from all sin. No one around believed in the doctrine, not even the minister. But she never failed to testify of the salvation in class and lovefeast, or to lead in prayer when called on. After father's death she kept up family worship, saying "that she had never lived in a prayerless house, and could not do it." She lived to see all her children and step-children Christians and members of the Church. She closed her earthly life Sept. 10, 1882, leaving a testimony that all was clear. I was a member of the Church from a child. Early in 1847 we had a preacher sent to our circuit from Georgia. And we praise God that He ever sent to us Bro. J. M. Armstrong. He was sanctified, and His pure Christian walk commended it to others. He secured the assistance of Bros. L. L. Pickett and W. A. Dodge, and had a revival in which about twenty professed sanctification, and the flame continues to burn. There is a Holiness Meeting every Friday night in the parsonage. I had thought that sanctification was by a gradual process of growth, but I was led to see differently, and it was not long before I could claim the blessing. Now my theme is, whatsoever the Lord wills I will do. I am teacher in a country school—pray for me that I may continue in the faith, and do all I can for the Master, winning many souls and obtaining the crown of glory.

EDITORS' STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"LORD, what is man? Ah, not to him
Is due Thy coming down to dwell;
Thou whose high praise the seraphim
Touch their entrancing lyres to tell,
Thou comest for no worth of mine—
'Tis all of grace and love Divine!"

REST IN ACTION.

VARIOUS terms are employed in the Scriptures to represent the state of entire holiness. Each of these terms has its peculiar significance. There is a completeness in these Divine expressions which forbids additions, and should secure our hearty acquiescence. One of these beautiful descriptive terms is that of *rest*. The apostle, in writing to the Hebrews, says: "There remaineth, therefore, a rest to the people of God," and, "We that believe do enter into rest." Hence this experience is sometimes appropriately called, "*the rest of faith*," being based upon these apostolic utterances. It is a *rest in God*, consequent upon those marvelous revelations of God which come to the soul when, by faith, there is a distinct apprehension of that for which we are apprehended of God in Christ Jesus. There is then a realization of what Isaiah means when he writes in that short but comprehensive 12th chapter, "*Behold, God is my salvation!*" By the revelation of the Holy Ghost, God becomes the believer's portion in His tri-personality—all that He is in Himself, and all that He has, is ours. "All are yours," says the apostle, "and ye are Christ's, and Christ is God's." What an inheritance! There is rest—Divine, sweet, and all-pervading *rest*. Coming into this possession of God involves the destruction of all *inward carnality*, which is the great disturber of human peace. The soul cannot be at perfect rest while in any degree it remains. A very little impurity in thought, desire, or motive,

effectually destroys the inward quiet. The rest of faith changes the whole aspect of things, making the interior spiritual realm as quiet as the Galilean lake when Jesus spoke its tempestuous winds into silence.

But let it not be supposed that this is a rest of inaction. Some of the poets, it is to be feared, have made a wrong impression at this point. They have led some to think, that they have literally nothing to do, after being brought into the rest of faith, but to

"Sit and sing themselves away
To everlasting bliss!"

This is a total misconception of the Christian life, and especially of the design of those rich experiences into which we are introduced, when we realize the cleansing virtue of the atoning blood, and the full indwelling of the Holy Ghost.

Rest in action is the great law of the kingdom. Christianity is not to be cloistered. It is to be *in* the world and yet not *of* the world. Its glory is that its subjects can be in the midst of life's great activities, jostled by the passing multitudes, often in perplexity, subject to many provocations, feeling the pressure of abstruse problems, which it would seem ought to be solved, and confronted with dire and numberless antagonisms, and yet amid all these unfriendly environments, have a mind of heavenly serenity—walk at liberty—and have unclouded intercourse with the Father, the Son, and the Holy Ghost.

There are too many employments in this world for saintly hearts and hands to think of their "sitting and singing themselves away"! "Not yet, not yet, my beloved ones," the Master saith. "By and by, when the day's work is done, I will sign your discharge, and give you an abundant entrance into the everlasting kingdom!"

Look abroad and see the fields, how white they are unto the harvest! The air is full of proclamations, saying, "Put ye in the sickle, for the harvest is ripe." Be ambitious to be a good harvester—wield the sickle mightily—bind into great sheaves—sing the reaper's song—and gather abundantly into the garner of your Lord. He will not forget your work of faith and labor of love. Whether amid the burning heat of summer, or the chilling blasts of winter, toil on—and your Lord will give you the WELL DONE!

"SOW in the morn thy seed ;
At eve hold not thy hand."

ON THE STEAMER.

WE were en route to Douglas Camp Meeting, in company with Rev. John Parker and "Father Mathieson" of Brooklyn. We took passage on the steamer "City of New York," of the Norwich line. After tea we went on to the forward deck to survey the scene and to enjoy the breeze.

On returning to the saloon we found a large company of people gathered around a sort of mountebank, who was amusing them by representing, in dress and speech, we believe, "*Shylock*." At this point an inspiration came upon Bro. Parker, and he said, "I believe I will go in and sing of Jesus to those people after that fellow is through." We assented to his proposal, saying that we would stand by him.

So, after the mountebank had fully opened his budget of fun, and passed around the hat to gather up the offerings, the good ambassador of Jesus stepped forward, telling them that they had just had one side of their nature, the humorous, gratified, and he suggested that it might be well to give some attention to another side. He thought many of them were connected with Christian homes and had lively remembrances of a Christian mother and of hallowed evening-tide worship. He therefore proposed to sing them a song if they were willing, and on the question being put, the hands were universally uplifted. He sang that old Scotch song, "*My ain countrie*," following it with "*Rock of Ages*," in which many united, heartily. Then prayer was suggested, the same vote of approval being given as at first. He called on the writer to pray, and followed it with prayer by himself, and pronounced the Doxology.

Retiring to the after deck, many followed as if desirous of more, and words of exhortation were given there. Then there was a call to our brother to go and see an invalid gentleman on deck, a consumptive—and then to a lady, in the saloon—both sufferers, and journeying in quest of health. In each case Bro. Parker sang, prayed, and gave words of consolation. We do not doubt that eternity will show that good was accomplished.

"DAUGHTER of Zion, from the dust
Exalt thy fallen head!"

IN THE TENTED GROVE.

WE were privileged to spend a few days at the Douglas (Mass.) Camp-Meeting. It was in charge of Rev. W. McDonald. It was pleasant to look into many of the faces with which we have been familiar for years past. Two of the earnest workers, however, were absent, viz.: Bros. Gorham and Joy. An interesting memorial service was held in relation to these dear departed brethren, brother J. A. Wood speaking of brother Gorham, and brother Ballentine of brother Joy; and volunteer remarks were made by others. It was an impressive occasion.

The Camp Meeting services were greatly interrupted by continuous and copious rains. We never saw anything like it. On the night we were to preach, it was pouring down as we went to the Tabernacle. Bro. McDonald arose and said, he thought it was time to ask God to stop the rain, and so he prayed to that effect, and there was no more rain during that service. Despite these *watery* outpourings, the people were in good heart, and steadily held to the Lord's work, and many, we trust, were saved.

We have also visited Pitman, N. J. We were only there from Thursday night until Saturday morning, but long enough to see that the motto of the Camp Meeting, "*Pitman Grove and Power*" was still being honored. Bros. D. B. Updegraff, Dr. Dougan Clark and Dr. W. Jones, were among the workers. We heard earnest sermons by Bros. Updegraff, Jones, and T. Hanlon, and they allowed us the privilege of giving a Gospel message, which we enjoyed. The altar work was well sustained, and many professed to be saved. Bro. Stockton had his large tabernacle on the ground, where there was earnest work for The Master.

This meeting is largely attended by Philadelphians and from all lower New Jersey. There is a spirit of freedom which "the children of The King" enjoy, and large saving results are realized. It is the Camp ground of the New Jersey Conference, and the brethren heartily sustain it. To God be the glory for His great salvation!

"HEAD of the Church triumphant,
We joyfully adore Thee!"

BE HIS FRIENDS.

JESUS said, "Ye are my friends, if ye do whatsoever I command you." This is indeed a high honor to be accounted a friend of His. Do you, dear reader, covet this honor? Then must you obey His commands. Not grudgingly, or of constraint, but under the promptings of love. And, please observe the breadth of this injunction: "Whatsoever I command you." No matter how difficult, or inexplicable the command, it must be obeyed, promptly, heartily, without questioning.

What then? Why, He will number us among His friends. That secures His acknowledgment of us before the Father and the holy angels. And we shall be partakers of the royal favors which He bestows upon His friends—royal entertainment, royal fellowship, royal honors. Yea, He will make us partakers of His throne, and put upon each brow a crown decked with many stars. This will be eternal honor.

—God's love a *shower*—ours but a *dewdrop*.

WATCHING THE TREASURY.

JESUS is not unmindful of the gifts brought to His treasury. On a certain occasion "He sat over against the treasury to behold how the people cast money into the treasury: and many that were rich cast in much." But there was a widow that came and cast in two mites, and The Master commended her. He said she had cast in more than all. "They cast in of their abundance, but she of her want, all her living."

Is Jesus watching the treasury now? Undoubtedly. And He knows how to weigh the value of every gift. How often we hear people say, "*I will give my little mite.*" How improper is such language! Beware that Satan does not get an advantage here. The love of money is the prolific cause of evil. We want people to be holy, among other reasons, that they may know how to use their money, accounting themselves as stewards, and not as proprietors. Holiness would fill our Church treasuries to overflowing.

"TILL Thou appear, Thy members here
Shall sing like those in glory."

GOD ALWAYS ON TIME!

WE heard Bishop Foss preach a powerful sermon at the dedication of the Methodist Episcopal Church at Asbury Park, N. J., on "*Faith.*" He defined faith to be "*seeing the unseen.*" his text being, "Now faith is the substance of things hoped for, the evidence of things not seen." Among other excellent things, he said, "*God's help is always on time.*" No matter what the emergency, or how long the delay—always on time, at the right moment exactly."

That is so, depend upon it! It may not be my time, or your time—but in *His own* time—the revelation of His power will be made. It has been so with His dispensations concerning the race—not a moment too soon, or too late. In "the fullness of time" Jesus was revealed. So of every individual Christian life. God knows the opportune moment when to rise up out of His holy habitation, and to put forth His power.

—Thought—"Man fell before he ate."

ATTUNED TO CONCERT PITCH.

IN the sermon of Bishop Foss above referred to, he said: "Some say, 'I really feel as if my heart-strings would break.' Well, who made your heart-strings? Does He who made the instrument not know how much tension it will bear? Why, He is, in fact, tuning it to concert pitch!"

How little we know of the beneficence of God's designs concerning us! The trials through which we may be passing, severe though they may be, putting upon us a strain that it seems must break our heart-strings, are attuning us to concert pitch. When the pressure is removed, after we have had marvelous proofs of the power of sustaining grace, and we are brought to the City of the Great King, in what lofty strains will we praise and adore His infinite love! Then shall we see, as we cannot see now, that we have not had one trial too many, but that our earthly probation has been attuning us to the grand concert notes of immortality.

"THEE, Jesus, may our voices bless,
Thee may we love alone."

WHAT A PROSPECT!

WE heard a sermon, lately, at Ocean Grove, by Dr. Merritt Hulburd, on the text, "Surely, as I live, the earth shall be filled with the glory of God." The preacher endeavored to show that history, philosophy, and Scripture attest the truth of this declaration. It was a stirring sermon. The people wept and shouted while it was being delivered.

Beloved, this is no fiction—it is a Divine verity. A succession of prophets declare it. And God, by His dear Son, has put a sanction upon these inspiring predictions. But, holiness is the prime requisite in order to the sublime fulfilment of the prophetic announcement. That the preacher did not tell us in specific words. But that is the fact. A holy Church would speedily fill the earth with God's glory. Reader, do *you* be one to help in making up the great aggregate, and so contribute your share toward this sublime consummation.

—*Prayer, the motion of the heart God-ward.*—

THE LORD'S PRISONERS.

THERE are in this land many of the Lord's prisoners. They are in solitude, away from the world's rude gaze, and often in great suffering. Paul was an illustrious prisoner—he said, "*I, the prisoner of the Lord.*" But O, what revelations of light and glory were made to him *in prison*! From that prison came words of life and inspiration which have rung like a trumpet-blast along the line of the centuries.

Bella Cooke is one of this line of worthies—a prisoner, as we are accustomed to speak—and yet, how free, ever hovering on the frontiers of glory!

Honored company, the Lord's prisoners! How they sing in solitude—how patiently they endure when wearisome days and nights are appointed unto them!

Courage, ye prisoners! The prison doors will be opened by and by, and ye shall wing your way to everlasting light and blessedness! The time may be at hand—nearer than you suppose.

"SHOW me what I have to do;
Every hour my strength renew."

THE CHRIST-LIFE.

WE heard Mrs. Marshal Booth, of the Salvation Army, recently deliver a beautiful address in Educational Hall, Asbury Park, N. J. Her theme was, *The Christ-Life*. She emphasized the fact that every Christian is designed to be the representative of Jesus in this world. Jesus is to be revealed in us in His peculiar character, so that we may be moral reflectors of His glorious image.

Jesus of *Bethlehem* is to be so revealed, in His lowliness and meekness. Then Jesus of *Jerusalem* in His tenderness and love, weeping over the fallen, and seeking to save them. And Jesus of *Calvary* is to find illustration in us. There are crosses to be borne, and reproaches for His name's sake. Jesus of *Heaven* is also to be revealed in us. These were points taken up by this excellent lady, and the great audience was profoundly impressed thereby. We trust they will carry out these suggestions, practically.

—*Humility is the first step upwards toward glory.*—

THAT ANGEL OF LIGHT!

SATAN, it is said, has power to "transform himself into an angel of light," and to deceive, as it were, the very elect. These are times when the arch enemy is putting on all manner of disguises, and trying his most destructive arts. We need to keep our spiritual eyes well anointed, so that we may discern the fiend in his assumption of the angelic garb. Eyes anointed of the Holy Ghost may detect the well-disguised enemy, and then we should give him an effectual "Get thee behind me, Satan!"

One of the most plausible and deadly forms assumed in these times is "*Christian Science*," so-called. Different persons have written for our opinion, and we have replied that we consider it one of the seducing spirits and doctrines of devils belonging to the latter days. "*Try the spirits*"—hold them to the touchstone of God's Word, and soon their character will be seen. We need in these times to be ever on the watch-tower.

—“THE more a man denies himself, the more shall he obtain from God.”—*Thomas a' Kempis.*

OUR INQUIRY ROOM.

—A WISE RESOLUTION —“If I must needs glory, I will glory of the things which concern mine infirmities.”—2 Cor. 11 : 30.

“Humbly and confidently wait,
And long to see the perfect day.”

Half-Hours in the Epistles.

HALF-HOUR IN COLOSSIANS.—“We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,” etc.—(Col. 1 : 1-18.)

THIS epistle was addressed by Paul “to the saints and faithful brethren in Christ which are at Colosse.” And he gives them this salutation : “Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.” If the reader will carefully note the verses above included, he will see a beautiful picture of the tender, loving interest of the apostle in the spiritual welfare of these early Christians. He commended their fidelity and progress. He had heard of their “faith in Christ Jesus,” and their “love to all the saints.” Epaphras, whom he styles “our dear fellow-servant,” had declared unto him their “love in the Spirit.”

With these encouraging tokens of their growing spiritual life, he says, “I do not cease to pray for you, and to desire that you might be filled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord,” etc. Study the several petitions as given in the verses—they are the inspired outbreathings of a heart of love, set on the maintenance and widening of the kingdom of God. And there is an intermingling of thanksgiving with the prayer, which shows it to be in the New Testament order.

There is in the verses also an exaltation of Christ as the head of the Church. He is “the image of the invisible God, the first-born of every creature.”—“by him all things were created”—“he is the beginning.”—“the firstborn from the dead”—that in all things he might have the pre-eminence—“for it hath pleased the Father that in him should all fulness dwell.

How any one can carefully consider these sublime sentences and yet deny the absolute and eternal godhead of the Lord Jesus Christ, is marvelous. Let us adore Him as the One who is to have the pre-eminence, both in heaven and in earth. Yield to Him the homage of an undivided heart, and “crown Him Lord of all.”

MORE EARNEST WORK !

WE want more earnest work to be done for the Master, on the line of Holiness. True holiness is marvelously aggressive—it has a diffusive energy. We speak more particularly now of the work of scattering holiness literature. The fall season is opening. The weather is favorable for outdoor exercise. *Stir yourselves !* Visit the homes of the people and endeavor to get holiness literature among them.

First of all, send for one of our new book and tract Catalogues, and then forward us an order, large or small.

We call for vigorous efforts, to extend the circulation of *The Guide to Holiness*. We rely upon our subscribers to act as agents. The fine paper on which it is printed, the clear type, and excellent portraits, in addition to the superior matter furnished, give the periodical an unrivaled position—this is the verdict of judge outside our office.

The splendid offer we now make is to send the premium volume, “*FRAGRANT MEMORIES*,” to every *old* and *new* subscriber who remits \$1.25 (one dollar for the magazine, and twenty-five cents for the book). The book is handsomely gotten up, embellished with five beautiful portraits. Correspondents are writing about its excellent influence. *Let every subscriber have a copy.*

NEW TRACT—Christianity vs. Hinduism.

An Address by W. Raju Naidu, a converted Hindu of high caste, delivered by him in the M. E. Church, Madras. This is a remarkable production—it should be read everywhere. We want to circulate 10,000 copies, proceeds for the benefit of the Women's Foreign Mission in Madras, of which our daughter, Mary A. Hughes, has charge. Price, 3 cents each, or 30 cents per dozen. Order a dozen or more !

Let the month of September be signalized by unprecedented activity among the friends of holiness. Do your best ! Look to Jesus to help you by His Holy Spirit, and at the end of the month you will rejoice, in that you have been usefully and happily employed, contributing to the extension of Christ's kingdom in the earth.

HELPS TO CHRISTIAN DEVOTION.

An Apostolic Salutation.—"Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ."—Gal. 1:3.

"SATAN can out-argue the shrewdest logician, and can confute the profoundest philosopher. He is perfectly invulnerable to all human wit and wisdom. Nothing but the two-edged sword of Divine truth, in the very words in which God gives it into our hands, can put him to flight. Hence the necessity of storing the mind well with Scripture, which a believing heart can use against its deadly foe.

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—SEPTEMBER.

1. Eccl. 12; 1. Prov. 8; 17. Psa. 8; 2.
2. 1 Chron. 16; 8. Amos 5; 6. Psa. 16; 11.
3. 1 Tim. 2; 8. Jer. 29; 12, 13. Psa. 86; 5.
4. Jer. 7; 23. Prov. 2; 7. Psa. 57; 2.
5. Mark 11; 24. John 16; 24. Psa. 86; 15.
6. Eph. 4; 28. Acts 20; 35. Psa. 25; 7.
7. 2 Pet. 1; 10. 2 Pet. 1; 11. Psa. 65; 4.
8. Psa. 97; 12. Psa. 103; 17. Psa. 118; 14.
9. Heb. 3; 1. Matt. 11; 6. Psa. 104; 34.
10. Zech. 1; 4. Hosea 13; 9. Luke 15; 21.
11. Mark 8; 34. Mark 8; 35. Psa. 140; 6.
12. 1 Thess. 5; 14. Exod. 34; 6, 7. Psa. 119; 12.
13. 2 Pet. 3; 18. Hosea 14; 7. Psa. 119; 40.
14. Acts 8; 22. 2 Pet. 3; 9. Jonah 2; 4.
15. Lev. 10; 3. Psa. 72; 6. Phil. 1; 9.
16. Acts 11; 23. Rev. 3; 5. Psa. 94; 18.
17. Zech. 8; 16. Deut. 32; 4. Psa. 119; 128.
18. Prov. 4; 23. Psa. 34; 15. Psa. 94; 22.
19. Jer. 31; 6. Jer. 31; 12. Psa. 51; 18, 19.
20. Luke 12; 40. John 15; 14. Psa. 123; 2, 3.
21. Luke 12; 32. John 14; 2. Psa. 64; 9.
22. Ezek. 20; 19, 20. Psa. 19; 11. Psa. 138; 2.
23. John 6; 53. John 6; 35. John 6; 31.
24. Heb. 10; 23. Zeph. 3; 17. Psa. 119; 88.
25. Luke 12; 5. Jer. 32; 40. Psa. 55; 7.
26. John 1; 36. Rev. 7; 14, 15. Matt. 8; 2.
27. Isa. 35; 4. Psa. 128; 1. Psa. 30; 11.
28. Heb. 13; 9. Psa. 32; 8. Psa. 3; 3.
29. 1 Cor. 16; 13. John 8; 31, 32. Psa. 25; 1.
30. Psa. 2; 12. Psa. 2; 12. Micah 7; 7.

IN THE DIVINE TREASURY.—We will devote another month to the study of the character of Jesus:

THE KING:

Foretold—Num. 24: 17; Psa. 2: 6; 45; Isa. 9: 7, Jer. 23: 5; Micah 5: 2; Zech. 9: 9.

Glorious—Psa. 24: 7-10; 1 Cor. 2: 8; James 2: 1.

Supreme—Psa. 89: 27; Rev. 1: 5; 19: 16.

Sits on the throne of God—Rev. 3: 21.

Sits on the throne of David—Isa. 9: 7; Ezek. 37: 24, 25; Luke 1: 32; Acts 2: 30.

Is King of Zion—Psa. 2: 6; Isaiah 52: 7; Zech. 9: 9; Matt. 21: 5; John 12: 12-15.

Has a righteous kingdom—Isa. 45: 6; with Heb. 1: 8, 9; Isa. 32: 1; Jer. 23: 5.

Has an everlasting kingdom—Dan. 2: 44; 7: 14; Luke 1: 33.

Has an everlasting kingdom—Psa. 2: 8; 72: 8; Zech. 14: 9; Rev. 11: 15.

Has a spiritual kingdom—Rom. 14: 17; 1 Cor. 15: 50.

His kingdom not of this world—John 18: 36.

Saints the subjects of it—Col. 1: 13; Rev. 15: 3.

Saints receive a kingdom from Him—Luke 22: 29, 30; Heb. 12: 28.

II.—CLOSET PRAYER.

—"If thou wouldst seek unto God betimes, and make thy supplication to the Almighty;

"If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous."—Job 8: 5, 6.

HYMN for the month, No. 566 in the Methodist Hymnal, commencing—

"Soldiers of the cross, arise!
Lo! your Leader from the skies
Waves before you glory's prize,
The prize of victory."

1. GENERAL SUBJECT FOR PRAYER.—*That the Churches may have wisdom and grace to take care of the converts which have been gathered in the tented grove.*

2. REQUESTS BY LETTER—

California, N—, for the conversion of four grandsons. Canada, for a family in financial trouble; for the conversion of three influential persons. Connecticut, M—, for conversion of a son, and for a holiness meeting. Hayti, For a young minister to be sanctified. Iowa, O—, for a mother to be filled with the Spirit, and a son converted. Kansas, for a sister to be filled with the Spirit. Maine, R—, for a Christian mother to be healed in body. Maryland, O—, for a widow with helpless children. Massachusetts, W— A—, for a sister to be filled with the Spirit, and healed in body. C—, for a sister to be filled with the Spirit; for a son and his wife to be converted. Minnesota, W—, for a sister to be sanctified, for a little meeting at her house, and for the pastor's sanctification. Missouri, N—, for a father, sister and brother to be converted. W—, for a minister to be sanctified; for a skeptical lady's conversion; for a daughter to be saved. Nebraska, B—, for two sons to be converted. New Jersey, W—, for a sister to be filled with the Spirit, and for a friend to be saved. New York, for a mother to be filled with the Spirit, and daughter converted; for a brother given to drinking. For three children, one given to drink. For the conversion of a brother, grown gray in sin. B—, for a son's conversion, going in the downward way. Oregon, for a son to be converted and healed. E—, for a brother's conversion. Pennsylvania, for a young minister to be sanctified.

If God would give me all there is in heaven and earth, without Himself, I should be extremely and forever miserable.

III.—IN THE OPEN FIELD.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. 8: 8.

WORK SUGGESTED:

1. Look after Sabbath-breakers.
4. Distribute some Holiness tracts.
2. Labor to reform some profane swearer.
3. Help some one out of work to get employment.
6. Get a holiness book and lend it among your Church members.
5. Help some blind person to obtain a Bible with raised letters.

WITH OUR CORRESPONDENTS.

"God Bless You."—Emma Hutt, Bainbridge, Ohio : I write, at present, more especially to return grateful thanks for the kind note, and *Semi-Centennial Certificate*—both of which I highly appreciate. Those three words, viz. : "*God bless you !*" perchance you never pronounced upon one who felt the force of them more than I did. They seemed a real benediction, a blessed inspiration. The "*Certificate*" I cherish as a precious memento. It also came as the messenger of good tidings. God bless you and your work for the advancement of the Redeemer's kingdom, and may this Semi-Centennial Year be the most prosperous and crowned with the most glorious results of any year of your life. And may the Divine blessing go forth with the Books and Tracts that come from your press, and may they be scattered broadcast o'er the land. God bless all connected with you in your work and labor of love. Amen.

Good News from Australia.—Rev. J. S. Austin, Paddington, N. S. Wales : You will see by the above address that I am now in active work again, and am thankful to report that I am now in the midst of a gracious revival, in which already about 100 have been saved, principally young people, and several believers have been sanctified. The work is still going on. We are praying for a mighty outpouring of God's Spirit upon this great city. [Glad to hear these pleasant tidings from the land that is far off. May our brother's highest expectations be more than realized !—ED.]

An Evangelist's Testimony.—Mrs. E. K. Paris, Carthage, Ill. : I feel constrained to give my time and labors to the spread of Bible truth as I understand it. The Lord has blessed my feeble efforts. I am strong in the faith of the speedy coming of the King to reign over His people, and the prospect is to me full of joy and radiant expectation that perhaps I may be found worthy to be among the living when He comes ; and yet I know that they that are alive shall not prevent them that are asleep. It does seem to me that you overlook some of the precious words that tell so much about that day and His coming again. [No, our sister is mistaken. We do not overlook the precious word that tells of His coming. We constantly testify that Jesus is coming, and counsel all His saints to be waiting for Him—to be washed and made white through His blood, and so ready to go in to the marriage feast.—ED.]

Comfort in Affliction.—Anna Ennes, Kirwin, Kansas : I commenced taking *The Guide* when it was published in Boston by Dr. Degen. It has

seldom been my privilege to live where holiness was popular, but I have always tried to circulate *The Guide*. And when I could not get subscribers I would scatter mine as soon as I had read them, and many who at first would almost refuse to read them soon became so interested that I would hardly have them read before they were anxious to get them. Praise the Lord ! In this quiet way, often on a sick bed, these heavenly messengers have been carrying glad tidings and opening blind eyes and leading to the great salvation. When in circumstances to do it, I used to furnish it to each of our new preachers and, thank God, though they did not know who was the donor, they were glad to get them. Eternity alone will tell how much good has been done. [This is an example which we hope will be imitated by many —"*Sow beside all waters.*"—ED.]

An Old Soldier encourages us.—Ann B. Farnum, Middletown, Va. : I am 73 years old. I lend all my Guides around for others to read. I would like to be in one of your Tuesday Meetings. I generally spend that hour in secret prayer and communion with the dear Saviour. I think of the time when the Holy Ghost came upon me. I once heard a sermon preached on the text, "*Have ye received the Holy Ghost since ye believed ?*" I did not know anything about it. I thought, if there was such a person I would like to know it, when it came like a shock, and I could not walk for awhile. I never could say after that, I did not know who He was. This was thirty-six years ago.—[The Tuesday Meeting might be more widely extended if many more would do as our sister, spend the hour in the closet,—ED.]

Pity the deaf, and those that hear as well.—Mrs. Maria L. Carpenter, South Norwalk, Ct. : I am quite deaf, and can only enjoy a sermon by sitting up in the front seat, and that I cannot do when seats are rented. I do not believe in raising Church expenses in that way. Methodist churches, at least, should be free. How can the poor be benefited by having the Gospel preached to them if they cannot get near enough to the preacher to hear it ?—[We quite agree with our sister that Methodist churches should have free seats, as Mr. Wesley enjoined. We think it would be well if it were so in all the Churches.—ED.]

Very Helpful.—Mrs. J. F. Sherman : I received "*Fragrant Memories.*" I read some in it yesterday, and found it very helpful. I expect to find help and comfort and much to encourage me all the way through it. For several weeks past, it has seemed to be the will of my Heavenly Father to keep me in the furnace, but I trust His grace will keep me, and bring me forth in His own good time, without the smell of fire on my garments.

THE HARVEST FIELD.

AT HOME.—

—OCEAN GROVE.—Since our last, the morning meetings conducted by Mrs. Palmer have been progressing well, and inquirers have been finding the way of perfect rest.

—MOUNTAIN LAKE PARK, MD.—This meeting is said to have surpassed all preceding ones in spiritual interest and power. Sabbath, July 8th, was a high day. Bros. Updegraff, Watson, and J. H. Smith preached, and God helped them. On Monday morning Dr. Dougan Clark preached on "*Defects in Consecration*," and it is said, "wave after wave of spiritual power came over the congregation, so that many were sobbing with contrite hearts, whilst others rejoiced and praised God aloud. In the evening there was a remarkable meeting, in which Sisters Nettie Van Name (the Singing Evangelist), Lidie Kenney, Phoebe Hall, Margaret R. Skinner, Clara Boyd, Mrs. John R. Bayles, Helen Shay, Julia Mountcastle, and others, participated. At the invitation of Bro. Updegraff, the altar and surrounding seats were filled with seekers, and such was the crowd around the altar that it was almost impossible to number the conversions and sanctifications. It was a season of Pentecostal power. The meeting has been larger than ever before, and the results glorious.

—BEULAH, MASS.—The *Witness* says, "The meeting here this year has been among the best ever held there. There was much genuine abandonment to the power of the Holy Ghost; a getting out of the ruts of habit and methods; an informal and united waiting upon the Lord. The result was a strong and steadily rising tide of Holy Ghost power which swept a number squarely into the fulness, and those already sanctified farther out into the calm deep of everlasting love."

—DES PLAINES, ILL. (National).—We have a partial account of this meeting in *The Witness*. We notice among the workers: Bros. McDonald, Prest. J. A. Wood, Dr. Watson, J. N. Short, M. L. Haney, J. Gill, Isaiah Reid, and H. C. Date. The Sabbath services were considerably interrupted by rain, but the preachers, Bros. McDonald, Wood and Watson, preached to those present under the influence of the Spirit. It was, all things considered, one of the best days, spiritually, tho' a comfortless day outside.

—SING SING CAMP MEETING.—This Camp-Meeting, on the old historic ground, is in progress while we write. Rev. Thomas Harrison is in charge, and working in his usual earnest way. Bros. Morehouse, Merritt, and other workers, stand by him. God is there in saving power.

ABROAD.—

AFRICA.—Robert Shields, one of Bishop Taylor's missionaries, writes to Bro. Grant:

"I received your very welcome letter by last mail. Souls have indeed turned to God—to the living God. Those of whom I wrote in my card are still keeping the narrow way, and bearing a good testimony for Jesus in this dark place.

"I will give you the testimony of two or three. An old man of sixty-four years, at our last Sunday service, said: 'I have joy in my heart. God has pardoned my sins. I am a sinner saved by grace. I don't want the devil any more.' Another said, 'Before you came to my house I did not know God. But now I know Him, and He has taken away all my sins, and I want you to teach me to read the Bible, so I can read it to others.' Another, after he had professed faith in the finished work of Jesus, said: The things I once loved I hate, and now I love the things of God.'

"There are many others who have thrown away their idols. I would not like to say that they *had not* saving faith in Jesus. So, you see, there are signs of an outpouring. We have had the shower, glory to God! I ask no other heaven on earth than that of telling this heathen people of Jesus and His love.

"Brother Heli Chatelain has rendered most valuable service in putting into our hands a grammar and vocabulary; also, in translating the Gospel of St. John into the language of this people. At this station we thank God for these books, and pray that Bro. Chatelain may be spared to give us the Bible in the native language.

"We hold two services every Sabbath in the church, and also go round the villages. I thank God He called me to this work. I am happy in Jesus, and believe in self-support. I am fully convinced that it is of God, and that those who are called of God will be successful not only in gaining support, but in turning the heathen from darkness to light, and from the power of sin and Satan unto God, 'Go ye into all the world and preach the Gospel to every creature. And lo, I am with you alway,' says the Word. So we are not alone."

"Vivi, which Bishop Taylor has recently purchased from the Congo State Government, and which was previously its capital, is near the foot of the Congo cataract. The Congo, from thence to the Atlantic, 200 miles, is one of the largest rivers in the world, both in volume and in power of current."

It is said that there is family prayer in a larger proportion of the homes of Fiji than of Christian America.

—In the Christian College at Lahore there are 125 students — Hindus, Moslems, Sikhs and Christians.

—The total number of Italian communicants in the evangelical Churches of Italy is 22,000.

—There are three Protestant Churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.

—At the opening of the new orphanage in Rangoon, by Bishop Thoburn, the people pledged for its support more than six thousand rupees—a remarkable example of Burmese liberality.


—The *Christian Irishman* says that the leading Roman Catholics of London number less than six hundred. They have learned priests without buyers for their learned books.

GUIDE HYMNAL

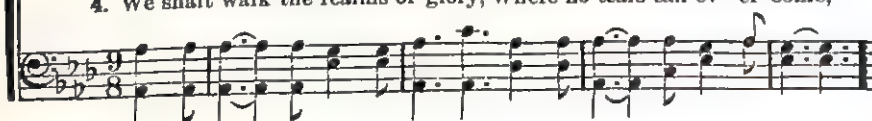

We shall Walk the Realms of Glory. 33

EMMA PITT.


WM. J. KIRKPATRICK.



1. We shall walk the realms of glory, Where e - ter - nal beauty reigns,
 2. We shall walk the realms of glory With the blood-wash'd, mighty throng,
 3. We shall walk the realms of glory, And by Je - sus' side sit down;
 4. We shall walk the realms of glory, Where no tears can ev - er come,


There with ser - aph hosts unnumbered Join the grand immor - tal strains.
 We shall join the an - gel harpers In their ev - erlast - ing song.
 Clad no more in robes of sor - row, We shall wear a fadeless crown.
 Where the sun - light is not needed, In that sweet, e - ter - nal home.




CHORUS.



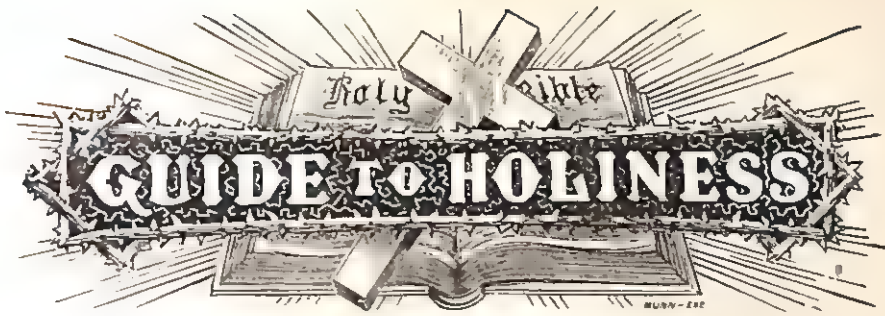
We shall walk the realms of glory, With the loved ones gone be - fore,

We shall sing the sweet old sto - ry, O - ver on the oth - er shore. *rit.*


The Joyful Sound-C

Copyright, 1889, by Wm. J. Kirkpatrick.



❖ OCTOBER, 1889. ❖

THE WORD FOR THE MONTH.—“Ye shall observe to do as the Lord your God hath commanded you; ye shall not turn aside to the right hand or to the left.”—Deut. 5 : 32-

“WALK in the light ! so shalt thou know
That fellowship of love,
His Spirit only can bestow
Who reigns in light above.

“Walk in the light ! thy path shall be
Peaceful, serene, and bright :
For God, by grace, shall dwell in thee
And God Himself is light.”

WORDS OF LIFE.

BY REV. GEO. HUGHES.

JESUS, on a certain occasion, said to His disciples, “A new commandment I give unto you,

“*That ye love one another.*”

Christianity is love—Divine love, “shed abroad in our hearts by the Holy Ghost given unto us.” God is its supreme object and, subordinately, we are to love the creature.

Our fellow Christians are to share largely in our love—we are to love them with “a pure heart fervently, irrespective of name or denomination. Love leaps over all these artificial boundaries and fastens with holy intensity upon its object.

Jesus gives us the measure of the love which we are to exercise one toward another: “As I have loved you, that ye

also love one another.” Christ has loved us with a pure, ardent, self-sacrificing love—loved us even unto death. Such should be our love one toward another.

This love is the irresistible proof of our Christian discipleship. “By this shall men know that ye are my disciples, if ye have love one to another.” No argument is so cogent and irresistible as the argument of love. When the outside world is constrained to exclaim, “*See how these Christians love!*” then doubts about our Christianity are dispelled, and the name of our adorable Redeemer is magnified. The dissensions and bitter controversies of the sects have been a great barrier to the progress of Christianity. Happily, these unseemly conflicts are ceasing—the watchmen on the walls are beginning to see eye to eye—and the lovers of Jesus are striking hands together in holy fellowship. May Christian love and brotherhood prevail!

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119: 18.

"Onward in Thy triumphant way.
Thou message of the Holy One!"

The Sermon.

THE RECKONING OF FAITH.

BY DOUGAN CLARK, M. D.

TEXT.—"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6: 11.

THE word "*likewise*" refers the reader at once to the preceding verse, in which we are told that Christ died unto sin once, and that He liveth unto God forever; and from this the inspired apostle passes directly from the Master to the disciple, and says "*likewise*," that is, *just as* He died to sin on the cross, and liveth unto God forever in resurrection glory—so ye also, His followers, are to reckon yourselves *continuously* (present tense of the Greek) dead spiritually unto sin, and alive spiritually unto God *through or in* Jesus Christ our Lord.

Deadness to sin was, several years ago, tersely defined by Dr. Daniel Steele to mean a state of grace in which there should be no more response to the suggestions of sin, than is made by those who are lying in the churchyard of Trinity Church, New York, to the traffic and bustle of Broadway. It was he also who first made the distinction between deadness to sin as an act, and deadness to sin as a state. "To be dead to sin as an act is not to do that act; to be dead to sin as a state is not to be in that state."

Let us illustrate these very true statements of Dr. Steele. Take the sin of murder—a most heinous crime. Any

one who never actually takes human life, may be said correctly to be dead to the sin of murder as an act. He never kills anybody, and therefore never *commits* murder. "*But*," the apostle John says, "He that *hateth* his brother is a murderer." If therefore there be in the heart of an individual hatred, or malice, or revenge, or envy, or jealousy, or any kind of hostility against his fellowman—even though he may never raise his hand to injure any person—yet God calls him a murderer. He is not dead to the sin of murder as a state of the heart.

And it is the same with all other sins. He who "looketh upon a woman" to exercise or indulge lascivious desires, is an adulterer, though he may be quite clear of the criminal act. He who only lacks opportunity to lay his hand upon his neighbor's goods, is a thief, even though he may never actually steal. He who is honest only from policy is not honest at all.

I am far from saying that the inward disposition to evil is *equally criminal* with the outward act; but simply pointing out the undisputed fact, that such an inward disposition *exists* in the human heart, and that while it does exist, the individual is not *dead to sin*.

Sin exists in *being*, before it exists in *doing*. "A man is not a sinner," says an English writer, simply "because he does evil; he does evil because he is a sinner." In other words, men are sinners by nature—the subjects of depravity or inbred sin—and you may train them as you will in their unregenerate state, and still evil will come out of them because it is in them.

Now our text undoubtedly requires us to be dead to sin *both* as an inward state and as an outward act. Recur again to the man who has murderous dispositions in his heart. Let such an individual seek and find Christ's baptism with the Holy Ghost—let the dross and the tin be consumed—let the inbred sin be removed—let the heart be purified by faith, and

then he will be dead to the sin of murder both as an act of the hand and as a state of the heart. And so of all other sins. Praise the Lord.

But we are to reckon ourselves, and that *continuously*, dead unto sin. This expression points us to the fact, that there may be a spurious or a counterfeit or a pretended or a supposed death to sin which is *not real*. This has been illustrated by the action of the opossum which, in order to protect itself from the dogs or the hunters, feigns itself dead and, lying flat on the ground exhibits no sign of life whatever. But if fire be applied to the animal in this condition, it will speedily become active enough. So it is with the Christian who is not dead *indeed* unto sin—he will squirm and writhe and complain when he finds himself in the midst of fiery trials. This is because the self-life is not yet extinguished—the flesh is not crucified—the body of sin is not destroyed.

Observe, in the next place, that we are to reckon ourselves “alive unto God in Jesus Christ our Lord.” This side of our reckoning is of equal importance with the other. If we are to be dead to all the motions and suggestions of sin on the one hand, we are to be alive to every intimation of the Divine Spirit on the other. As a continual motive power, superior to all others, we shall find in our experience that “the love of Christ *constraineth* us.”

It is possible, beloved, to reckon ourselves dead to sin, and thereupon sink into a state of quietness and inactivity, not to say listlessness and unconcern—in which there shall be little or no Christian activity, and little or no fruit, instead of the abundant fruit which alone glorifies God. From such a state it is easy to fall into backsliding. And all this is because we do not reckon ourselves alive unto God, at the same time that we reckon ourselves dead unto sin.

To be alive unto God in the sense here pointed out by the apostle, is to be bap-

tized and filled with the Holy Ghost, and to be actively engaged in whatever Christian work we are called to take part in, under His Divine leadership. We find in testimony meetings, that some persons assure us that they were sanctified wholly at a certain time, and at a subsequent period—perhaps a month or six months or more—they were baptized with the Holy Ghost. Others testify that the Holy Ghost baptism was the means of their sanctification—by consuming the inbred sin—and hence that the two experiences were co-etaneous.

These latter are undoubtedly correct, as is demonstrated by the Pentecostal baptism of the Apostolic Church which, according to Peter, purified “their hearts by faith.” The probability is, that those who state that they were sanctified wholly *before* they were baptized with the Holy Ghost, have made the mistake of reckoning themselves dead to sin, *without* at the same time reckoning themselves alive unto God. When this latter reckoning *was* made, however, they found themselves baptized and filled with the Holy Spirit. Glory be to Jesus!

Whether the suggestion just made—and made first, I think, by Dr. Sheridan Baker—be true or not, I think it is quite certain that entire sanctification and the Holy Ghost baptism have such a relation to each other that whoever has one has the other—just as in the case of justification and regeneration—and notwithstanding the fact that so far as the consciousness of the individual is concerned, sometimes one experience is recognized first, and sometimes the other.

And now we must turn to an analysis of the word *reckon*. Some Christians, and even some noted evangelists, assure us that the word here means *pretend*, or *make believe*—or, *act as if* you were dead to sin, but remember all the time that you are *not* so dead. One even states that if you *were* dead, you would be incapable of reckoning at all. Now most surely it is preposterous to maintain that

the Holy Spirit—to say nothing of that earnest man of God, the apostle Paul—would leave on record such child's play and such mockery as this would amount to. It cannot be.

The apostle Paul was somewhat given to reckoning. It was in this manner that he consoled himself in the midst of such sufferings, sorrows, afflictions and persecutions as have scarcely ever occurred in the history of a single individual. "For *I reckon*," says he, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Ah, my reader, was Paul reckoning *then* without his host? Was he reckoning a thing to be true that is not true? Nay, verily! Nor is he telling you to reckon a thing to be true which is not true, when he tells you to reckon yourself dead to sin—always *through* Jesus Christ our Lord, and never by any power or merit of your own.

It is true it is not just the reckoning of logic, with its syllogisms and premises and conclusions. Nor is it the reckoning of mathematics, with its numbers and its diagrams and its demonstrations. But it is a loftier reckoning than logic or mathematics ever knew—even the sublime *reckoning of faith*—the reckoning that believes God—the reckoning which Abraham exercised when he "staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform." Now, our God sometimes calleth things that be not as though they were—that is, He makes things real which to our consciousness are not so—and thus when in obedience to His command you reckon yourselves dead to sin and alive unto God, He makes what you reckon in faith to be real in fact. Reckon then in faith, and *He* will make the reckoning good.

The word *reckon* does not at all mean to fancy, or imagine, or suppose, but to count, to calculate. Given the factors ne-

cessary to the solution of a problem, and by reckoning you arrive at the result. The factors in our text are, God's promises and commands alike in the Old Testament and the New, urging His people to be holy, and promising to make them so—and our acceptance of the provision He has made for our cleansing, by faith—and then by the reckoning alluded to the result is secured.

My excellent friend, R. Kelso Carter, makes a beautiful point on this text, from what is termed by mariners the *dead-reckoning*. Sometimes for days together the sun is hidden by clouds, and no observation can be taken with the usual instruments for determining latitude and longitude. *Then* the captain ascertains, by the *compass* what direction he is pursuing, and by the *log* the rate at which the ship is sailing, and thus by marking out his daily advance on a chart, he is enabled with great and even astonishing accuracy to determine when and at what point he will sight the shore towards which the voyage is directed. What he reckons becomes real, when he tells the passengers, "Within five minutes we ought to see the Irish coast," followed within the specified time by the cry from the lookout, "*Land ho!*"

Beloved, resort at once, I beseech you, to the *dead-reckoning*. "Reckon yourselves dead indeed unto sin, and alive unto God, through Jesus Christ our Lord. AMEN.

GLORY OF GOD SEEN IN JESUS.—The moon, a softer but not less beautiful object than the sun, returns, and communicates to mankind, the light of the sun in a gentle and delightful manner, exactly suited to the strength of the human eye: an illustration and most beautiful emblem, in this and other respects, of the Divine Redeemer of mankind, who, softening the splendor of the Godhead, brings it to the eye of the understanding in a manner fitted to the strength of the mind, so that, without being overwhelmed or distressed, it can thus behold "the light of the knowledge of the glory of God in the face of Jesus Christ."—*Sel.*

TRUTH IN SENTENCES.

GOSPEL LIBERTY.—"A man is never such a freeman as when led by the Spirit of God."

"And whence does this liberty arise? From the relationship. They look at the object whom they serve, and who is it? Not a master, merely as such; not a king, merely as such; but they serve a Father."

OPEN LETTERS TO YOUNG PASTORS ON HOLINESS AND THE CHRISTIAN PASTORATE.

BY REV. J. R. JAQUES, D. D., PH. D.

(President of Hedding College, Abingdon, Ill.)

VI.—FINAL CAUTIONS—Continued.

THERE are other cautions which I desire to give, as follows:

4. *You will need to discriminate clearly and strongly between Scriptural Holiness, on the one hand, and so-called miracle-working, Christian Science, and the like, on the other hand.*

In a broad observation of the work of holiness, when mixed with so-called miracles of various kinds, I have come to associate deadly peril with all such attempts to work miracles. There may be exceptional cases of holy souls practising these things and still maintaining saintliness and consistency of character, *but they are very few*, and cannot be safely imitated. From all directions, through the press and from private sources, we learn that the great multitude of miracle-workers, Christian Scientists, and the like, fall into folly or sin, or both.

5. *You will need to guard against a gloomy and servile Legalism.*

The sweet, bird-like liberty of the holy soul is sometimes exchanged for a gloomy bondage to *duty*—or supposed duty. There is sometimes a joyless bondage to certain *forms and methods* that

savors not of Christian liberty. There is sometimes an insidious form of this bondage into which holy souls are beguiled by their very loyalty to duty—the duty of professing Holiness. And so they slavishly confine themselves to certain set phrases and forms of profession, repeated in every testimony in monotonous terms that may become not only unedifying but really offensive—especially to the unholy, who might be attracted and won by an occasional account of some of the *particulars* of the sweet inner experience of the heart. John Wesley, of vast wisdom and experience in this matter, specially guards against this *constant use* of such terms as "perfection," "perfect love," "entire sanctification," and the like terms, in every testimony. The soul really radiant with perfect love, and fully free from bondage, will tell the sweet evangel of full salvation so as to need no interpreter, even though the same form of expression be not repeated every time. While I would not dare to suggest the hiding of the glorious work of the Spirit by refusing to confess Christ, I would suggest the wisest way of confession—and the wisest way is the way that will most edify. There must be loyal confession of Christ as a sanctifying Saviour, or the soul will find itself *in darkness that can be felt*. But this duty should not be performed as a joyless, legal duty in stereotyped form, with no sign of joy in voice or expression of face. Surely the loving Saviour is not pleased with this slavish spirit and manner. Be sure you *have* the sweetness and joy of the great salvation, and then *tell it* in such language as will most naturally express it without servile conformity to preconceived forms.

6. **FINALLY:** *Guard against the substitution of anything for the pure and perfect love of God in the heart.*

The world, the flesh and the devil—the triune foe of all Holiness—would by any and every artifice thrust or foist

something in the place of the *one thing* needful, which is love—perfect love in the heart. If we have not love, we lack the essential thing. If we have love in its fulness we have all. In place of this **DIVINE LOVE**, beware how you depend on any substitute, any makeshift, any invitation, any counterfeit—anything in earth or sky, however excellent in itself it may be.

This is “the conclusion of the whole matter” in the words of Paul :

“Though I *speake* with the tongues of men *and of angels*, and have not LOVE, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecies, and *know* all mysteries and *all* knowledge ; and though I have *all faith*, so that I could remove mountains, and *have not* LOVE,

I AM NOTHING !

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and *have not* LOVE,

IT PROFITETH ME NOTHING !”

THE CROSS.

BY EDGAR M. LEVY, D. D.

IT breaks my heart to see Thee hang
Upon that tree,
The cruel thorns upon Thy brow,
And all for me !

I cannot help Thee, dearest Lord,
One pang to bear ;
Alone the wine-press Thou must tread,
With none to share.

O, cruel men ! O, cruel sin
That wrought this woe !
Where shall I find a place to weep—
Where shall I go ?

I'll steep my soul in bitter grief,
Thy cross to see ;
I'll hate the sins that made Thee bleed
And die for me.

It is an excellent exchange to part with outward comforts for inward graces. Fiery trials are nothing, if you gain patience ; sickness with patience is better than health ; loss with patience is better than gain.—*Sel.*

TRUTH IN SENTENCES.

LAW AND GOSPEL.—“The foundation of the Gospel is fulfilled law.”

“The law craves justice ; the Gospel delights in mercy, through the satisfaction of justice.”

“THE GUIDING EYE.”

(A book just issued.)

BY REV. A. CARMAN, D. D.

(A General Superintendent of the Methodist Church, Canada.)

IN the ever-blessed Spirit we have a Teacher, a Guide that conveys and confirms His doctrines by various means and in well appointed ways. He has a written Word ; and it is final and decisive when we can say, as said our Lord, “It is written.” He has His government and ordinances, His institutes and traditions. He lives not only in the midst of His school (the Church), but He lives in His doctrines and in the hearts of His scholars, His learners ; on the one hand to explain and enforce His doctrine, and on the other to aid in receiving and applying it. Was there ever beside so intimate and effective instruction ? Was there ever such need of it ? Is man otherwise so stricken, blinded, wrecked, as in his moral nature and in his relation to God ? Is there to any man another so great a work as the salvation of his soul ? Has any school a work approaching in importance the work of the Church, the salvation of the world ? Surely there is need of guidance.

1. For this instruction, so utterly indispensable, we have, as the instrument of the Spirit, the Holy Scriptures, the Bible. We set it above everything else. We allow nothing for a moment to come into comparison with it. It is decisive of all controversies, settling all doubts, the final court of appeal. Once fixed, the Bible is of God ; there we are on the rock. “But the Bible raises doubts and

controversies." Yes, and when we go to the Guide, the Teacher, it settles them forever. The multiplication table is the instrument of the mathematician; and the mathematician must keep to his multiplication table, the logician to his organon, the grammarian to his rules, and the Spirit of God (we speak it reverently) must keep to the Bible. And we must keep to the inspired Word. "The law of the Lord is perfect, converting the soul." The apostles themselves held its perpetual validity, its self-evidencing power above the evidence of testimony and the evidence of sense. They were the last men in the world to let intimations or impressions for a moment becloud the bright shining of the established Word of God. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye-witnesses of his majesty. For he received from God the Father honor and glory when there came to him such a voice from the excellent glory: This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. O, that our people had learned more the study of the Word, that they might better understand the mind of the Spirit!"

2. It is very positive and plain that what the infallible Teacher, the Holy Ghost, teacheth, He will teach within the compass of the Word of God, and the principles therein immutably and indestructibly laid down. We saw off the limb on which we are resting, betwixt ourselves and the tree, when we degrade the Bible to exalt the Holy Ghost; when we disparage or neglect the Written Word to magnify what we would like to call the voices, suggestions, intimations

or teachings of the Spirit. "To the law and the testimony; if they speak not according to this Word, it is because there is no light in them." The Bible gives us, reveals to us, the Holy Ghost, and is given us by the Holy Ghost. Shall the King of heaven violate His own constitution, dishonor His own charter, and mar His own royal seal? Shall the Teacher of order, fidelity, truth, and righteousness, coming down to us from the skies, disgrace sacred, supreme authority before our eyes, and disregard and disown His own credentials? The Holy Ghost Himself, in the Word, makes known His existence, which otherwise we had known nothing of, and lays down the law and result of His operation and work. When people then get outside of the Bible; above it, or below it: say they do not read the Bible, do not study the Bible, do not need the Bible, because they are taught of the Holy Ghost by direct indwelling and communication aside from the Bible, what shall we do? Shall we join the alarmists, and cry, "Danger ahead"? Those taught of the Spirit need not that any *man* teach them, to be sure; but they need teaching nevertheless. And whence cometh that anointing, which is no lie, but is truth, and teacheth us all things, but within the limits and under the law of the written Word of God? When the mariner gets on his way, can he throw his compass overboard and steer by the winds and shooting stars? How shall we ourselves avoid the lie and keep to the truth as regards this anointing, and possess it in its fulness and fragrance; how shall we escape being ourselves deceived, and deceiving and misleading others, unless we search in God's Word for His representation of our nature, need, privilege and duty, and God's will, way, and power concerning us, as a man digs in a field for hid treasure? Why should we leave the old, tried multiplication table at hand, and say the teacher will give us a better one?

3. Within this compass of the Holy Scripture, by this law and doctrine, and through them, the Holy Spirit doth personally and actually instruct and guide men, the men that are willing to be instructed and guided in the things of God. We do not by any means deny or displace the instruction and guidance of the providence of God for those who can gather its lessons; the instruction of the constitution and course of nature; of the moral instincts of men; of social, political or national movements and results; or of any of the agencies by which natural religion may indicate the Divine will and draw men nearer to truth and virtue. But as religious instructors we place none of them, nor all of them combined, along side of, or anywhere near on the same level with, the Spirit by the Word, the Word through the Spirit; the Spirit of God: the promise of the Father, in the heart of a believer in Jesus Christ. This is a vantage-ground that natural religion, important as it is, noble and useful as it is, in any of its aspects or combinations, never dreamed of; and yet a vantage-ground that deists would presumptuously claim, and that the practical infidelity inside the Church itself would often unwarrantably concede. Natural religion, or conscience, or Providence does not, and all of them together do not, undertake to guide a man into all truth. We certainly have no promise of God to that effect. They do not even lead a man up to the regeneration, the door of the kingdom of heaven. What is here wanted is "the guiding eye," and the responsive eye of the believer; eye to eye; spirit to spirit; reason to reason; intelligence to intelligence; thought to thought under the guidance of the Spirit of Truth according to the standards of eternal truth. "I will guide thee with Mine eye." "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God."

TRUTH IN SENTENCES.

JUSTICE AND MERCY.—"Justice is the activity of God's holiness."

"A holy God can no more evince His mercy at the expense of His justice, than He can deny His own being."

"I go to God with the door of mercy shut: Who shut it? God in my nature; He sealed it with His blood."

GOD'S CHARIOTS.

BY MRS. H. WHITALL SMITH.

(From "*The Secret of a Happy Life*,")

IT has been well said that "earthly cares are a heavenly discipline." But they are something even better than discipline—they are God's chariots, sent to take the soul to its high place of triumph. They do not look like chariots. They look instead like enemies, sufferings, trials, defeats, misunderstandings, disappointments, unkindnesses. They look like Juggernaut cars of misery and wretchedness, which are only waiting to roll over us and crush us into the earth. But could we see them as they really are, we should recognize them as chariots of triumph in which we may ride to those very heights of victory for which our souls have been longing and praying. The Juggernaut car is the visible thing; the chariot of God is the invisible.

Everything that comes to us becomes a chariot the moment we treat it as such; and on the other hand, even the smallest trials may be a Juggernaut car to crush us into misery or despair if we so consider them. It lies with each of us to choose which they shall be. It all depends, not upon what these events are, but upon how we take them. If we lie down under them and let them roll over us and crush us, they become Juggernaut

cars; but if we climb up into them, as into a car of victory, and make them carry us triumphantly onward and upward, they become the chariots of God.

Whenever we mount into God's chariots, the same thing happens to us spiritually that happened to Elijah. We shall have a translation. Not into the heavens above us, as Elijah did, but into the heaven within us; and this, after all, is almost a grander translation than his. We shall be carried away from the low, earthly, groveling plane of life, where everything hurts and every thing is unhappy, up into the "heavenly places in Christ Jesus," where we can ride in triumph over all below.

These "heavenly places" are interior, not exterior; and the road that leads to them is interior also. But the chariot that carries the soul over this road is generally some outward loss or trial or disappointment; some chastening that does not indeed seem for the present to be joyous, but grievous; but that nevertheless afterward "yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

In the Canticles we are told of "chariots paved with love." We cannot always see the love-lining to our own particular chariot. It often looks very unlovely. It may be a cross-grained relative or friend; it may be the result of human malice or cruelty or neglect; but every chariot sent by God must necessarily be paved with love, since God is love; and God's love is the sweetest, softest, tenderest thing to rest one's self upon that was ever found by any soul anywhere. It is His love, indeed, that sends the chariot.

The Bible tells us that when God went forth for the salvation of His people, "He did ride upon His horses and chariots of salvation." And it is the same now. Everything becomes a "chariot of salvation" when God rides upon it. He maketh even the "clouds His chariot," we are told, and "rideth on the wings of the

wind." Therefore the clouds and storms that darken our skies and seem to shut out the shining of the Sun of righteousness are really only God's chariots, into which we may mount with Him, and "ride prosperously" over all the darkness. Dear reader, have you made the clouds in your life your chariots? Are you "riding prosperously," with God on top of them all?

I knew a lady who had a very slow servant. She was an excellent girl in every other respect, and very valuable in the household; but her slowness was a constant source of irritation to her mistress, who was naturally quick, and who always chafed at slowness. This lady would consequently get out of temper with the girl twenty times a day, and twenty times a day would repent of her anger and resolve to conquer it, but in vain. Her life was made miserable by the conflict. One day it occurred to her that she had for a long time been praying for patience, and that perhaps this slow servant was the very chariot the Lord had sent to carry her soul over into patience. She immediately accepted it as such, and from that time used the slowness of her servant as a chariot for her soul; and the result was a victory of patience that no slowness of anybody was ever after able to disturb.

When your trial comes, then, put it right into the will of God, and climb into that will as a little child climbs into its mother's arms. The babe carried in the chariot of its mother's arms rides triumphantly over the hardest places, and does not even know they are hard. And how much more we, who are carried in the chariot of the "arms of God"!

Get into your chariot, then. Take each thing that is wrong in your lives as God's chariot for you. No matter who the builder of the wrong may be, whether men or devils, by the time it reaches you it is God's chariot for you, and is meant to carry you to a heavenly place of triumph. Shut out

all the second causes, and find the Lord in it. Say, "Lord, open my eyes that I may see, not the visible enemy, but Thy unseen chariots of deliverance!"

No doubt the enemy will try to turn your chariot into a Juggernaut car by taunting you with the suggestion that God is not in your trouble, and that there is no help for you in Him. But you must utterly disregard all such suggestions, and must overcome them with the assertion of a confident faith. "God is my refuge and strength, a very present help in trouble," must be your continual declaration, no matter what the seemings may be.

Moreover, you must not be half-hearted about it. You must climb wholly into your chariot, not with one foot dragging on the ground. There must be no "ifs," or "buts," or "supposings," or "questionings." You must accept God's will fully, and must hide yourself in the arms of His love, that are always underneath to receive you, in every circumstance and at every moment. Say, "Thy will be done; Thy will be done!" over and over. Shut out every other thought of submission to His will and of trust in His love. There can be no trials in which God's will has not a place somewhere; and the soul has only to mount into His will as in a chariot, and it will find itself "riding upon the heavens" with God, in a way it had never dreamed could be.

Do any of you ask where your chariots are to be found? The Psalmist says, "The chariots of God are twenty thousand, even thousands of angels." There is never in any life a lack of chariots. Mount into them, then, with thankful hearts, and lose sight of all second causes in the shining of His love, who will "carry you in His arms" safely and triumphantly over it all.

—*Secret of a Happy Life.*

PATIENCE is the ballast of the soul

TRUTH IN SENTENCES.

INTERCESSORY PRAYER.—"Revivals of religion have begun by intercessory prayer in the Church."

"We have regular prayer-meeting," said a good man, "of two members—my wife and myself."

GODLINESS.

BY REV. JESSE S. GILBERT.



GODLINESS and Holiness, while representing the same general thought, express different shades of meaning. Holiness is equivalent to wholeness, and stands for perfection or completeness of Christian character. Godliness means God-likeness: the being like God. What a grand thought, what an inspiring aim!

There are some ways in which we cannot be like God. We cannot resemble God in any of His natural attributes. In what way then can we bear any God-likeness; can we be like God? We can partake of His holiness; we can be like Him in character, thought and feeling. No doubt that is what the Psalmist meant when he prayed: "Let the beauty of the Lord our God be upon us." For the Divine beauty lies in the moral attributes. We can be like God in love, in pity, in mercy and in goodness.

This godliness or reflection of the Divine character is not natural to the human heart. It is a change inwrought by the Holy Spirit. It must be sought, and comes in answer to faith and prayer. It fits for duty here and for glory hereafter. This Divine image man enjoyed at his creation, and lost through the first act of disobedience. It is the design of the Gospel to restore this lost image; to bring man back to the favor and likeness of God. For this the Son of God became incarnate, died, and rose

again. For this the Holy Spirit was sent, and the means of grace established.

The whole economy of salvation is converged upon this point. Saved from sin, man is ultimately saved from all the ruin that sin has wrought, from sorrow, pain, and death. Dry up the fountain, and the stream must cease to flow. To be like God is to be like Christ, for Christ is God. "In him dwelt all the fulness of the Godhead bodily." Hence a true Christian is a Christ-man, as the very name indicates. In some foreign countries, the natives call our missionaries "Jesus-men." O that all who profess the religion of the New Testament were Jesus-men and Jesus-women!

In bringing men up to the Divine image, the Church of Christ finds its true mission and real work. The Church of Christ was not instituted to provide amusement for the people, to teach mathematics and Latin, or to be a collecting agency. Church work, we admit, must in its practical operation, touch upon financial and temporal interests; concern itself with schools and hospitals, with collections and publications; but all must bend to one purpose, subserve one end, namely, restoring man to the Divine likeness, or as Mr. Wesley put it, "Spreading Scriptural Holiness over these lands."

CONCEPTION OF IMMORTALITY.—Suppose the Creator were to commission some tiny insect to remove the matter of this great globe to the most distant star in immensity. It can carry for a load only an atom so small as to be imperceptible to the eye. Millions of years are required for a single journey. It commences its task upon the leaf of a delicate plant. With its invisible load it departs, deposits it and, after millions of years, returns for a second atom. What numberless years would pass before that single leaf would be carried away! what untold periods before the whole plant would be gone! What vast cycles would elapse before a tree, a forest, a hill, a mountain would disappear! The strongest imagination staggers at the thought of the ages would pass ere the last particle of the globe would be removed. Yet even then your immortal spirit would be but in the infancy of its existence.—*Sel.*

TRUTH IN SENTENCES.

SPIRITUAL LIGHT.—"The Christian should use his light, not as a study lamp only, for his own pleasure or profit, but as lighthouse keepers use their lanterns, that they may warn others from danger, and cheer them on their course."

"When you are reading a book in a darkened room, and come to a difficult part, you take it to the window to get more light. So take your Bibles to Christ."

PRESENT YOUR BODIES.

BY JULIA COLMAN.



THE first verse of the twelfth chapter of Romans might well be called a sermon on the Holiness of Temperance. "Your bodies" takes in all the appetites, passions, and tendencies to "softness and needless self-indulgence" in every kind and degree.

"A living sacrifice." This is much more difficult than to offer a sacrifice by death of any kind, thus indicating the higher standard of the New Testament requirements. It is often more difficult for us to live right than it would be for us to die outright. A living sacrifice is a *continual* sacrifice.

"Holy." Intemperance in all its degrees is utterly opposed to holiness. Indeed, the confusing effect of only a little wine is so subversive of that "holy recollectedness" that is required for the continuance of a state of consecration, that its use has often been given up entirely by those previously accustomed to it. This they have done without any accurate knowledge of its general effects, often indeed supposing that their experience may be due to some idiosyncrasy of their own—they cannot endure it.

A little investigation on the scientific line shows that it hurts everybody very much in proportion to the quantity in

which it is taken. It benumbs the brain, upsets the nerves, heats the blood, and befouls every tissue of the system. How can such bodies be "acceptable unto God"? How can we so desecrate the dwellings into which we invite His coming, and where everything should be as pure and sweet as we can make it? And this is a part of the work that we are required to do, perhaps not alone, for He helps us in this, as in every work for our good and His honor and glory.

This is a teaching often found in both the Old and New Testaments. The self-denial of the Nazarite was mainly for the sake of spiritual power, that He might be "holy unto the Lord." See what is said in Numbers, sixth chapter, and of Samuel and of John the Baptist. In the epistles it is repeatedly said that our bodies are temples of the Holy Ghost, and therefore, "whether we eat or drink, or whatsoever we do," we are to do all to the glory of God.

And this is our "reasonable service." It is better for the health of mind and body. It is better for our reputation, for our influence over others, and for our finances. It clears our vision and nerves our hands for greater usefulness. This total abstinence is eminently a "sweet reasonableness," and a faithful trial of it has induced thousands to believe that it is of Divine appointment.

ACCEPTING AN INVITATION.—During a religious awakening in a factory-village, in New England, a foreman was awakened, but could not find peace. His superior sent him a letter requesting him to call at six o'clock. He came promptly. "I see you believe me," said his master. The foreman assented. "Well, see—here is another letter sending for you by one equally in earnest," said the master, holding up a slip of paper with some texts of Scripture written on it. He took the paper and began to read, slowly, "*Come — unto — Me — all — ye — that — labor,*" etc. His lips quivered, his eyes filled with tears; then he stood for a few moments, not knowing what to do. At length he inquired, "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master.—*Sel.*

A GREAT MISSIONARY DAY.

SABBATH, August 10th, being the Anniversary of the Ocean Grove Branch of the W. F. M. S., the morning meeting, led by Mrs. Palmer, was conducted on that line. After singing the 936th hymn, commencing, "*See how great a flame aspires,*" and prayer.

Mrs. Palmer said: Now we will hear the word of the Lord—by far the most important part of our service—words He has caused to be recorded for our encouragement, and may they be clearer than ever to our thoughts. In the 60th chapter of Isaiah He says to us, "Arise, shine!" What does that mean? What must I do? "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Praise the Lord! Then we have light, and may arise and shine, for the glory of the Lord has arisen upon us. We have not begun to appreciate the glory that is ours in this glorious midday. Yes, we have the light, and how important it is that we let our brethren and sisters at a distance know about it. "For behold, darkness has covered the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee." O, let every heart and every life praise the Lord! "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." O, let us have a hand in it! I want to. "The glory of Lebanon shall come unto thee, to beautify the place of my sanctuary, and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee. Whereas thou hast been forsaken and hated, I will make thee an eternal excellency, a joy of many generations; and thou shalt know that I the Lord am thy Saviour and Redeemer."

God does condescend to us. Let us each say, "Here am I; what would'st thou have me to do?" Let us arise and shine! "The sun shall be no more thy light by day, neither shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory; and the days of thy mourning shall be ended." What does it all mean? How glorious this is! God created us in order that we might glorify Him. We have nothing to do, so long as we live but to glorify God. "Whatsoever ye do, do it all to the glory of God." Bless the Lord for such a glorious incentive!

Mrs. Rev. W. B. Osborn (Principal of the Missionary Training Institute, Brooklyn).—I am so glad this chapter has been read, and what an inspiration to our trust! We are all here to meet the Lord in this consecrated spot, and to hear what He has to say to us; and this is connected somewhat with the missionary work, and it will be proper to say a little about it. I was thinking about the women that the Lord Jesus specially commended. Of one He said, "This shall be told as a memorial of her." Simply because that woman broke an alabaster box of precious ointment upon his head. It was prompted by her great love—she loved so much. I did not think I knew enough to go to India, but I said, if I can go there simply to show my love I will go. Then there was the Syro-Phœnician woman. She received a little rebuff, but that was only to lead her to importune. Some would have turned away, but she was so much in earnest that she would not do that. Nothing could turn her away, and her faith was what He commended.

What wonders the Lord did through individuals! Read the 11th of Hebrews, and you see there what things individuals have done through faith. When I come to that part of one verse, where faith "*subdued kingdoms*," I say, That is the faith I want. Lord, help us in our faith this morning! I am in God, dear friends. He is my salvation; He is my song. Did you notice what Jesus said about the woman who threw in the two mites—it was all her living. There is some chance for us; we can be commended by the Lord Jesus Christ.

How we need faith and inspiration in God for wisdom in planning this missionary work! We need faith, but we need more than all the baptism of the Holy Ghost. Before I went to India I was thus baptized and filled; but O, what a time God had in bringing me into holiness! I knew that, day by day, there were things in my soul that grieved Jesus, and I wished that I might die. But I just put my heart in His hands, and He filled it with Himself. People give and take back their hearts, and give and take again—but they must give once for all, and entirely.

It was after God baptized my soul with the Holy Ghost that He asked me to go to India, and O, the pity and compassion He put in my soul! You do not know what it is to live with people who are nothing but

sin and blindness; not a ray of Christianity—not one! O, the blessedness of having this pity and compassion for souls! And yet, if I had been born there, I would have been in darkness and doing all their sins myself. O, I want to throw myself completely on the mighty promises of God, and serve Him! I bless God He let me go out there, and into regions where no missionary ever before penetrated. He let me go to those heathen people who said, "Here is a woman who has come to turn us from the religion of our fathers; she is deserving of death." But when they saw that there was only love there, that bore and endured all things, it told on the hearts of those benighted natives. My whole soul went out to these people, living in poverty and misery, and I said in my heart, I shall have the chance of giving the glad news to thousands in India, but I did not then think that within one year I should have this joy. O, I wish I could tell you more fully of my experience! I wish I could take you in a bullock-cart over that strange country, *at the rate of eleven miles in ten hours!* They said to me, Do not talk to a mixed crowd, or you will fail. But I felt the day would come when it would be said to me, "Why did you not tell us?" So I broke out in Hindustani. O how happy I was—such celestial happiness!

Dear friends, abandon yourselves to God, and let Him have His way. If we think we can doctor our hearts with plans conceived in our brains, He will leave us to ourselves; but when we take His plan, we will find Him a mighty God, and there is power and victory for us. God bless you!

Mrs. Bottome.—I am full of what our dear sister has said. O, let me work for the Master! I am done with shams, and I hate cant. I have never been on a foreign shore, but I know something of foreign work. Coming down to the wretched slums and vile dens of New York, and doing His work there, I have a joy which I had never before known. If you keep looking after your respectability you will never know the joy of the Lord. Go down to the help of the drunkard, and the lowest, vilest sinner; go to China, and to India; go anywhere and everywhere to do the Master's service. What we want is downright obedience to God's commands.

"He always hath something to give that is full of love."—*S. Bernard*.

OUR BIBLE STUDY

"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119: 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

WHAT THE SAVIOUR NAMES HIMSELF.

NOT a word fell at random from His lips. Not an exaggeration marred the beauty or challenged the correctness of His statements. His conversations abound in simple similes, sometimes in startling metaphors that awed His humble followers into reverential silence. Of all His sweet words about Himself, none stir the heart more deeply than the familiar names He applied to Himself, by which He sought to enforce His relations to mankind. About two hundred and fifty of these expressive names are recorded in the New Testament. Every one conveys a deep and definite meaning.

"THE LAMB THAT WAS SLAIN."

How this one brings up the whole history of redemption! We think of the ages of symbol and ceremony, when clouds of incense roll up from consecrating altars to heaven, and the blood of the propitiatory offering flows for man's sins. Through these long centuries we mark how God, by washings and purgings and baptisms and cleansings sought to remove the dreadful stains of sin.

And what is this ingrained pollution that requires such a price as Jesus' death? We have His beautiful life; why not imitate it and live? Take the Sermon on the Mount for the statutes, and His conduct for examples. Imitate Him! As well might an idiot create a star. "Cultivate the better nature and thus eliminate the bad!" What vain philosophy is this? The beautiful veneering does not eliminate the rotten wood it conceals, nor does the increase of its polish improve the inherent quality of that wood.

The model Man lived and suffered on the earth, not that His life might be a means of salvation, but that men who are washed in the blood of His death could have holy stimulations to those virtues which gave His acts such potency. We imitate Him only as we start from His cross. If He does not save us as the slain Lamb, He never can as the model Teacher.

One reason why holiness takes such faint hold upon many in the Church is because that many have such faint ideas of sin. If you reckon sin as simply an infirmity, an embarrassing disadvantage in its excessive forms, but of no particular danger when intelligently regulated, you will never feel impelled to the fountain of cleansing.

Sin is a dark and dreadful evil. It is a want of conformity to God. Jupiter, springing from his orbit and crashing among the planets without law or restraint, would feebly illustrate the disastrous disorder one unwashed sin-stain perpetuates in the soul. Away with sentimental definitions about sin! It is a moral defilement. The cleanest heart-culture ever scoured with pictures and poetry and sculpture is begrimed with a filthiness atoning blood only can wash away. Sin is hostility to God, positive, uncompromising, eternal. It fights God from principle. It violates law naturally. It defies the will of the soul it possesses. The will can control sins, but it is impotent before sin. Sin is imbedded in the texture of the being. The leopard can as well change his spots or the Ethiopian his skin, as the human will get rid of sin. It came to stay, and will stay until the blood of the Lamb removes it.

This is the mystery and miracle of salvation, that the blood of the Lamb does do it. "Behold the Lamb of God that taketh away the sin of the world." "The blood of Jesus Christ, His Son, cleanseth us from all sin." That such a result may take place in a nature, certain essential things are marked out, and a great multitude of witnesses testify to the wisdom of the arrangement. Surrender to the will of God, entire and full, consecration complete, a present appropriating faith that says,

"Tis done—Thou dost this moment save,
With full salvation bless."

Repentance precedes and accompanies all this. A mellow, contrite spirit is a strong spirit. Lowliness is mightiness in the spiritual realm.

The purposes of God in human salvation involve transcendent methods. We are walking among mysteries from the manger of Jesus to His heavenly coronation. The life, the death, the character, the mediation mean mighty results to the soul that does "not frustrate the grace of God." They mean the utter defeat of the purposes of sin. They mean that higher than the highest reach of moral evil shall tower the summits of holiness; that deeper than the deepest ranges of black depravity, shall go the atoning blood that washes whiter than snow. They mean a total destruction of the works of the devil, and a complete harmony of the soul, body and spirit with the sweet will of God.

While I write, I am overlooking the ocean. The strong wind has lashed it into fury. The roar of its waves as they break in white columns on the beach, is as thunder. But I see only the rush of these waves and hear the crash of their wild legions. Where is the power? I see it not. It was calm yesterday. The winds of heaven have blown across these blue depths. What a commotion! So certain facts appear in the spiritual world. I see the facts. I feel the facts. My consciousness attests the facts within me. I know sin. Its infernal grip was genuine, and my soul has howled with pain while it sought transient pleasures at the tyrannical commands. I heard of the "Lamb of God." I came to Him. I cried to Him as the blind men cried, as the heathen woman up on the coast cried; He seemed afar off, but He came near. Now other facts followed in quick succession. Believing on Him, the power I could not see, my sense of guilt was removed. Acquittal was pronounced, though I heard no voice. A happy consciousness of release from bondage quickly followed. But I did not see the power. The displacement of the sinful, by the holy nature was as real in my being, as are these white caps of the sea thundering and hissing at my feet.

Later on, clearer light brought fuller revelations of the power and possibilities of my soul through "the Lamb that was slain." The deeper meaning of *cleansing* was revealed. Faith had now become familiar with tried promises, and I came for heart-cleansing as I first came for pardon. A sweet consciousness of cleanness came, but the power was still out of sight. Shall I doubt the facts because unable to penetrate the mystery?

Would it not be a mystery more confounding if all the stupendous plans of the atonement could only leave a man fighting with his sins and tendencies, with death the only hope of release? Thanks be unto God, we have heard of the better way in the love of God. It is written that God's Lamb was slain that "if we confess our sins, he is faithful and just to forgive us our sins." Do not break the plan asunder. That sentence was forged in heaven—read it to the end: "*And cleanse you from all unrighteousness.*" That's what Toplady meant in the world-adopted couplet—

"Be of sin the double cure,
Save from wrath, and make me pure."

O, Lamb of God, in Thy precious blood we are cleansed! Hallelujah! Dear reader, enter into God's plan. Get the facts in your soul. How He doeth it you may not know here, but you shall know hereafter. Philosophy and speculation are miserable comforters in helping the distressed soul. Reasoning out the infinite method by tapers lighted from books and men's judgments who never knew by faith the Infinite heart, will only thicken the darkness that enshrouds the subject. We need not only the light but the Guide, for the Guide is the Light. He himself is the Life, the Truth, and the Way. The penitent sinner seeks the pardon of his sins and acquaintance with Jesus Christ as his Saviour; the pardoned sinner, walking in God's light, seeks to *know* Him, hungers for His fellowship, and pants to be holy because God is holy. For both of these conditions Jesus Christ came to be the "Lamb that was slain."

Not to hunger for this entire purification is to lose the advantages gained by conversion. Not to pant for "all the fulness of God" is to encourage carnal tendencies, and destroy the spiritual life of the soul. It is easy to glide out of the enthusiasms of a newly obtained salvation into the forms of duties, and expressions without experiences. Early in our Lord's training of His disciples, He gave them the great lessons of holiness. They were, "Blessed are the pure in heart"; "Blessed are they which do hunger and thirst after righteousness"; "Be ye therefore perfect." High standards indeed, but by parable, promise and precept, He kindled their aspirations and led them up to their pentecost. If they had failed to "tarry at Jerusalem," they would have lost their discipleship

PULPIT TOPICS FOR OCTOBER.

BY REV. JOHN PARKER.

THE SEEMING AND THE REAL.

Sabbath, Oct. 6—James 1: 26-27.

LET no man think himself godly because he is diligently observant of religious services. The true service of God consists in acts of worship, mercy and holiness. In "pure religion"—which is positive; "undefiled" or unmixed, which is negative; helpfulness to the sorrowing and needy, which is active; and in keeping without spot, which is the passive side of religious duty.

I. *The seeming religion* has often an unbridled tongue and a deceived heart. Discretion is better than fluency. However free from the grosser sins, he will reveal his "seeming piety" by habitual detraction of others, by calumny, evil surmisings and suspicions. His "religion is vain," empty, useless.

II. *The real religion*—that which binds to God, binds also to men in loving service and compassionate helpfulness. Our first interest in religion concerned ourselves; in its progress, it concerned our fellowmen; in its perfection, God's will. Regard for His will in our care for the needy, and in keeping ourselves spotless from worldly defilements, this is genuine godliness. Have you got it?

SANCTIFIED AND KEPT.

Sabbath, Oct. 13—Jude 1: 2.

I. It is difficult to think of God apart from His holiness, and equally difficult to think of His holiness unless He supremely desires our holiness. Holiness in Him is not a negative quality; it is more than an attribute—it is the substance of His being, the perfection of all attributes. His Word is the instrumental, the blood of Christ the procuring, and the Holy Spirit the efficient cause of our holiness. As believers He is only known to us by these, and for this end.

II. Thus made holy, we are kept by God the Father, not *in* but *for* Jesus Christ against the day of His coming, as His Bride, His spotless Church, His peculiar treasure, the seed for whom He travailed and is satisfied.

III. Against discouragements because of the terrible evils foretold, He places the source and pledge of their final salvation—sanctified, kept, called by God the Father—therefore satisfied and safe.

BUILDING PRAYING—LOOKING.

Sabbath, Oct. 20—Jude 20, 21.

JUDE, a near relative of our Lord, was one of the twelve (John 14: 22), had seen all the events of early Christianity. Now he is writing amid the first persecutions and the first foul apostacies. These facts explain much in his epistle. Its practical counsels and warnings are fitted to ourselves.

—As believers we belong to Christ, not to the world—therefore act in character.

I. "*Build up yourselves*"—the opposite of the separating in verse 19—on *the object* of your faith, which is Christ (Col. 2: 7). On Him as a foundation, compact and root yourselves, and thus be saved from drift when it comes—it is coming.

II. "*Praying in,*" etc. All successful praying is born of the Holy Ghost. He teaches and inspires—what and how—therefore abide in, be filled with, and walk in Him.

III. "*Keep yourselves in,*" or by the love of God. Diligently watch, build, pray—His love will make your efforts successful.

IV. "*Looking,*" or *hoping for* and expecting His glorious appearing and His mercy—then His gift of your inheritance, eternal life

THE COMMON SALVATION.

Sabbath, Oct. 27—Jude 3.

MINISTERS must be diligent to admonish, and believers to have all Christian graces, for both are supremely interested in the common salvation or community of faith. The great object of faith, which is salvation, is sufficiently important for his appeal in view of the great evils surely pending. Therefore,

I. "*Contend earnestly,*" or strive together maintain the pure object of faith, the Gospel, as it was delivered or committed to the care of His saints. It is God's dearest deposit since and concerning the gift of His Son. Apart from this, the Church has no reason for existence. Saintship is impossible without this (John 17: 17). Like the helpers of Nehemiah, with one hand build up yourselves; with the other contend earnestly for the faith against its foes.

II. An additional reason, it is *the faith*—the common salvation. No other faith is to supersede it. It is God's last, best, and enduring thought and purpose concerning us; therefore contend as for life. It is our only hope, our final and sufficient defense.

PRAYER-MEETING HELPS for OCT.

BY REV. JOHN PARKER.

FIRST WEEK.

VICTORY THROUGH HIM. (Rom. 8 : 37.)

So far are our persecutors from separating us from Christ's love, that through Him we are more than victorious over them. In every fight our banners are exalted. Aye, more—we also win our enemies to Christ by the patience with which we bear for Him. Thus we are unconquered by our foes, and they are confounded by our imitation of Him. He saved us, and we have no condemnation (1st verse). He keeps us, and there can be no separation (39th verse). He will not separate us, and our foes cannot.

1. *Our fellowship with Him*, then, does not depend upon congenial surroundings, or on human helpfulness. Nor can we be separated from Him by lack of these.

2. *Against all contending forces of evil* He will keep us. The fear of death, the fascinations of life, evil spirits, depth of adversity, height of prosperity,—all conditions of the present, and all unknown possibilities of the future—nothing shall separate us. Only we can dissolve the bond of hope. Shall we?

SECOND WEEK.

PATIENCE. (James 1 : 2-4.)

If your manifold trials leave behind them a proved faith and a perfected patience, be thankful for the trials. The gain is worth more than the cost. This is not the judgment of the world—to avoid trials they will build character without faith or patience; will shun the reproach of the cross and the kingdom, and risk the soul's salvation.

1. *A proved faith*, tried as gold, will be like gold refined, and available for days and duties of coming necessity. A proved faith will hold you when others drift, and will overcome the world. The proving of your faith by divers trials will result in—

2. *A perfected patience*—or, persevering endurance, constancy and calmness of mind, and glad submission to the will of God. Your afflictions should tend to this, until your endurance is so perfect as to make His will and cross your highest joy. (Matt. 5 : 11, 12.) These fully developed and you are deficient in nothing essential to Christian completeness.

THIRD WEEK.

WEARY CHRISTIANS. (Gal. 6 : o.)

WEARY Christians! There were many in Paul's day (Heb. 10 : 25). Are many such now. Weary of duty, responsibility, cross-bearing, and self-denial. They began the Christian life, for well-doing, loving, and obeying, which would bring them present and eternal advantage. Why then weary? Have they found the truths and promises of God false? No. The flesh was not crucified—they were never dead to the world. They attempted the impossible: *to serve two masters*. They never left the principles or elements of the Christian life—never had any relish for the strong meat (Heb. 5 : 11-14)—were never filled, because never hungry, etc. (Matt. 5 : 6.) If they ran well for a season, they have fainted or relaxed. In Paul's day peril and persecution induced weariness, hence the exhortations (I Cor. 15 : 58; Heb. 10 : 23-36). But weariness now has other causes. Many were never converted—many have refused to obey the light, and it is leaving them—many refuse to go on to perfection. They are sowing to the flesh, and will in due time reap the harvest, corruption.

FOURTH WEEK.

HIS FRESH TRACKS. (Psa. 119 : 133.)

INIQUITY cannot remain to trouble you if He orders your steps. Iniquity will not long remain to trouble you unless it holds dominion over you. Your life in harmony with His Word, and the power of iniquity is broken. His Word and iniquity are opposites, and hostile. The prevalence of one will destroy the other. Here is sure and speedy deliverance if you are vexed by temptations to iniquity, yield your life to the ordering of His Word, and you are safe.

—Iniquity is derived from *inequality*—it is unequal to the needs of the soul, to the demands of God, to the building of pure and noble character. Holiness is equal, to God's will concerning you, equal to your needs, and your largest hopes and best ideal. Personal holiness is the central purpose of His Word.

—Make this then your standard of duty—your constant prayer—your reliance against pollution by temptation or sin. That He order your steps in His Word. So shall your eyes be opened to detect iniquity and your soul purified to abhor it.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6:11.

"Unite our hearts in love to Thee,
And love to all will reign."

A GOOD RESOLUTION.—"He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."

—Psalm 101:7.

"Thy lawful servant, Lord, I owe
To Thee whate'er is mine,
Born in Thy family below,
And by redemption Thine."

JESUS IN THE HOME.

IN THE HOUSE OF ZACCHÆUS.—(Luke 19:1-10.) Zacchæus (a Jew) was a publican, a Roman tax-gatherer, and he was rich. Hearing of Christ's coming, curiosity prompted him to see Him and, being little of stature, he could not see Him for the crowd and, determined not to be baffled, climbed up into a sycamore tree—the Egyptian fig, with leaves like the mulberry. His position was such as to attract the attention of Jesus, and addressing him, Jesus said, "Zacchæus, make haste and come down, for to-day I must abide at thy house."

This must have startled the publican. His response was prompt and eminently wise—"he made haste and came down and received him, joyfully." A certain commentator says here: "Our Lord *invites Himself*, and in *royal style*, which waits not for invitations, but as the honor is done to the subject, not to the sovereign, announces the purpose of royalty to partake of the subject's hospitalities. Manifestly our Lord speaks as knowing how the privilege would be appreciated—*joyfully*. Whence this sudden joy in the cold bosom of an audacious publican? The internal revolution was as perfect as it was instantaneous."

Christ was reproached by the caviling Pharisees, who said, "He was gone to be a guest with a man that is a *sinner*." He was one but a minute ago, but now is not. This mighty change, however, was all unknown to them. "*Sinner*" would refer both to his office, vile in the eyes of a Jew, and to his character which, it is evident, was not good, he having likely practised extortion.

After Jesus had entered into his house, the publican gave signs of true penitence. He said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him *fourfold*." The Roman law required this; the Jewish law, only the principal and a fifth more. There was no demand for either; but, as if to revenge himself on his hitherto reigning sin (see John 20:28), and to testify the change he had experienced, besides surrendering the half of his *fair* gains to the poor, he voluntarily determines to give up all that was ill-gotten, quadrupled.

Then Jesus said unto him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham." On this the writer above quoted says: "Memorable saying! Salvation already come, but not a day old—to *this house*—so expressed, probably, to meet the taunt, 'he is gone to be guest, etc.' The house is no longer polluted; it is now fit to receive Me. But *salvation to a house* is an exceedingly precious idea, expressing the new air that would, thenceforth, breathe in it, and the new impulses from its head which would reach its members (Psa. 118:15; Acts 16:15, 16, 31). And Christ further gave him a significant name, '*a son of Abraham*'—which means a partaker of Abraham's faith, being mentioned as the sufficient explanation of *salvation* having come to him."

THE LESSONS.—This narrative authorizes us to look for unexpected conversions—the conversion of unlikely persons. We must not limit Christ's ability by the character or circumstances of individuals. He is "*The Mighty to save*," and the recorded and glorious purpose of His advent into our world is, "*to seek and to save that which was lost*."

LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

"THE ONE THING NEEDFUL."

DEAR little ones: If our precious Saviour were now upon earth, and He was where we could easily reach him, how glad we would be and how eagerly we would avail ourselves of the privilege of really seeing Him, and hearing for ourselves the golden words fall from His lips; and how we would treasure up all that we could remember of what He had spoken.

There was a time when He was here upon the earth, and although it was many hundred years ago, and the place many thousand miles away, yet He came and lived, for thirty-three years, a human life. On one occasion He was in the village of Bethany, where Lazarus lived, and his two sisters, Mary and Martha. Martha, desirous of preparing a grand feast, was displeased because her sister did not help her, and she asked Jesus to speak to her about it. But He knew that the loving heart of Mary was hungry to learn of Him, and He said to Martha, "But one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

Beautiful, true words! And, dear little ones, they are spoken to us. It does not mean that we are to neglect our friends, but it does mean that we are to "SEEK FIRST the kingdom of God and his righteousness, and all things needful shall be added unto us."

One thing is needful, come out on the Lord's side, the winning side. Take Jesus for your own friend and Saviour; choose Him, and having Him you have all. There was one who said, "When I was young I prayed walking the streets, in school and out of school, whether playing or studying; but not from any rule—it seemed natural." And so, dear little ones, if you have Jesus, you will love to talk with Him, and tell Him everything. He loves to have us thus make Him our confidant. What is the one thing needful? "Jesus and His salvation."

THE TRY COMPANY.

TEXT FOR THE MONTH.—"Every word of God is pure; he is a shield unto them that put their trust in him."

—Prov. 30 : 5.

The hymn to be committed to memory with the above passage is No. 430 in the Methodist Hymnal, commenting—

"Jesus, to Thee I now can fly," etc.

We are settling down again to solid work after summer recreation. Our young friends of the Try Company have resumed their school studies. The long evenings will afford favorable opportunities for giving attention to the exercises specified from month to month in The Guide, and we hope they will receive the earnest attention of every member of the Try Company. We should be pleased to receive a letter from every one telling how they have been occupied during the summer, and what work they have been trying to do for Jesus.

QUESTIONS FOR OCTOBER.

1. In what year was the apostle James beheaded?
2. In what year did Paul write his first epistle?
3. In what year did Paul suffer martyrdom?
4. In what year of our Lord was the New Testament completed?

LOVED ONES GONE BEFORE.

MRS. JANE A. LOOMIS closed her earthly life in Windsor, Ohio, Dec. 29, 1888. She was born in Middlebury, Vt., July 11, 1828, and removed to Ohio with her parents in 1836. When twenty-three she was converted and united with the M. E. Church. In 1852 she was married to S. G. Loomis, and to them were given five children. She lived a devoted Christian life. For some time before her departure she was a great sufferer, but patient and resigned to the will of God. A few days before she passed away, she said to her husband, "I am going to leave you; be faithful. I shall be looking for you to come—come, and bring all the children with you." She had been a reader of The Guide for many years.

REV. SAMUEL WATTS, Appleton, Wis., closed his earthly pilgrimage Jan. 28th, 1889, suddenly, being killed while crossing the railroad track. He was born in Erie Co., Pa., Dec. 13th, 1810. He was converted in early manhood, and erected a family altar in his father's house, which soon led to the conversion of his father, mother, and brother. At the age of twenty-three he went to Canada, where he was licensed as an exhorter and local preacher. He removed to the West in 1849, and became a member of the Wisconsin Conference, in connection with which he did twelve years of effective service. In his study he had two constant companions—the Bible and the Guide. He had been a reader of The Guide for thirty years, and he enjoyed the experience of perfect love, and his life was a beautiful commentary upon this excellent grace. To him sudden death was sudden glory.

MRS. ERVILLA CARPENTER, wife of Rev. Rodney C. Carpenter, passed to her heavenly home from her earthly home in Worthington, Ohio, Feb. 12, 1889, in her 77th year. Her experience was satisfactory in health, but still more glorious in a long affliction of nearly five years. Often would she arouse her husband in the night season by shouting aloud the praises of God. On several occasions, when it was thought she was gone, she broke out in singing and holy exultation. Her whole life proved that the religion of Jesus "was not a cunningly devised fable."—S. M. Bright.

WILLIAM R. WALKER, of Orleans, Ind., closed his earthly life March 19th, 1889. He was the first man to unite with the Island M. E. Church, and was a consistent member until his departure. He was a deeply pious man, the glory of God being his constant aim in all things. His removal is a great loss to the Church here. He was a reader of The Guide for seventeen years, and was much profited by it. He is safe at home.



"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145 : 7.

"Jesus, attend, Thyself reveal;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock,
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE morning meeting at Ocean Grove, in charge of Mrs. Palmer, is a sort of branch of The Tuesday Meeting in New York. The meeting was opened by singing the 517th hymn, commencing—

"Jesus, the Life, the Truth, the Way,
In whom I now believe,"

Mrs. Palmer arose and said, that in order to secure the blessings asked for in the hymn just sung, we must have a clean heart. A number of persons requested the prayers of the meeting, and Mrs. Palmer said she had not heard one request that God our Father was not willing to grant, especially when we ask for a clean heart.

Dr. Levy then led in prayer.

Mrs. Palmer.—We will now hear what God the blessed Holy Ghost will say to us. Let us first silently pray that we may realize that it is GOD speaking to us this morning, while we read from the fifth chapter of Ephesians. We are exhorted "to be followers of God as dear children," and to walk in love as Christ also loved us. My heart has been unusually moved this morning with a consciousness of the love of God.

"Love Divine, all love excelling."

And if we open the door of our hearts He will come and take up His abode with us. But we see the Word says, we must not let foolish talking, jesting, etc., be once named among you, "as becoming saints," but rather giving of thanks. And it is added, "For this ye know, that no unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Let us not be unwise, but understanding what the will of the Lord is. Is it not the will of the Lord that we should be filled with the Spirit? It reads, "Be not drunken with wine, but be filled with the Spirit." Is the second sentence of this verse as important as the first? They stand here in close connection. Must we not

regard them both as a command? Is not the omission of the latter a violation of command as well as the practice of the former?

I remember reading in a paper that Rev. Mr. Spurgeon once came into a meeting wringing his hands and saying, he had just come from a terrible conflict with doubts. One of his deacons said, "How about stealing that horse?" Mr. Spurgeon said, "What did you say, sir?" The deacon repeated. Mr. Spurgeon said, "I do not understand you, sir." The deacon said, "Is it not as wicked to doubt God as to steal a horse?" Mr. S. acknowledged the truth, that it was as great a sin to doubt God as to steal a horse.

We must be filled with the Spirit. This cannot be unless we are cleansed from sin. We must be emptied before we can be filled.

The 25th verse says, "Christ loved the Church, and gave himself for it, that he might sanctify it and cleanse it with the washing of water by the word. That he might present it to himself a glorious Church, without spot or wrinkle or any such thing; but that it should be holy and without blemish."

Dear brethren and sisters, wake up to these solemn truths. We must be pure in heart if we would see God. "As he is, so are we in this world." Some dear ones seem concerned about using such strong terms. But what terms are more appropriate than those God-given words, "Sanctified wholly," and "preserved blameless." "Faithful is he that calleth you, who also will do it."

THE KEY-NOTE.

Rev. W. G. Bromning.—"Walk in love." How many times the word love occurs in this chapter! I find myself sometimes being a little tried with friends who seem disinclined to give attention to this subject of holiness. Perfect love is the key-note of our thoughts this morning. May the Lord fill our hearts with this love!

Singing, "There is a fountain filled with blood.

LOVE THE PRE-EMINENT GRACE.

Rev. Geo. Hughes.—I have often wished that throughout the length and breadth of the Christian world the people might be made to understand that when we speak of holiness and sanctification, we simply mean the heart made clean by the blood of the Lamb, and filled with love—so full that it can hold nothing else. I think it would disabuse the minds of thousands if they could understand that this is all we mean. Mr. Wesley said, all he meant by Christian perfection was the perfect love of God shed abroad in the heart. I am endeavoring, as God helps me in

my weakness, to walk in love, and it is delightful walking.

GLAD IN THE LORD.

Mrs. Dr. Gause.—I rejoice that the keynote of this meeting is love. Mrs. Myer said the other day "that we might relate our experience and yet not be witnesses for God. Our experiences might be a snare to others." We know that thousands are coming to this camp-ground who are hungering and thirsting for God's love. We cannot be here and not influence some one. I praise God that I have this baptism of love.

Singing, "Love divine, all love excelling."

INCREASED CONFIDENCE.

Rev. Dr. Lery.—It gladdens my heart to be in this holiness meeting. I am also happy in being permitted to testify of my increased confidence in the doctrine and experience of perfect love. It is now eighteen years since God revealed this perfect way of faith to my soul. I have heard all sorts of objections to it—from Methodists as well as from Baptists and Presbyterians—opposing the doctrine of entire sanctification, yet I am more than ever convinced that it is a real experience. I think that entire sanctification and justification by faith go together and stand together. You may argue, but after all you can do nothing with a man who has the inward consciousness of this—the personal assurance of God's dealings with his heart. Bro. Hughes says, if people could only understand that it is simply a heart full of love. That is what they object to. They say God will not do this. As though God took delight in keeping sin in our hearts! Sin produces pride; humility is the product of holiness. Take sin away and you have the power, in your sphere, to do as they do in heaven. The cleansing of my heart was the greatest thing God could do for a poor sinner like me. I bless God this morning that my heart is full of His love, and full of love for all men, with a decided leaning toward those whose hearts are full of love.

HOW FAR RESPONSIBLE?

Sister Cassie Smith.—The thought in my mind is, are we not responsible for not having this experience? Look into the Word of God, and be sure that you know what the will of the Lord is. He has made it plain in this very chapter. I bless God that we have clear light on the subject. We will not therefore be excusable on the ground that we do not know our duty, nor what is the will of the Lord. The Church is composed of individuals, and that means that the individual members of the Church must be cleansed. Our own hearts must be pure. I have wished many

times that I could do more for God; but this I can do—I can love and obey Him. This covers our part in the matter. He has promised that He will circumscribe our hearts. O, may all your hearts be filled with this love, and may you come and claim Christ as your Saviour!

Singing, "Just as I am."

ESTABLISHED.

An Aged Sister (84).—I praise the Lord I am established, and am not driven about by every wind of doctrine. Every promise in the precious Book of God I take as mine. The Lord has said, He will never leave nor forsake those that trust in Him. He is my Shepherd, and I shall not want. He anointeth my head with oil, and my cup runneth over.

A Sister.—My language is, "O God, my heart is fixed." He has established my feet, and I am going on to know the Lord.

THE BEST YEAR.

Rev. F. H. Purdy, arose, singing, "My soul, be on thy guard, etc., and said: It is about a year since I came to Ocean Grove, and it has been the best year of my life. I would like to die here. I am about taking a trip; I may die on the road, but I am washed in the blood of the Lamb.

RIGHT WITH GOD.

Major Cole.—I am right with God. There was a time when I was anxious for crowds and for money, but that time is past. The shield of faith is a perfect defense against the fiery darts of the wicked one.

Rev. Mr. Langford (of Canada): At a Camp-meeting twenty-one years ago I started out in this way. Dr. Palmer was present. I have learned that I cannot keep myself, but God can and does keep me. I have not drifted away from this great truth. My resolution has been not to follow any man, but to keep close to Christ.

THE SOUL ANCHORED.

Sister Kenney.—I have "anchored my soul in the haven of rest." I praise the Lord for what He has done for my soul at Ocean Grove. I know by blessed experience that the precious blood of Jesus cleanseth me from all sin. The Bible is full of blank checks on the bank of Heaven, which I can fill out and draw as I need. Christ is everything to me.

CLOSE TO THE WORD.

Sister Twohig.—The word given to me is, "As thy days, so shall thy strength be." I desire to keep close to *The Word*. My soul is happy in

Jesus—He is all-powerful. I would like to see a great Tabernacle erected here to hold 20,000 or 30,000 people. I received my start in the way of holiness many years ago at a meeting held by Mrs. Palmer at a Camp meeting. I received this salvation by faith in the blood of the Lamb.

ONE HOLDS FAMILY PRAYER.

Mrs. Inskip arose, singing, "Hide me, O thou Rock of Ages," etc. Bro. Purdy said he would like to die at Ocean Grove. I do not know where I shall die, but I desire to be ever packed up, and I believe I am. The Word is my one book; I study it by day and late at night. Bro. Stokes said family prayer could be kept up if there were only two—I keep it up with only one, and the Lord meets me and blesses me all alone. I am going forth again to work for Jesus, trusting in Him for strength.

A Sister.—The Lord showed me some time ago that as I was obedient to Him my family would be led to come also; and this has happened, bless His name! O, that word "*obedience*" comes so strongly to me! If we walked in perfect obedience every soul on this camp-ground would be converted or have to leave the grounds. Then should we fear no evil. We are to fear nothing, but to rest entirely on God, and walk in perfect obedience to Him.

A Sister.—We have been singing, "Happy Day." I remember how, nine years ago, I gave myself to the Lord. It was indeed a happy day, and to-day I am happier still.

A Brother.—I want to say that I have at last given up all to the Lord, and I ask the prayers of the meeting that the Lord would use me in every possible way. I am resigned and content with anything.

A Sister.—I praise God that I am His child, and that I have been redeemed by the precious blood of Christ. I feel it all through my soul.

A Brother.—I praise God beyond what words can express. Praise to God is the best preliminary for every-day and for all service. In the 50th Psalm it is said, "Whoso offereth praise glorifieth me. I believe everybody has reason to praise God,

A Sister.—When I was converted, God put the desire in my heart to see souls saved, and it is my greatest joy. Like the dear ones who have spoken, I found that I had to give up all, and then God came and filled my soul.

A Brother.—I thank God this morning that He saves me to the uttermost. I want your prayers

for the Medical mission we are carrying on in the slums of New York.

A Brother.—I do pray to be made in love with holiness—loving of only my friends but my enemies—those whom we are enjoined to love.

Closed with the doxology and benediction.

FROM MRS. BELLA COOKE,

(Author of "RIPTED CLOUDS.")

492 Second Ave., N. Y., Sept. 2, 1889.

I too would tell a part of the Lord's dealings with me since I last wrote you. Again and again I have been brought down, to all human appearances, to the gates of death. In April, when my kind physician thought I could not live twenty-four hours the chariot seemed to be at the door, and I had only to step in and hie me away to my Father's house where the many mansions be. The celestial city was full in sight, but the Master said, "Not yet; return to thine house and tell what great things the Lord hath done for thee." Again, in July, I was brought very low. At these times did aught disturb my waiting soul? Ah, no; how could I fear, when in a place that seemed to bring me nearer to Him whom my soul loved, a place where I could almost see His face! But not yet; so I am still leaning on the arm of my Beloved, and find there a safe resting place and a sure support.

The pathway becomes brighter and brighter as I journey along, and by and by the glimpses of the bright beyond, now revealed to cheer up the path, will break forth, and I shall bask in the effulgence of His glory. I shall see the King in His beauty, and know even as I am known—not because I have done or can do aught to merit this great boon—but because His mercy and boundless love fail not; because "He is faithful who hath promised," and He hath said, "I will come again and receive you unto myself, that where I am there ye may be also." And did He not ask the Father to grant that we may be with Him to behold His glory? What more can we ask? Thus I rely on His faithful word, and so

To Him mine eye of faith I turn,

And through the fire pursue my way—

The fire forgets its power to burn,

The lambent flames around me play:

I own His power, accept the sign,

And shout to prove the Saviour mine,

Ah, yes, the fire forgets its power to burn while encircled in His arms—the sting is taken away. So here I am, although in much feebleness and pain, asking that I may love and serve Him more and more, be it in increased suffering, or in doing His will, only that I may so live that His likeness may shine forth in all I do or say.

OCEAN GROVE LOVEFEAST.

BY REV. E. DAVIES.

SURELY heaven was near to earth when four thousand people gathered at Ocean Grove love-feast August 25th. It was an inspiration to gaze upon that sea of bright, shining faces. President Stokes has a happy faculty of conducting such large assemblages. After singing, "*And are we yet alive,*" and prayer, instead of giving the elements of bread and water, in token of Christian love, all were invited to grip the hands of those next to them. This produced great excitement, and the intensity was increased by the waving of thousands of handkerchiefs, and also by the stretching out of as many hands to President Stokes as a personal greeting.

Mother Sexton, of Kansas, was called on to testify. "She was born in New Jersey in 1799, converted in 1833, in Ohio. She now lives in Kansas, has been a preacher for forty years, and expects soon to live in the city of light." She preached a very eloquent sermon on Monday afternoon,

Dr. Marshall, of Miss : Thank God that I meet you here. I rejoice that in a short time I shall join "the general assembly and Church of the first-born, whose names are written in heaven." Here is the hand of the whole South, which I extend to you.

"Was convicted of sin and then converted ; I am now sanctified, and God makes this body the temple of the Holy Ghost."

"Washed in the blood of the Lamb."

"Born in 1833, born again in 1863. Victory !"

Prof. Sweeny sang his testimony :

"His name yields the richest perfume,
And sweeter than music His voice ;
His presence disperses my gloom,
And makes all within me rejoice."

Mrs. President Roberts, of Liberia : I was born in Virginia, and converted in Africa. We have the same God there. He can save to the uttermost. Will meet you in heaven.

Rev. Benjamin Senior, pastor of Surrey Chapel, London, Eng. : I was converted in 1864, and fully sanctified afterwards. This is the grandest sight I have ever seen. I have seen a thousand at the altar in the past two months in America.

"Unto me, who am less than the least of all saints, is this grace given of full salvation."

"Bless the Lord, I know something of the fellowship you are speaking about."

"The blood of Jesus Christ, his Son, cleanseth me from all sin."

"There is heavenly light in my soul."

Singing, by Mrs. Inskip,

"My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands."

"I am serving God in the old-fashioned way."

A Parsee, from India, testified that a full salvation is better than any other salvation. I want you to think of 300,000,000 souls in India without God. May He stir you up to go to India and China. God is coming soon. Do not go to heaven alone.

Rev. Dr. Harper (Presbyterian), of Philadelphia : It is a great pleasure to testify of our common Lord. Heaven has twelve gates. There will be the Methodist gate, the Presbyterian gate, the Baptist gate, etc.

Dr. Stokes asked : Do you not think all the roads will converge at last? He thought they would.

Rev. Geo. Hughes : "Behold, God is my salvation !" I was converted in Philadelphia in 1839, fully sanctified in 1863. I have the world behind me, and heaven just before me.

A Japanese said : I was converted in 1872, there were but few Christians in Japan. Now there are 30,000. Have preached ten years in the Episcopal Church. The kingdom of God has come to Japan.

A colored sister carried the whole camp as by storm by her Christian testimony and native eloquence. She almost danced for very joy.

Dr. Stokes : The religion of Christ is good for both the white and the black.

Singing, "*In my poor heart he deigns to dwell.*"

"I was converted on the frontier, in the old-fashioned way, with my mouth wide open."

"I am a Methodist, and am washed in the blood of the Lamb."

The whole choir sang their experience, ending with "*I'll be there.*"

"I am fifty-two years of age. How blessedly I realize that it is well with my soul !"

A Swede testified that he was converted on this ground under a sermon by Dr. Cleveland three years ago.

Rev. E. Davies : I represent thousands in New England who are just as happy as you are. Glory to God !

"I was born a red-hot Methodist, and am one yet."

Rev. W. P. Corbit : I was converted in a revival where 1600 were converted in a short time, and thirty-three of them became ministers.

Rev. Dr. Rust : I am in great doubt whether I am on earth or in heaven. This I know, I have heaven within my soul. I have been made a retired secretary, but I was never in better health. I was converted in a graveyard. There has been a resurrection in my soul ever since. I am going to enter the regular work.

This was a wonderful feast of love, when at times a dozen were speaking at once.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"THOU must be true thyself
If thou the truth would teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech."

SALVATION AT HOME.

THE family is a Divine institution. It is written, "God setteth the solitary in families." Precious are the bonds which bind husband and wife, and parent and child together. He is a great foe to our race who would loosen these bonds.

In the family there is a noble sphere for Christian activity. Much has been written on the influence of the Christian mother. If she be a truly holy mother, her power cannot well be over-estimated. The graces of the Spirit which adorn her character, shining with wonted brilliancy, cannot fail to attract the attention, and sway the hearts of her children. The most illustrious workers in the kingdom of God have traced their elevation of character and their success in Christian labors to this source.

In view of the tender relationships subsisting, the first duty of Christian parents is *at home*—to mould the tender minds committed to their guardianship. No amount of public service, however acceptable or successful, can compensate for a neglect of the *home-vineyard*. There are those who are ever ready for public engagements where the multitudes are gathered, who are mighty in word and deed. But while thus engaged the tender plants at home, needing to be carefully nurtured, suffer loss. And, when their children grow up in indifference to Divine things, they wonder why it is so. The problem

is not difficult to solve—they have neglected the precept, "Train up a child in the way he should go, and when he is old he will not depart from it." God has not put that declaration in His Book unmeaningly. It is true, as multitudes of examples testify. There is great emphasis, you will observe, to be laid on the word "*train*." It means much more than a formal celebration of family worship—much more even than casual conversation with children on the subject of religion. It calls for *study*—careful, diligent, constant, study—study of child-character and disposition—study of methods, how to adapt them, wisely, to the desired end, the *salvation of children*.

But, some will say, "How is it that so many apparently pious people have unsaved children?" Well, there may be various reasons. In some cases, if thoroughly tested, it would be found that the parental piety is more in *appearance* than reality, making a beautiful show in *public*, but having a very dim light at *home*. In other instances the efforts to compass the salvation of children are not wisely made. "*He that winneth souls is wise*." We may be sure that where the promise of God is not realized, there is a defect somewhere, in us. "The word of the Lord abideth forever."

Where Christianity takes on the form of *holiness*—positive and *complete* holiness—in the parental heart and life, and there is a wise use of means, it is very difficult for a child to resist it. Of course we do not ignore the fact of the child's free moral agency, but a pure Christian life seen in the parent, while it does not force the will, brings to bear upon it a mighty, almost irresistible influence. Here then is a truly great incentive to parental holiness and fidelity. Every father and mother should live in close communion with God, daily, and keep a strong grip upon the promises, especially the promise of the gift of the Holy Spirit. Thus walking they may draw down power from Heaven in copious measure upon their households. And if, as the result, they see their children take the narrow road that leadeth unto life, what an abundant reward it will be! Then let there be entire holiness manifested *at home*!

"Of Thy cross the wondrous story,
Be it to the nations told."

HOLY STUDIES.

EVERY truly holy person is a student. His vision is wonderfully expanded, and his intellectual faculties are quickened by the power of the indwelling Spirit. Nature, Providence and Grace open to him unnumbered fields for profitable study. "Blessed are the pure in heart, for they shall see God." He sees God in everything. In these three great realms he finds matter to engage his thoughts continually.

Holiness prompts to Bible study. This Book of God is no longer something to be hastily scanned. There are those who profess Christianity who look into it occasionally, hastily run through a chapter, perhaps, and then lay it aside. They derive no particular profit from such an exercise; they have quieted their consciences by performing what they esteem a Christian duty, and that is all. Not so, however, with the one who has come to love God with all his heart—he *loves* the Bible because it is *God's Book*—it is his spiritual aliment, and in it he delights to meditate day and night. It is a great mine of truth into which he delves in order that he may enrich himself with the precious metal which it contains. And as he grows in holiness he will grow in love for the Bible; he will constantly see new beauties, and it will still grow upon his vision as he cries, "Open thou mine eyes that I may behold wondrous things out of thy law." Really holy people never outgrow the Bible—*fanatics do*, however.

All reading, outside the Scriptures, with holy persons, must contribute to holiness. No Sunday newspaper finds its way into such a house—no novel—nothing that is frivolous, or impure. In regard to all such reading there is the voice of an intelligent conscience which gives its verdicts in the right direction. Christian biography is in great favor with those who aim to be devoted followers of Jesus. The lives of Fletcher, Brainerd, Carvosso, Mrs. Fletcher, Hester Ann Rogers, Mrs. Mary D. James, and Frances Ridley Havergal, are captivating. They minister grace to the reader. Give attention to holy reading!

"Watered by Thy almighty hand,
The seed shall surely grow."

THOSE TWO BOOKS.

OUR esteemed correspondent, Rev. John Thompson, of Philadelphia, writes as follows:

How much the present revival of Holiness in this country owes to two books, eternity alone can tell. I refer to "*Faith and its Effects*," and "*The Way of Holiness*." My object in writing at this time is to ask you to bring these books once more to the front. They should not be permitted to sleep at a time when they are so much needed.

I have just returned from my Summer Camp-meeting work, and am glad to report a wonderful hunger among ministers and members for the experience of heart-holiness. In spite of fanaticism and other evil influences, the work of spreading Scriptural Holiness goes on grandly. One young minister came four hundred miles to seek holiness, when what he needed was just such a book as "*The Way of Holiness*." All over the country are to be found people who believe in the doctrine and experience of holiness, and the important question with them is as to how they shall get into the experience.

They cannot go to Camp-meetings, and they have not just the help that is desirable at their homes. What we greatly need just now is to put into their hands such books as will help them. All credit to those hungry souls who go from a hundred to a thousand miles to seek holiness! L. L. Hamline (afterward Bishop Hamline), at a time when we had not the convenience for travel that we have now, went all the way from Cincinnati to New Albany to talk with a man who was clear in the experience of holiness.

I do not refer to these as the only books that will give the needed help, but as far as I know there is no book that has helped more into the experience than "*THE WAY OF HOLINESS*." You may perhaps be surprised to hear from me on this subject, but I write under a deep conviction that the books most demanded at this time are those that will lead hungry souls into the experience of holiness. I believe this hunger is deepening and spreading gloriously. Let us give these hungry souls a helping hand.

We keep a good supply of these excellent books on hand to which our dear brother Thompson refers, and to give them circulation, such as they deserve, they are reduced from seventy-five to *fifty cents* each. Let them be circulated.

—“BE it my greatest fear
Thy holiness to grieve.”

HEARTS BREAKING.

“*It almost breaks my heart!*” So said a venerable, saintly woman, after hearing her pastor preach a sermon antagonizing the Wesleyan doctrine of Christian Holiness. She came home with her two daughters and wept all day long, and could not sleep all that night.

“It was terrible!” she said; “it almost breaks my heart!” Her minister called upon her one day, and she poured out her sorrow to him. “My dear pastor, how could you do so? Why, I have had this blessed experience for so many years, I know it’s true!” The pastor tried to comfort her, but in vain. She repeated, “*It almost breaks my heart, brother!*” That man ministers in a large, influential city church. What a responsibility is on his soul! And there are others just like him—far too many. How can they reconcile this with their ordination vows? How? Serious question in view of the judgment!

—“Every time we yield to anxiety or fear we disobey God.”

LOVING MERCY.

MICAH inquires, “What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” What a trio of excellences—doing justly, loving mercy, and walking humbly—“*with thy God!*”

A brother said a suffering brother called upon him one morning, asking help. He gave him a dollar, and thought that was the full measure of his benevolent duty for that day. In the evening a wretched man knocked at his door, with a very sorrowful plea. He thought he must put him off, but his importunity overcame him—he fed him, as he was hungry, and gave him a little money. He had shown mercy, but, on close examination, thought *love* was not joined to *mercy*—a nice distinction, truly. What God has joined together here, let not man put asunder. “If there be first a *willing mind*, it is accepted of a man according to that which he hath.”

—“THE depth of all redeeming love,
What angel tongue can tell?”

FAITH'S VISIONS.

“SAID I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?” Such was Christ’s language to Martha when she doubted the resurrection of her brother Lazarus, seeing he had been dead *four days*, and the work of decomposition was proceeding.

Jesus calls for an unquestioning faith, a faith that laughs at impossibilities. When such a faith is possessed it opens visions of glory—visions of the glory of God. How many such visions are we robbed of by our own unbelief! The loss at this point is immense. Shall we rise to the sublime altitude of an unquestioning faith? If so, we shall have rapturous visions of the glory of God. He will open to us wondrous things, and we shall gaze transported with the sight. Let us then not stagger at the promises through unbelief, but take God at His word, and behold His glory. Let us claim our entire inheritance.

—“We need to see our blessings before we can rejoice over them.”

WHAT DO YOU KNOW?

SALVATION is a matter of knowledge—positive, glorious knowledge. It is not something that we hope for, but something that we realize. Faith brings us into the experience and then we bask in the bright rays of spiritual certainty. O, bright and beautiful rays!

Do you know this: “Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.” So says the apostle John. Have you reached this blissful knowledge, beloved reader? Gospel salvation provides for this mutual indwelling—we in God, and God in us. The thought is almost overwhelming, but grace provides this rich inheritance. And this experience is a witnessed experience—witnessed to us by the Holy Spirit. It would be a profitable exercise to count up the number of times that John says in his epistles, “*We know.*” Let no one rest without this positive knowledge.

—“SPEAK gently:—ah, the cost is small,
The revenue is great.”

“NOT HAUGHTY.”

THE Psalmist says, “My heart is not haughty” (Psa. 131 : 1). Such was his declaration when he gave expression to his pious feelings on assuming his royal office. A very good state of heart, surely, with which to ascend the throne.

Haughtiness is thus defined : Arrogance ; disdain ; contemptuousness ; superciliousness ; loftiness—disdainfully or contemptuously proud.” This is one of the traits of unregenerate nature. A man stands so many feet high, perhaps, in personal stature—but immeasurably higher in his own estimation. He looks upon his inferiors, as he thinks of them, disdainfully. What a revolting trait ! Grace will eradicate all that. But it takes a lot of grace to get it out of some souls. Holiness of the genuine sort will do it. But there are those, possibly, even among professors of holiness, who cannot say with the Psalmist, “My heart is not haughty.”

—How comforting ! “He (Jesus) knoweth the way I take.”

EYES NOT LOFTY.

THE author of that Psalm of three verses (131st) gives us a good deal to meditate upon. He says : “*Nor mine eyes lofty.*” Some have very lofty eyes—they are wonderful climbers. They can make a quick survey of great people and great things. “Lofty eyes” measure the situation accurately. People of wealth and of social distinction are their delight—they revel in such society. But the poor, and the illiterate, and the vulgar are very offensive to these individuals of *lofty eyes* !

This *carnal loftiness* needs to be subjugated—or, what is better, to be eradicated, to be burned. Nothing but the Holy Spirit can touch “*lofty eyes*,” and give them a proper range of vision. He can do it, provided the individual will submit his high-headedness to Him. But He will surely have to purge out such filthiness with the spirit of burning, and give *lowliness* instead of loftiness.

“MAKE it my highest bliss
Thy blessed fruits to know.”

“THINGS TOO HIGH.”

WE take another lesson from that short but significant 131st Psalm. Its royal author says : “Neither do I exercise myself in great matters, or in things too high for me.” It is a nice thing to get into such comfortable dimensions, and not to be plunging ever into unknown and unfathomable depths. Carnality minds *great* matters, and is delighted to exercise itself with “things too high for it.” There are those who are determined to grapple with things too high for men or angels to understand. Their thoughts are high, their words are higher yet—they deal in great swelling words, and their bearing is majestic. How their self-inflation needs to be punctured ! None but the skilful hand of the Holy Ghost can do that. Will they submit ? Rarely. But if they do, they will get into better exercises. We counsel these high minded ones to seek the lowly mind which was in Jesus

—“Many people want to *work* for the Lord, but do not want to *be good* for Him.”

AS A WEANED CHILD.

THAT little 131st Psalm lingers with us. We take one more lesson—here it is : “Surely I have behaved and quieted myself as a child that is weaned of his mother : my soul is even as a weaned child.”

The soul as a weaned child ! That is a quiet, restful, comfortable condition. A child is not weaned without struggle and crying and restlessness. But the patient and persevering mother grapples heroically with the antagonisms, and at length the subdued little one sinks to rest.

How like many Christians is this ! They keep up a persistent fight with internal corruptions. But the struggle is an unequal one. At length, when they come to the point of entire submission, there is rest and quiet, and an atmosphere like heaven. Cease struggling, beloved—let Jesus have His way—and you will have rest. The will must be surrendered—then there is soul-rest.

—“A holy act strengthens the inward holiness—
—it is a seed of life growing into more life.”

OCEAN GROVE CAMP-MEETING.

THE gathering at Ocean Grove the past summer was, we think, larger than ever before. The Camp-Meeting proper, was preceded by a prayer meeting on Monday morning, August 19th, and the administration of the sacrament of the Lord's Supper in the evening, in which a large number of ministers and people participated. Bishop Newman preached the opening sermon on Tuesday morning, on the text, “Without holiness no man shall see the Lord”—which was very able, and was an appropriate key-note for the occasion. Following this were sermons in great variety—some very lofty, and some characterized by Gospel simplicity. It was noted, on all hands, by the more intelligent and devout, that the lofty style of preaching was powerless, so far as saving results were concerned. God's chosen instrumentality, real Gospel preaching, was invariably effective. Two model sermons, in adaptation, were preached by ministers of other Churches—Rev. Mr. Young (Presbyterian), Elberon, N. J., on the text, “*They need not depart*”; and Rev. Mr. Dickson (Baptist), of New York, on Saul's words, “*I have played the fool*.” Bro. J. A. B. Wilson, presiding elder of Wilmington Conference, preached in power, also Bro. R. M. Stratton, of the New York Conference, on Sunday night. His sermon was well-timed, the subject being, “*Will a man rob God?*” and there were other sermons which were blessed of God. The altar-work in the auditorium was increased and effective. Bro. Westwood, of Camden, rendered good service in song and exhortation.

The Camp-Meeting closed on Thursday morning, with the sacrament, which was largely attended, and an appropriate address by Pres't Stokes, in which he stated, as an approximate estimate that about 500, probably, had been converted, and many entirely sanctified, and after the usual march of ministers and people around the ground, the benediction was pronounced.

Rev. B. Senior, pastor of New Surrey Chapel, London, visited the Camp Meeting, and preached

a sermon which was among the model sermons for Gospel simplicity. His text was 2 Sam. 20 : 9—“*Art thou in health, my brother?*” The following is a brief outline :

“It is very common, when strangers meet, and friends also, to inquire, ‘How is your health?’ So I come to you this morning, with this familiar question. What can be more important than health? Health is far more important than wealth. Many of the rich are not happy because they have not health.

We observe, 1st, That *bodily* health is very important. We should be very careful to keep our bodies in health, for they are the temples of the Holy Ghost.

2d. *Mental* health is also very important. We pity the man who has lost his mental health, or, as we say, “lost his mind.” How many excellent men have been afflicted in this way!

3d. But how much more important it is to have *spiritual* health—to have our souls in health. The apostle John thought so when he wrote his third epistle: “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” We are all diseased by sin, but thank God there is provision made for us. Bless the Lord, the Great Physician has come, and is saying to every diseased soul, “*Will thou be made whole?*” There can be no excuse for not being in spiritual health. The fountain of cleansing is open for you, and is open for all.

God wants a healthy Church. The great need of the Church to-day is spiritual health—strong, vigorous health. Labor is a luxury when we are in perfect health. And this is true of body, mind or spirit. This health gives us *power for service*. Then there will follow this *vigorous life, strength, and power*. Paul said, “I can bear all things through Christ which strengtheneth me.”

Now, brethren, what message shall I carry back to England? Are you in good health, my brethren? [“Yes, yes, we are well,” responded many voices.] Taking the Bible in his arms he said, “This Bible is the Christian's Bank-book, and there are thousands of promissory notes in it which you may use continually. If any of you come to England, I shall be glad to see you at Surrey Chapel. But if we do not meet there, if we are strong and vigorous Christians, we will meet in that city where there is no sickness, sorrow or death.”

The vast crowd gave him profound attention, and in a very simple manner he both edified and blessed them all. Many wanted him to preach again. He will be sure of a hearty welcome if he ever returns to this land.

—"GIVE what you have. To some one it may be better than you dare to think."

OUR INQUIRY ROOM.

—AN IMPORTANT INJUNCTION. "Bear ye one another's burdens, and so fulfill the law of Christ."—Ephes. 6:2.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care."

Half-Hours in the Epistles.

HALF-HOUR IN THESSALONIANS.—"But of the times and the seasons, brethren, ye have no need that I write unto you."—(1 Thess. 5:1-9.)

TRUE Christians keep an eye on the times and the seasons. The apostle says of the Thessalonians; "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." The second coming of our Lord is an article of Christian faith which has been held steadily by the Church throughout all ages. It is a glorious doctrine, very full of comfort and inspiration to all who are united to Christ by a living faith. "And whoso hath this hope in him," according to the apostle John, "purifieth himself even as he (Christ) is pure." We cannot afford to live an hour in any measure of impurity. If we would see our descending Lord in peace, we must be "without spot, or wrinkle, or any such thing." And for this the fountain of cleansing lies open—

"It runs divinely clear,
A fountain deep and wide."

We know not the day nor the hour when our Lord shall come. Hence the need of continual watchfulness. "Ye, brethren," says the apostle, "are not in darkness, that that day should overtake you as a thief." As we are "children of the day," he counsels us to "be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation."

Reader, be among the wise, wide-awake followers of Jesus—watchful, occupying till He come—ready to go in to the marriage supper. We are not to be among those who say, "My Lord delayeth his coming," and so give ourselves up to slothfulness. It would be sad if the cry, "Behold the Bridegroom cometh," should find us unprepared!

INQUIRIES OF CORRESPONDENTS.

1. A brother in Washington Territory asks, What is the meaning of the term *wisdom* in Prov. 8:11?

Ans.—We understand it to mean *true piety*. See James 3:17.

2. A sister in Missouri: (1) What is the meaning of Matt. 12:31, 32?

Ans.—The blasphemy against the Holy Ghost was ascribing to Satan the works wrought by the Holy Ghost.

(2) John 5:16. Their reverence for the Sabbath was mere pretense—it was lawful to heal on the Sabbath.

(3) 1 Cor. 14:34, 35. This was in deference to the existing customs of society then prevalent. It does not apply now. See Joel 2:28, etc.

IMPORTANT TO ALL.

We desire that each and all of our subscribers will carefully read the second, third and fourth pages of the cover this month. And, after having read them, let every one proceed at once to work for The Guide, and for the circulation of our excellent books and tracts. The offers made, we think, are unsurpassed by any other publishers. There is an unusual opportunity afforded for subscribers to The Guide to Holiness to secure some of our best books at half price, books which we sell at one dollar for fifty cents, postage included. We do this to get these splendid books into the homes of our subscribers.

Note, also, the announcement of the ILLUSTRATED HOLINESS YEAR-BOOK. It will be a gem. Let the orders come forward at once. First come first served. And do not fail to get one or more copies of the EXTRAORDINARY TRACT by a converted Hindoo (see 2d page).

There are some of our subscribers who are in arrears. They will greatly oblige us by remitting without further delay.

NEW BOOKS.

JOHN G. PATON, Missionary to the New Hebrides. An autobiography. Dr. A. T. Pierson, in an introductory note, says: "We calmly affirm, after a careful perusal, that this biography is not surpassed for stimulating, inspiring, and helpful narrative, by any existing story of missionary heroism." Published by Robert Carter & Bros., N. Y. Price, \$1.50.

RECOGNITION AFTER DEATH.—By Rev. J. Aspinwall Hodge, D. D. An interesting book on an interesting theme. Practical, encouraging, and consolatory. Published by Carter Bros., New York (Price, \$1.00).

HELPS TO CHRISTIAN DEVOTION.

A Great Truth.—"Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal."—(1 Cor. 13: 1.)

SOME think of obedience as if it were nothing else than slavery and servitude; and so it is, if obedience be constrained. The man who obeys by compulsion and through fear, wears a chain that must gail and fret his spirit. True Christian obedience is the service of a loving heart, and partakes of the very essence of the truest freedom.—*Scl.*

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—OCTOBER.

1. Psa. 4; 4. Jer. 31; 34. Psa. 26; 11.
2. Psa. 31; 23. 1 John 4; 9. Psa. 9; 10.
3. Phil. 2; 12. Phil. 2; 13. Psa. 6; 2.
4. Rom. 13; 11. Rom. 10; 8, 9. Prov. 85; 6.
5. Mark 14; 38. Matt. 14; 27. Psa. 25; 15.
6. Matt. 6; 20. Phil. 4; 19. Psa. 116; 8.
7. Jer. 13; 16. Heb. 9; 26. Job 23; 3, 4.
8. 1 Thess. 5; 19. John 16; 14. Psa. 51; 11.
9. Phil. 4; 4. Deut. 12; 7. Psa. 33; 21.
10. Psa. 105; 1. Psa. 30; 5. Psa. 57; 11.
11. Luke 21; 19. Rom. 8; 28. Psa. 40; 5.
12. 1 Thess. 5; 6. Rom. 16; 20. Psa. 6; 4.
13. Eccl. 5; 2. Psa. 145; 18. Psa. 130; 4.
14. Deut. 5; 32. Deut. 7; 9. Psa. 25; 6.
15. Col. 3; 9. Eph. 5; 9. Psa. 119; 124.
16. Matt. 5; 44. Matt. 11; 29. Psa. 119; 135.
17. Psa. 32; 11. Psa. 125; 2. Psa. 90; 1.
18. Rev. 2; 16. Psa. 111; 4. Job 42; 5, 6.
19. Psa. 99; 5. Psa. 103; 17, 18. Psa. 139; 14.
20. Prov. 6; 6. Prov. 13; 4. Psa. 25; 3.
21. Psa. 2; 11. Psa. 34; 7. Psa. 51; 17.
22. John 13; 34, 35. 1 John 4; 12. Psa. 119; 77.
23. Rev. 3; 2. Jer. 30; 17. Psa. 119; 176.
24. 1 Cor. 10; 12. Psa. 40; 4. Psa. 33; 22.
25. Prov. 23; 26. 1 Cor. 1; 30. 2 Thess. 2; 16, 17.
26. Psa. 96; 8. Psa. 48; 3. Psa. 118; 19.
27. John 4; 24. Psa. 1; 6. Psa. 35; 24.
28. Jer. 9; 23. Isa. 57; 15. Psa. 62; 7.
29. Psa. 149; 2. Psa. 94; 14. Deut. 9; 26.
30. Joel 2; 12, 13. Psa. 126; 5. Psa. 42; 9.
31. Heb. 10; 24, 25. Joel 2; 27. Habak. 3; 2.

IN THE DIVINE TREASURY.—There are more beautiful features of Christ's character for our study:

THE SHEPHERD.

Foretold—Gen. 49: 24; Isa. 40: 11; Ezek. 34: 23; 37: 24.

The Chief—1 Peter 5: 4.

The Good—John 10: 11, 14.

The Great—Micah 5: 4; Heb. 13: 20

His sheep He knows—John 10: 14, 27.

He calls—John 10: 3.

He gathers—Isaiah 40: 11; John 10: 16.

He guides—Psa. 23: 3; John 10: 3, 4.

He feeds—Psa. 23: 1, 2; John 10: 9.

He cherishes tenderly—Isaiah 40: 11.

He protects and preserves—Jer. 31: 10; Ezek. 34: 10; Zech. 9: 16; John 10: 28.

He laid down His life for—Zech. 13: 7; Matt. 26: 31; John 10: 11, 15; Acts 20: 28.

He gives eternal life to—John 10: 28.

II.—CLOSET PRAYER.

"But it is good for me to draw near to God: I have put my trust in the Lord, that I may declare all thy works."—Psalm 73: 28.

HYMN for the month, No. 504 in the Methodist Hymnal, commencing—

"Had I the gift of tongues,
Great God, without Thy grace," etc.

1. GENERAL SUBJECT FOR PRAYER.—*That the revival spirit may be widely diffused among the Churches.*

2. REQUESTS BY LETTER—

Canada, B—, for a revival. H—, for a family to be saved; for the conversion of young man whose mother is in heaven; for a mother with large family to have aid; for class-leader to be sanctified, and sister healed. Dakota, W— L—, for a revival. Iowa, C— for husband's conversion, a seeker for years; also daughter. M—, for an aged brother's conversion; also a brother-in-law, once a Christian. H—, For a minister to be sanctified. F—, for the conversion of two brothers; and for a Church in dissension. Kansas, C—, for a sister to be sanctified; for the conversion of a husband, daughter and her husband. D—, for an aged sister to have clear evidence. V—, for a sister to be sanctified; for conversion of a son, given to drink. Missouri, K— C—, for a Christian worker's success; for salvation of a family. Pennsylvania, C—, for a sister to be sanctified, and family to be saved. G—, for husband's conversion, and for revival. Wisconsin, B—, for a sister to be sanctified and son converted.

BRASS AND GOLD.—"How foolish and ignorant we should esteem an artificer, who having taken a piece of iron, should melt and mould, file and polish it, and then imagine that it has become gold! It shines, it is true, but is its brilliancy a proof that it is no longer iron! And does not God require *pure and refined gold*, that is to say, a *perfect righteousness* and a *perfect holiness*? Can anything but *light unite itself with light*, and is the light of heaven anything but itself, namely, *LIGHT*?"—*Scl.*

III.—IN THE OPEN FIELD.

"The woman then left her waterpot, and went her way into the city, and said to the men, 'Come, see a man which told me all things that ever I did: is not this the Christ?'. John 4: 28, 29.

WORK SUGGESTED:

1. Help your pastor in his fall visiting.
2. Offer yourself to fill some vacancy in the Sabbath-school.
3. Call on some sick member of your Church and give consolation.
4. If any widow in your neighborhood, see if she needs help.
5. If any orphan children near you, try to do them good.
6. Visit some Church members and tell your experience of entire sanctification.

THE HARVEST FIELD.

AT HOME.—

SING SING.—This old-time Camp meeting continued two weeks. It was in charge of Rev. Thos. Harrison. Many, it is thought, were saved.

—Bro. F. B. Thomas, evangelist, writes to *The Witness* from North Adams, Mass.: The old Berkshire hills are all aflame with holy love. Men and women boldly say, with tears of joy, "At last I have found rest from inbred sin." God is marching on in His majesty. Sinners begin to tremble.

HURLOCK'S, MD.—A Camp meeting was held at Hurlock's, Md., in August, of which Bro. G. D. Watson had charge. Bro. W. B. Osborn, and others, aided. The power of God was displayed in sanctifying believers and converting sinners.

—The Illinois State Camp meeting is reported to have been one of great power.

—Rev. A. W. Brooks, writing to *The Witness*, from Piedmont, S. C., says: We are having wonderful victory at our tent meeting. Many have been converted, and a number wholly sanctified.

—Bro. Martin E. Cady gave a series of Bible Readings on Bible Holiness at the Franklin Grove (Ill.) Camp meeting, and scores pressed to the altar seeking full salvation.

—At a Tabernacle Meeting at Sanford, Ind., Bro. Kent reports two ministers as having been sanctified and a decided victory won after some hard fighting.

—At a Camp meeting near Brompton, Iowa, *The Highway* reports 32 saved. The country was stirred for miles around.

—About 150 conversions reported at Birmingham, Ala., where Bro. David Tasker has been working.

—At Brimfield, Ill., recently, 90 conversions.

—More than 100 have been received recently into the Church in Danville Ill.

—The *Michigan Christian Advocate* says: There have been wonderful manifestations of grace and glory at the new Camp meetings in the north-west.

—There are 123 Chinese schools and missions in this country, average attendance about 1600.

—The Central Vermont Camp meeting is said to have been highly successful. Souls were hungry for full salvation in the beginning, and the interest increased throughout the meeting. On Sabbath, in one tent twenty received perfect love. Mrs. Truax, the presiding elder's wife, obtained full salvation. Many received pardon, and the work of entire sanctification progressed steadily. The meeting was a success.

ABROAD—

FROM BISHOP TAYLOR.

Dear Bro. Welch—I expect to take passage to-day for Congo by the Portuguese mail steamer. I have visited our five stations in Angola. The progress of our work and workers in Angola is very encouraging. I send full account, written on the spot, by this mail, for *The African News*.

You will be agreeably surprised to see how far the resources of most of the stations have exceeded self-sustentation, and withal have made the best progress in the mastery of the languages of the natives of any missionaries I have had the honor to know. I made my walk of 300 miles back and forth between Doudo and Malange, with less fatigue than a similar walk three years ago. The last two days of my return I made twenty-six miles in one of them, and twenty-five in the other. I do not speak boastingly, but to let you know I am not dead yet, and do not propose to die till the Master tells me to die, and then die as quickly as I can.

—Ten thousand children are employed in English pantomimes.

—The annual liquor bill of the nations is estimated at \$4,500,000,000.

—Eight hundred of the suicides in France the last year are officially attributed to drunkenness.

—The New Zealand drink bill for the year March 31. 1888-89, was the lowest for more than twenty years.

—Although the printing presses at Beirut are working night and day, they cannot supply the demand for the Arabic Bible.

—The Gospel is taking firm hold in Japan. In Tokio it is estimated that there are 500 persons added to Christianity every month.

—Iceland is entirely Protestant, with a population of 70,000. It has neither theater, nor police, nor prison, and not even a justice of the peace!

—A petition containing 517,000 signatures has been presented to the British House of Commons, in favor of the Sunday closing of public houses.

—It is said that the native Christians in Japan, with less than one shilling a day as an average for wages, contributed last year \$25,000 to mission work.

—More than 1100 magistrates in Ireland have signed a memorial to Parliament setting forth that the poverty and crime of Ireland are due to the enormous number of "public houses" and saloons.

—There is a proposal in England to celebrate the approaching centenary of John Wesley's death by starting a connexional fund for evangelistic work throughout the country.

—Canton, China, has fifteen Christian chapels. A missionary writes that the number of students in the Anglo-Chinese College is increasing. There are now almost seventy.

—The *Bombay Guardian* says: "We are rejoiced to see a new venture in the *Indian Witness* office in Calcutta. It is the printing and circulation every week in Bengali of 10,000 sermonettes written by Bishop Thoburn. It is proposed, as funds come in, to print five different languages every week, thus securing an immense native congregation for the Bishop's words."

GUIDE HYMNAL

40

My Rock.

JAMES L. BLACK.

JNO. R. SWENEY.

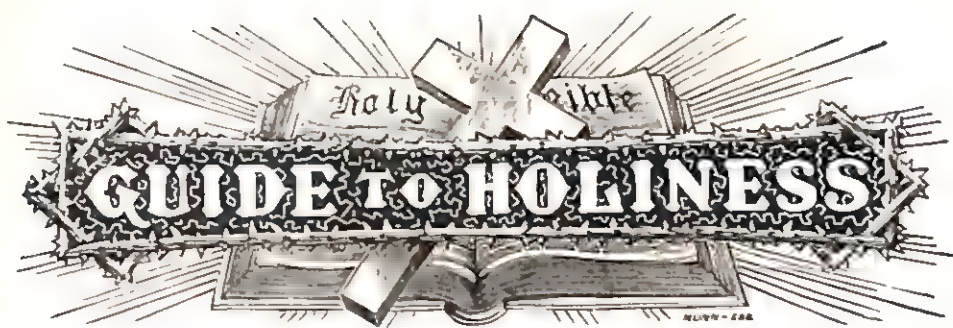
1. Thou art a Rock in a thirst-y land, Whose shadow by faith I see;
 2. Thou art a Rock in a thirsty land, Where peaceful my soul may dwell;
 3. Thou art a Rock in a thirst-y land, A Rock of defence for me;
 4. Thou art a Rock in a thirsty land, Where safely thou bidst me hide,

And oh, how sweet, from the noontide heat When weary, to rest in thee.
 And cool and clear are the streams I hear That flow from the wayside well.
 No thought of ill can my spirit fill, While firm is my trust in thee.
 Till angels come from my Father's throne, And carry me o'er the tide.

CHORUS.

Under thy shadow what joy to rest; Under thy shadow when toil-oppressed;

Un-der thy shadow, supremely blest, O Rock in a thirst-y land.



— NOVEMBER, 1889. —

THE WORD FOR THE MONTH.—"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."Psa. 91 : 1.

"THERE is a safe and secret place
Beneath the wings Divine,
Reserved for all the heirs of grace—
O, be that refuge mine !

The least and feeblest there may bide,
Uninjured and unawed ;
While thousands fall on every side,
He rests secure in God."

WORDS OF LIFE.

BY REV. GEO. HUGHES.

THE duty of self-examination is emphasized in the New Testament. Paul in writing to the Corinthians gives this injunction :

Examine yourselves, whether ye be in the faith.

This is a life-injunction, affecting our spiritual vitality and progress. The whole passage reads, "Examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates ? "

Now in order that we may put ourselves to the test, rightly, we must have an authoritative standard. The Word of God is that standard. Not any of our own pre-conceived notions or opinions—nor yet the example of others, however

pure or saintly—comparing ourselves with others is not wise.

The Bible reveals Christ as our great Exemplar, in His supreme personal loveliness and in the power of His salvation. And this living Christ (He has risen from the dead) is to be revealed in us, in the beauty of His character and in His resurrection power. Hence, "Let this mind be in you which was also in Christ Jesus"—the loving, lowly, gentle mind." This is the mystery hidden from ages, Christ in you, the hope of glory." He is revealed in us by the indwelling and gracious office-work of the Holy Ghost.

Here is then the testing point : Is Christ thus revealed in us—and how far ? Is His blessed image faintly or strongly drawn ? Upon a satisfactory answer to these questions our discipleship is suspended. "Examine yourselves ; prove your own selves." An affirmative answer is life—a negative answer is death.

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—*Psa. 119: 18.*

"Onward in Thy triumphant way,
Thou message of the Holy One!"

The Sermon.

LOVE THE SUPREME LAW.

BY REV. MARK GUY PEARSE.

TEXT.—"Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind."—*St. Luke x, 27.*

THESE are wonderful words, perhaps the most wonderful earth ever listened to. If they were not so familiar we should think of them, and if we did not think about them ever so little they fail to fill us with amazement.

As we look into these words let us earnestly ask for the Holy Spirit's help. To talk coldly about the outermost things, the fringe of our Master's robe, were a shame to us; but to be cold and dull when we muse on such a subject as this were a shame and a sin indeed. Come, blessed Spirit, and shed abroad the love of God in our hearts, and through and through us let us know this truth!

This is the first and great commandment, because all else flows from it. First, not only because God is what He is, but also because we are what we are; for what are we but little children, bewildered with the mysteries about us: whence things come, and whither they go; and what they mean? Puzzled by the alphabet of things, what can we know of the Almighty, of His ways, and of His works? But, though it cannot understand, the little child can love; love with a perfect trust and joy and thankfulness. O, can we ever hope to know God? Can we ever worthily reverence Him? Can we ever serve Him as do the

angels that excel in strength? But we love Him, and this is what he asks. And this the beginning of all knowledge and of all service. It is only when I see that I can love God, that I can come to Him, and serve Him at all. Tell me of His holiness—how just and righteous He is—and I can but hide myself in fear. Tell me of His wisdom—how He spieth out my guilt and knoweth my hiding-place—and I despair. Tell me of His almighty power, and what can I say? "Let not God speak to me lest I die." But tell me that He asks my love, then I draw near to Him, sure that He loves me. And when once I know His love, all that God is, all that God can be, stands about me to complete my blessedness. His holiness is but the purity of His love—the pledge of His faithfulness. His power is but the mighty arm that doth encompass me. His wisdom is but the tender care that reads my every want. Tell me He asks my love, then I can come near to Him, wondering, unworthy, yet to take Him as my own, and to give myself to Him. So all true religion at once grows out of this first and great commandment and leads up to it; reverence, trust, obedience, love, joy, peace, all begin here.

Let us set this commandment before us in its exceeding greatness. It is a commandment. Do not think of it as a privilege that some few may be able to enjoy, but for most of us only a point up toward which we are to aim. Here is the law of the Lord by which we are already judged, a law which stretches back over all the past of our lives; the standard by which every aim and desire and effort, every word and every deed is measured. Here is the great first commandment.

Do not put it away from you as hopeless and unattainable. Do not try to bring it down to some poor rendering which makes this word mean nothing. Here it stands in the might of its authority: "Thou"—it comes to each of us away by ourselves; "thou shalt love"—it claims the innermost being for God;

"thou shalt love the Lord thy God with all thy heart and mind and soul and strength"—it claims for God every thing that is within us; every power and possibility of our nature.

And how do we meet this great commandment? Think how dreadfully possible, how easy it is for us to be religious with an exact and constant round of religion that has no breath of love in it. Well may we tremble and fear. How readily we slip into the loveless round of prayer and service! We are trained to religious habits; we are surrounded by influences that tend to outward forms of devotion; how often and how easily these may be put in place of the real living heart union with the Lord! Or, indeed, our religion may be another and worse form of selfishness—a seeking to save myself, and securing for myself in this world and the next as much happiness as I can. All this may be without a glow or throb of real love to the Lord; blind to the beauties of the Altogether Lovely; never even thinking of the close and abiding communion and relationship into which God is ever seeking to bring us. Ah, and worst of all, how often does the religious life that begins in true love to God cool down and harden into a loveless, lifeless round of formalism!

Love—why, at its lowest it means that our hearts go out after Him in eager desire. It means that we linger in His presence with a great delight. It means that we find our truest, purest, fullest joy in pleasing Him, and that we hold His favor as better than life. This is the great claim with which our God meets each of us. Think of this commandment going back over the whole life: in all its daily round, at home, in business, in pleasure, every where, in every thing; over the days of cold indifference, when we were too dull to hear the voice that called for us. Think of the great love from which this commandment flows met by our poor formalities, our heartless worship, our easy forgetfulness, our contented distance

from our God; and all the time this is what was possible to us and what was required of us: "Thou shalt love the Lord thy God with all thy heart."

Consider earnestly how we are to keep this commandment.

As only love seeks so only love wins love. You cannot compel love by commanding it. God Himself cannot make us love Him by telling us to. Love will be slave to none. It cannot wear a fetter. Love is the God-like faculty within us; of the high royalty of heaven, it yields only to love. Above all price, all command, never wrung by any threat or moved by any fear, love cannot be bound. So God comes to us not with command only, He seeks our love in the only way in which it can be won. He reveals Himself as the utterly lovable. Love has no other source or spring than this. We love Him because He first loved us. There is only one way in which we come to love God. It is not by looking within and lecturing ourselves upon our duty. It is not by rules and exercises in the religious life. It is not by emotions and feelings into which we can force ourselves. It is possible for us to stir the heart to a flaming forth of strong desires, soon sinking down again into the smoking flax. But the even flow of true love to God can only come from knowing Him as the Altogether Lovely. We must kindle our fire at the flame of His great love to us.

Do you remember the story in the old time, how Absalom stole the hearts of the men of Israel? He wanted to be king, but he knew that it was of no use to hire a score or two of fellows to blow a trumpet, and to hoist a flag, and to shout, "Absalom is king!" You can't make kings by shouting. Thus Absalom set himself to be throned in the hearts of the men of Israel: Rising up early in the morning, he stood in the gateway of the city there, in the fresh and dewy dawn, handsome, noble-looking, arrayed so as to set himself off to most advantage.

Then, when any man came up from the country seeking a hearing from the king, forth came Absalom, and met him in the gateway with kindly greeting, and asked him how he was, and as to why he came; and as the countryman told his tale Absalom would sigh sadly, and look grieved on his account—"Ah, my friend, I only wish that I were king, I would see you righted!" "I wish you were, sir, with all my heart," said the plain man from the country, thinking that he had never seen such a pleasant gentleman before. And when the man went home again he told of his kindness and of the gracious words, spreading his good opinion of Absalom. So did the prince day after day, week after week, month after month, until he stole the hearts of the men of Israel. Then when the trumpet was blown thousands were ready at once to rally round his standard, and all the people went with him to make him king.

A contrast as well as an illustration; forth to us there cometh one sent of the Father's love, the Only Begotten, full of truth and grace. He meeteth us in the gate with kindly greeting. He asketh kindly concerning our welfare. Never was there one so brotherly. And lo! when He hath heard the story of our sin and grief and shame and fear, He giveth us not words of good-will only, and vain wishes; He showeth us how that He hath stood in our place; how that He hath borne our sins in His body on the tree; how that He by the grace of God hath won for us a free pardon; and He bringeth us, accepted, into the presence of the King, and giveth us ten thousand glorious promises of blessedness in His presence and at His right hand.

Ah, it is in sight of the cross that love is born! Hereby perceive we the love of God, because He laid down His life for us. Herein is love: not that we love God, but that He loved us and sent His Son to be the propitiation for our sins. It is in tarrying here and gazing upon this wondrous love, and musing upon it,

that the fire of our love is enkindled.

Only love satisfies love, is another precious truth for us. His love will hold very dear the poor offering of our lives and service. What love touches it turns to more than gold. Have you ever thought, in all the world's eagerness for wealth, its conflicts and crowds, its hoarded gains, its coveted possessions, its pride and glitter and show, what are earth's most treasured possessions? Is it not this: the love of some faithful heart; the simple, quiet ways of love to greet one, day by day; the prattle of the little child—ah, and, even more sacredly treasured—a lock of hair, a faded portrait, a bit of work enriched by the touch of a vanished hand? The mite from the hand of love can buy all the costly gifts of the treasury. Poor, empty, worthless is the best service that we can give to our God; but if it spring from love, and if His love accept it, then His love makes much of it, and holds it very dear. Our broken service is presented in love's casket, and in that the least is very much. Let His love embolden Thy love. It is the God of love who gives the command, "Thou shalt love the Lord thy God with all thy heart."

But, blessed and helpful as this is, it is not enough. There is but one way in which we can keep this commandment. It is not graven upon a granite stone, in hard, sharp letters. There is one who has fulfilled the law; who is ever fulfilling it; and He comes to dwell in us, to be in us the Life as well as the Truth. It is in taking the Lord Jesus as our strength for obedience that we learn to keep the law.

Reach out the hand of faith again; he is our Saviour from the weakness, the coldness, the fickleness of our nature. This life of perfect love is ours when we receive the Lord Jesus, the living Saviour, as come to fulfil the law in us and through us.

As God's love is the source of our love, so it is the pattern of our love. We love

Him because He first loved us. See to it that it is love like His; of the same degree; as the sun is imaged in the dew-drop. God's love is never a mere feeling, it is not a pity only, a sympathy. It flows forth in blessing; it is ceaselessly active. Here is the nature of all true love, its essence. God so loved the world that He gave—love must give; that He gave His Only Begotten Son—love must give its best and dearest, its all; that we should not perish, but have everlasting life;—love cannot rest till it has secured the safety and blessedness of the beloved. Such is the love wherewith we must love Him. Beware of mere emotions and desires, and vague longings and sentimental dreamings. Love that is only a feeling is but a name. Let us not love in word only, but in deed and in truth. Here are three marks that must distinguish our love, or it is but an empty thing.

To love God with all the heart is to delight in pleasing Him.

God's love to us leads Him to bend over us, making all things work together for good, and leading us on to the fullness of blessedness at His right hand. The heaven of love is in the joy of the beloved. Its hell is in the beloved's grief. Loving God with all the heart is to set His will before us as our joy, and by all things and in all things to please Him; it is to hate sin with a great abhorrence, because it hath slain Him who is our dearest friend and Saviour. Trying to do the little things of life in such a way as to please Him, bearing what we must bear, sharing what we can share, helping all, forgiving all, denying ourselves, holding and using all things as from Him and for Him—sacred alike in their origin and purpose—this is to love God with all the heart, this is what God commands. Our obedience is to come flowing up from this well-spring. We love the Father, and as He gives us commandment, even so we do.

To love God with all the heart is to

delight most of all in His presence. Here, too, God's love is the pattern for ours. His great love cannot rest until it has gathered all His children about Him in peace and joy. When God's love could flow unhindered into the world, this is the scene that meets us; Paradise, wherein the Father comes to walk and talk with His child. Then there is the fall, with its separation from God and the being driven forth. But slowly love works on, undoing the sin, until we reach the last picture in the Book of Life. There the Heavenly Father has gathered the children at home again in the Father's house. He must have their presence; they go out no more forever. There His love welcomes them with all blessedness; they hunger no more, neither thirst any more. It is only when the Father's arms have clasped the son to His heart, and brought him home in safety, that there comes the merry-making and the great joy.

And this love God asks from us; to love Him so as to make His presence a delight. The highest heaven is to be more than gold and gems, fruits and streams. The fulness of joy is at His right hand, the blessedness for evermore is in His presence.

And, lastly, to love God with all the heart is to hold ourselves and all we have as belonging to Him. This is love's un-failing character, that it has nothing of its own. Hereby perceive we the love of God, because He laid down His life for us. That was the love-proof. And this is always the true love-token, the token of true love; it will spare nothing for the blessedness of those that it loves with the whole heart. And to love God with all the heart is to hold ourselves and all we have—family, home, property, good name, health, reason, life, influence, talents, time—all stamped with the crest and motto of heaven. The cross is graven thereon, and underneath the legend, "We are not our own; we are bought with a price."

TRUTH IN SENTENCES.

JUSTIFICATION.—“Though faith justifies us, yet works must justify our faith.”

“We are not justified by believing in Christ but by Christ believed in; as a man is healed not by applying a plaster, but by the plaster applied. Faith is not our righteousness, but our righteousness is by faith.”

“THE GUIDING EYE.”

(A book just issued.)

BY REV. A. CARMAN, D. D.

(A General Superintendent of the Methodist Church, Canada.)

IN continuing the line of thought opened in the last number, I remark:

4. And if we will not admit as the competitors, or in any sense the equals of this “guiding eye,” in directing the saint of God in his duties, privileges and joys, the inferences of natural religion, the deductions of human reason, the lessons of history or the indications of paternal Providence, what shall we say of the coming and going impressions, suggestions and fancies that eager, and sometimes honest souls would like to call the voices, the teachings of the Spirit? What shall we say of them when heeded so hastily as to be untested by the Word, or if tested, found to transcend or even contravene the Word? It is our solemn duty to “try the spirits:” and if one come to speak in the name of the Holy Ghost to detain him, at least long enough to ask him some very straight questions and get thereto square answers. Let him prove himself as always in Scripture and in true Scriptural experience. It was not, “I was sick, and I had a pain, and I didn’t take any dinner; I got better, and I took a little; and I felt this way and that; and the Lord told me; and I went here and there; and I slept and I awoke, and I heard it just as if it were a voice speaking to me; and the Lord said this

or that:” arrant nonsense and balderdash—pardon, if we offend one of these little ones—sometimes foisted upon a Christian assembly for a religious experience; which none but a Christian assembly would have patience to bear. But to the apostle it was: “This is that which was spoken by the prophet Joel, It shall come to pass in the last days, saith God.” Again, “They lifted up their voice to God with one accord, and said, Lord, thou art God which hath made heaven and earth and the sea and all that in them is.” “which by the mouth of Thy servant David hath said, Why did the heathen rage?” In the vision of Peter and the providential coincident direction of Peter and Cornelius, solid ground to rest upon is found only in the Word: for, said the awakened, liberalized Peter, “The Word which God sent unto the children of Israel preaching peace by Jesus Christ (He is Lord of all), that word, I say ye know, . . . how God anointed Jesus of Nazareth with the Holy Ghost and with power, . . . to Him give all the prophets witness, that through his name whosoever believeth on Him shall receive remission of sins.” So Paul reasoned out of the Scriptures, opining and alleging that Christ must needs have suffered, and risen again from the dead, and that “this Jesus whom I preach unto you is Christ.” Christ and His apostles never departed from the Bible—base a hair’s breadth, or lost sight of it for a second. If it is guidance we honestly seek, here is our guide. How were the holy, mighty Bible characters instructed and led? How the faithful witnesses for Christ in all the centuries of the Church? Was it by their own thoughts, impressions, notions, feelings? Or was it by the stable Word of the living God applied under the instruction of the Spirit to the circumstances of the life, to the work required of a consecrated soul in perfect sacrifice and to the demands of the hour? Surely this was the light that shone upon the pathway of Peter and Paul in all their argument and all their

action ; this was the law by which Christ held himself bound ; this was taken as their foundation, their strength, their defense and their guide by Martin Luther, John Wesley and John Knox. What have we better ?

5. It must be kept in mind that this "guiding eye," and the whole tenor of Scripture on this subject, carry with them the rational process indeed ; mind to mind and reason to reason ; but they carry, also, much more than the merely rational process of mental illumination. The Holy Spirit guides by heart processes, and soul impulses, affections, emotions and desires, as well as by the cool, intellectual process. If it were the cool intellectual process alone he would, perhaps, not be a successful guide of most men. Like children, we are often led better than we know or think of. But the heart processes and soul impulses must come to the rational, Scriptural tests. The Spirit of God acts in His personality and love, no question ; and He is ready for the Scripture tests. It is we, and not He, that are impatient under the rational, Scriptural demands. We are they that, once aroused, go off on fancies and cannot wait. The father guides the child by acts of confidence, by looks of expectation and desire, by deeds of love, by incentives to energy and rewards of success. It is a heart-to-heart and soul-to-soul guidance. And so the ever blessed Spirit in personal heart guidance inflames our holy desire, chides our dullness, stimulates our faith, lifts our expectation, widens our view, redoubles our energy, brightens our rewards, fires us with hope, and purifies and fills us with joy and love. Here are signs enough, and feelings enough, and impressions and impulses enough ; but whether they be of the Spirit, and though they be of the Spirit, they must abide the rational test, the Scriptural rule.

We have, then, the infallible guide and the instrument of instruction, the infallible Word ; we have the infallible Spirit

and His pure infallible doctrine and act ; the holy testimony and the witness ever faithful and true ; a scholar susceptible to kindness and a teacher of infinite love. Does all this, however, imply infallible guidance as some understand it ; infinite knowledge, absolute holiness ; no sin, no mistakes ?

THE OFFERING.

BY ABBIE MILLS.

"And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat : which when all the people saw, they shouted and fell on their faces "—*Lev. 9 : 24.*

WHEN of old God's people came
Fearing His great name,
Bringing offerings, pure, complete,
Incense sweet.
Then the glory of the Lord
Was their blest reward ;
Fire consumed the gift entire,
Heavenly fire.
Then the people, standing 'round
Upon holy ground,
Shouted loud Jehovah's praise.
Sweetest lays,
On their faces worshiping
Heaven's glorious King.
Happy people, God's alone !
All His own.
Still His altar waits to day,
Whereon we may lay
Spirit, soul, and body, *all*
Ours we call
Looking up, the fire we wait,
Knowing ere 'ts late
Jesus' blood will cleanse all sin
Deep within.
God the Spirit will descend,
Blood and fire shall blend,
Making clean and white the whole,
All the soul ;
Then the Spirit will abide,
Who the blood applied,
Glory and defense to be
Eternally.
Then how comely praise will be
When from sin we're free.
Hallelpjah ! shout again
Loud, Amen !
Hallelujahs ne'er to end,
'Till in heaven they blend
With the host that sing the song,
Blest new song.

TRUTH IN SENTENCES.


HOPE.—"Hope is like the sun which, as we journey towards it, casts the shadow of our burdens behind us."

"Hope is the lighthouse which sheds its rays upon the ocean of life—the rainbow in the cloud of trouble—the ruddy ray of morning—the blossom upon the tree of promise."

"How many indulge in a hope, which they dare not examine."

THE LIFE ON WINGS.

BY MRS. H. WHITALL SMITH.

 HIS life hid with Christ in God has many aspects, and can be considered under a great many different figures. There is one aspect which has been a great help and inspiration to me, and I think may be also to some other longing and hungry souls. It is what I call the life on wings.

Our Lord has not only told us to consider the "flowers of the field," but also the "birds of the air;" and I have found that these little winged creatures have some wonderful lessons for us. In one of the Psalms, the Psalmist, after enumerating the darkness and bitterness of his life in this earthly sphere of trial, cries out, "O, that I had wings like a dove! for then would I fly away and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest" (Ps. lv. 6-8).

This cry for "wings" is as old as humanity. Our souls were made to "mount up with wings," and they can never be satisfied with anything short of flying. Like the captive-born eagle that feels within it the instinct of flight, and chafes and frets at its imprisonment, hardly knowing what it longs for, so do our souls chafe and fret, and cry out for freedom. We can never rest on earth,

and we long to "fly away" from all that so holds and hampers and imprisons us here.

This restlessness and discontent develop themselves generally in seeking an outward escape from our circumstances or from our miseries. We do not at first recognize the fact that our only way of escape is to "mount up with wings," and we try to "flee on horses," as the Israelites did when oppressed by their trials (see Isaiah xxx. 16).

Our "horses" are the outward things upon which we depend for relief, some change of circumstances, or some help from man; and we mount on these and run east or west, or north or south, anywhere to get away from our trouble, thinking in our ignorance that a change of our environment is all that is necessary to give deliverance to our souls. But all such efforts to escape are unavailing, as we have each one proved hundreds of times; for the soul is not so made that it can "flee upon horses," but must make its flight always upon wings.

Moreover, these "horses" generally carry us, as they did the Israelites out of one trouble, only to land us in another. It is as the Prophet says, "As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him."

How often have we also run from some "lion" in our pathway only to be met by a bear; or have hidden ourselves in a place of supposed safety, only to be bitten by a "serpent!" No; it is useless for the soul to hope to escape by running away from its troubles to any earthly refuge, for there is not one that can give it deliverance.

Is there, then, no way of escape for us when in trouble or distress? Must we just plod wearily through it all and look for no relief? I rejoice to answer that there is a glorious way of escape for every one of us, if we will but mount up on wings, and fly away from it all to God. It is not away east or west, or north or

south, but it is a way upwards. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

All creatures that have wings can escape from every snare that is set for them, if only they will fly high enough; and the soul that uses its wings can always find a sure "way to escape" from all that can hurt or trouble it.

What, then, are these wings? Their secret is contained in the words, "They that wait upon the Lord." The soul that waits upon the Lord is the soul that is entirely surrendered to Him, and that trusts Him perfectly. Therefore we might name our wings the wings of Surrender and of Trust. I mean by this, that, if we will only surrender ourselves utterly to the Lord, and will trust Him perfectly, we shall find our souls "mounting up with wings as eagles" to the "heavenly places" in Christ Jesus, where earthly annoyances or sorrows have no power to disturb us.

The wings of the soul carry it up into a spiritual plane of life, into the "life hid with Christ in God, which is a life utterly independent of circumstances, and one that no cage can imprison and no shackles bind.

The "things above" are the things the soul on wings cares about, not the "things on the earth;" and it views life and all its experiences from the high altitude of "heavenly places in Christ Jesus." Things look very different according to the standpoint from which we view them. The caterpillar as it creeps along the ground, must have a widely different "view" of the world around it, from that which the same caterpillar will have when its wings are developed, and it soars in the air above the very places where once it crawled. And similarly the crawling soul must necessarily see things in a very different aspect from the soul that has "mounted up with wings." The

mountain top may blaze with sunshine when all the valley below is shrouded in fogs, and the bird whose wings can carry him high enough, may mount at will out of the gloom below into the joy of the sunlight above.

I was at one time spending a winter in London, and during three long months we did not once see any genuine sunshine, because of the dense clouds of smoke that hung over the city like a pall. But many a time I have seen that above the smoke the sun was shining, and once or twice through a rift I have had a glimpse of a bird, with sunshine on its wings, sailing above the fog in the clear blue of the sunlit sky. Not all the brushes in London could sweep away the fog; but could we only mount high enough, we should reach a region above it all.

And this is what the soul on wings does. It overcomes the world through faith. To overcome means to "come over," not to be crushed under; and the soul on wings flies over the world and the things of it. These lose their power to hold or bind the spirit that can "come over" on the wings of Surrender and Trust. That spirit is made in very truth "more than conqueror."

Birds overcome the lower law of gravitation by the higher law of flight; and the soul on wings overcomes the lower law of sin and misery and bondage by the higher law of spiritual flying. The "law of the spirit of life in Christ Jesus" must necessarily be a higher and more dominant law than the law of sin and death; therefore, the soul that has mounted into this upper region of the life in Christ, cannot fail to conquer and triumph.

Do you know anything of this life on wings, dear reader? Do you "mount up" continually to God, out of and above earth's cares and trials, to that higher plane of life where all is peace and triumph; or do you plod wearily along on feet through the midst of your trials, and let them overwhelm you at every turn?

TRUTH IN SENTENCES.

GRACE.—“O, blessed power of God the Holy Ghost, when a poor man leaves everything and comes to Christ for all things; when he no longer reasons what can he bring, but what can he receive.”

“A spirit without the grace of God is a field without a fence, and a fool without understanding; it is a horse without a bridle, and a house without furniture; it is a soldier without armor, and a cloud without rain; it is a carcass without a soul, a tree without fruit, and a traveler without a guide.”

LOOKING UNTO JESUS.

BY REV. J. B. ATKINS.

No. I.

By various maxims, forms and rules,
That pass for wisdom in the schools,
I strove my passions to restrain,
But all my efforts proved in vain.

But since the Saviour I have known,
My rules are all reduced to one—
To keep my Lord by faith in view
This strength supplies and motives too.

READER, whatever is your state or condition, here is a word for you. Do you feel hardness of heart? Remember a view of the Crucified One has often produced deep contrition. “They shall look upon Me whom they have pierced, and they shall mourn for Him.” How often has the story of the cross broken the obdurate heart, and led the sinner to turn!

Are you already convinced of sin, struggling with doubts and fears? Just look to Jesus—you shall be saved; as you gaze on the bleeding sacrifice by simple living faith, your sins shall be removed. I was once on board a vessel when the cry was heard: “A man overboard!” A life-buoy was thrown out which was caught hold of, a boat was lowered, manned by willing hearts and hands; soon we had the joy to see him rescued. Beloved one, inquiring the way

of salvation, take hold of the sweet promise of God. You may be saved this very hour! Here is a word for you: “Looking unto Jesus.”

These lines may catch the eye of one who has wandered; you have lost ground, and you are tempted to think there is no use in trying. Dear friend, there is use in

LOOKING!

Just look away from your failures unto Jesus. You shall surely be restored again. May God save us all from discouragement—it is one of Satan’s greatest weapons. Every failure is an argument. “Try again.”

Again, perhaps you are tempted—well, whatever the temptation be, look from it unto Jesus. If you keep looking at the temptation you are likely to sink; if you look from it unto Jesus, you will have the victory.

Many are seeking holiness as a definite attainment. To such I would ask, where are you looking? Ah, I fear most are looking inward, watching for some internal change! Behold, look outward, look upward! See your exalted Saviour pleading before the throne. Thus you may have purity at once, and in a moment, by faith. Perhaps you say, “but I have failed so often.” Every failure has been a look away from Jesus. Or, it may be duty appears hard. Ah, then you are looking at duty until it has become like a mountain. Just gaze on your Redeemer, keep looking, and soon you will say:

Labor is rest and pain is sweet,
If Thou my God art here!

SWEETNESS OF JOY.—The saints have a sweet life between them and Christ. There is much sweet solace of love between them and Him, when He feedeth among the lilies, and cometh into His garden, and maketh a feast of honeycombs, and drinketh his wine and his milk, and crieth, “Eat, O, friends! drink, yea, drink abundantly, O, well-beloved!” One hour of this labor is worth a shipful of the world’s drunken and muddy joy; nay, even the gate of heaven is the sunny side of the brae, and the very garden of the world.—*See*

THE WORK IN AFRICA.

BISHOP TAYLOR, in "*The African News*," gives us some good tidings:

NHANGUEPEPO.

Arrived in Nhanguepepo by a walk of fifty-one miles from Dondo, on Saturday, June 1, 1889. At present we have but one missionary on this station, Bro. Carl Rudolph, but he is doing the work of two or three by breaking in the native boys. He has a self-supporting store of varieties, a large herd of cattle, is building a stone wall for enlarged corral for the cattle, teaching and preaching daily, and preparing to put in a large crop of corn, beans, mandioca, sweet potatoes, sugar cane, etc.

This was designed for a receiving and training station for our newly arriving recruits from America, but instead it has become a training station for native boys who are acclimatized, who know the language of the country and the life of the people, and have many points of adaptability which a foreigner must spend years to acquire, and meantime is likely to get very home-sick, and skip out. Yet native agency can't be trained without competent men of God to train them. God has developed such from our first force whom we settled in Angola four years ago, who will do a wonderful and widely extended work, even if no more should come. If we can get more from home, who, like these, will stick, and do and die for Jesus in Africa, well; but otherwise, Angola, already self-supporting, except some help in repairing and enlarging our mission properties, will be worked by our present force of Americans and the natives themselves. We have the nucleus of a Methodist Episcopal Church in Nhanguepepo, now consisting of half-a-dozen saved boys, and others are seeking.

PREACHING TO ONE MAN.

On Sabbath, the 2d inst., I was late in rising from bed, just off a journey; indeed, I wished, at any rate, to spend part of the day in Sabbath rest in that way. But, I was going to say, as I lay in bed, a blind man, whom I met here four years ago, came to see me. He is a native of Dondo, and learned there to read and write in Portuguese, and speaks that language as well as his own Kimbundu, but for years he has been blind, and lives alone in a hut not far from our house.

His name is Esessah. He expressed great pleasure in meeting me again, and Bro. Rudolph gave him a seat by my bedside, and sat down near him. After the compliments of the occasion I said to myself: "This is my chance for Sunday morning preaching, which has been the habit of my life for the last forty-seven years. If the Holy Spirit will use me this morning we can get this poor man saved. He has groped in the dark a long time; to walk in the light for the remaining time of his pilgrimage, and then leap into the joyous brightness of eternal day, will be a blessed gain for this poor man." So I said, Bro. Rudolph, I want to preach to this man, and have you put it in plain Portuguese or Kimbundu." Bro. Carl is perfect in love to God and man, and his whole soul and life are devoted to such work, and he is well up in those languages. So I gave him my *Gospel Short Cut* to the mind, conscience and heart of the heathen. The Spirit of God put Divine electric fire into it, which broke us down with weeping again and again. At the close of the discourse, the three of us went on our knees. I was led to pray that the Divine Spirit would make his repentance so deep and expressive, and his conversion to God so clear and distinctive, as to leave no ground for doubt in his mind nor ours, and which would give point and force to his testimony to his heathen neighbors. So I and Carl led in prayer, then the blind heathen broke out in audible prayer, and wept, prayed and wept, till finally he submitted to treatment and received the Lord Jesus, the Great Physician, and was straightway pardoned and healed, and gave a clear testimony to the facts in this case.

We did not call to see him on Monday. I thought it was well to leave him alone with God for a season, but on Tuesday, yesterday, Bro. Carl and I went to his hut, and he received us joyfully. He is not at all a noisy man, but courteous, unobtrusive and very sensible, and in low, distinct articulation, he is a fluent talker. We had a long teaching talk with him, and heard his most clear and distinct testimony to the saving power of God in his head and heart. I led in vocal prayer, Carl followed and then Esessah prayed intelligently and earnestly. As we were leaving, Carl and he embraced each other and wept, and held each other and wept on for some time: meantime, I was waiting in the path, and tearfully thanking God for such a sight

in the midst of heathendom. Glory to God! The big rain drops are falling on us. A thunder-gust of glory will sweep through these mountains soon, followed by the regular "former and latter rains" in their season. Glory to God! My eyes shall not dim much with age till I see these things. Let all the people who have been praying for us, praise God for the glory to be revealed.

ANOTHER SABBATH—A CHURCH ORGANIZED.

On Sabbath, June 5th, I preached here at 5 P. M. to over 50 heathen; Carl interpreted. Esessah, the blind man, who was so clearly saved last Sunday, gave his experience and an earnest exhortation to the people to turn to God and *receive Jesus*. For the first time in Angola we opened the door for organizing a native Methodist Episcopal Church. We explained everything as plainly as we could. Carl got Esessah to explain the baptismal covenant with God as we explained it to him yesterday, and he did it with marvelous fluency. The man will at once be a power in this community as a witness worker for Jesus. He and seven of our converted boys have joined our church on probation. Hallelujah!

EARLY RISING.

Thus Mr. Wesley "took time by the forelock," to great advantage every way.

Over four years ago, in Loanda, I and our people, who were not sick, got out of bed at 5 A. M., at the call of Willie Mead's cornet.

We had family worship at 5.30, and first meal for the day at 6.

From what I can learn here, the habit of early rising is kept up in all our Angola stations.

Bro. Rudolph has an alarm clock that signals 4.30 A. M. and immediately I hear the scratch of a match, see the lighted candle, and in a few moments he is taking a cold bath, and, quickly dried and dressed, he sits quietly for half an hour and reads the Scriptures. Then he rouses up eight or nine native boys, some of them in their teens, others under, and devotes about an hour in teaching them from the Word of God, and asking them questions on what they understand, and what they prove to be true in their own experience. Then they kneel down for prayer. He leads, and they all in turn follow.

Their prayers are very simple, but often very expressive.

One, for example, with vehement earnestness, cried out, "O Jesus, I am hungry for love. O, I am very hungry for love from You. I have room for You, O Jesus. Come in, come in, and live in my heart. O Jesus, wash my heart, and make it clean. Make it whiter than snow. O Jesus, bless our missionaries, bless my father and mother, bless my brothers and sisters. O Jesus, I love you; I receive you; I believe in you. Glory to God! Glory to God! Amen."

I noted his utterances as I kneeled near, and wept and thanked God to hear so many thus talking to the King, who were in utter heathenism when I was here last. Under Bro. Carl's teaching they *receive and trust* Jesus hourly for a clean heart, and he believes many experience it, and exemplify it. Why not? If it is needful in a Christian country to be made clean and kept clean by a continuous application of "the blood of Jesus Christ," which "cleanseth us from all sin," it cannot be less needful in a heathen land like this. The supply is as exhaustless as the ocean and as free as the air, and is as available by submitting to God and receiving Jesus, with no respect of persons; so I see no reason for putting these poor fellows on short allowance. As they don't know much about philosophy, it is better not to burden their brains with philosophical disquisitions on the mysterious laws of spiritual digestion, assimilation and growth. Let them "eat" and "drink freely," and the nutriment Divine will find its channels and manifest its effects by the operation of the Holy Spirit.

IF WE want to be eternal after we die, we must be eternal before we die. We shall go out with the tide if we are the mere creatures of the tide. Our association is necessarily in considerable measure with the things that perish; but if they make out the sum and substance of our being, then when they are gone we are gone, and we are wrecked when the boat is wrecked upon which we have taken passage. It is, therefore, our prayer that, underneath the surface-world of form and change in which we act and move, we may at the same time be living in an unseen world of things that abide, that neither come in nor go out with the years—the world of truth which is imperishable, the world of God and of the Word which was in the beginning with God, the world of eternal mind and thought and love and holiness, whether of God or of His children.—*Sel.*

THE LOVE OF GOD.

BY ALICE M. BALL.

THE love of God is boundless and fathomless! How beautiful to contemplate it, as revealed to us in the fourth chapter of 1st John from the eleventh to the sixteenth verse! In the seventh verse we are shown that it is not knowledge, but love that is required in order to entitle us to discipleship with One who is Lord of lords and King of kings—love that suffereth all things, and is kind. In the eighth verse we are told that having the Divine life we must love. The Master has told us that by our fruits we shall be known. If then we be engrafted into the true Vine, love continuous towards God and man must be the result. God's love for us has been gloriously manifested by sending His "only begotten Son" into the world, and the gift of eternal life has been given by raising Him from the dead (Colos. 1. 18; Rom. 4: 25).

The love that the Father and the Son have for us put Christ on the cross in our stead. The same love grants unto us the wondrous privilege of arising with Him to everlasting glory.

God cared for His Son tenderly, guiding Him through His earthly pilgrimage, and whatever trials and temptations His beloved was permitted to endure, the glorious presence of the Father was round about Him, giving the peace that abounds in power and overcometh all things.

This world is fast ripening for judgment. Forces are accumulating that portend war. Upon the right hand and the left anxious faces and eager hearts are in the race for life, searching for it as for "hid treasure." But, alas, how prone are we to grasp the glittering elements upon which the curse of death and decay are written, instead of the everlasting portion that Christ came and suffered and died to proclaim! I marvel that the Father deals so mercifully with us as He does.

How ardently we love life! How desperately we cling to it! How strange that the carnal nature searches for the satisfaction it so craves in things doomed to eternal death. How strange that all who have come to a knowledge of the source of life and purity and power are not more generally used in the promotion of the blessed Gospel tidings,

until the knowledge of eternal life resounds from shore to shore, and all men bow in gratitude and adoring love, acknowledging one Lord, one life, and the blessed unity in Him for which all who have in the least partaken of His love, so long to experience in its richest abundance. That time is not yet come. Not yet do we see all things put under Him who has gloriously proven Himself Lord of lords and King of kings. Many of His followers are still bound in fetters. But our redemption draweth nigh, and He that is 'to come' "will come and will not tarry."

A PRAYER.

Lord, let me talk with Thee of all I do,
All that I care for, all I wish for too.
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour!
When I need counsel let me ask of Thee;
Whatever my perplexity may be,
It cannot be too trivial to bring
To one who marks the sparrow's drooping wing;
Nor too terrestrial, since Thou hast said
The very hairs are numbered on our head.
Do money troubles press? Thou canst resolve
The doubts or dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of Thy Word or will,
Thy voice can gently bid my heart be still,
Since all that is now hard to understand
Shall be unraveled in yon heavenly land.
Do weakness, weariness, disease invade
This earthly house, which Thou Thyself hast made?
Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what Thou wouldst have me give
The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be
A liberal, "cheerful giver," Lord, like Thee.
Of my life's mission do I stand in doubt?
Thou knowest, and canst clearly point it out.
Whither I go, do Thou Thyself decide,
And choose the friends and servants at my side.

—Sel.

MANY of us persuade ourselves—all of us have probably at one time yielded to the opinion—that *reputation* is necessary for the sake of *usefulness*. Every hour, I think, will show us more and more that the concern about reputation is the great hindrance to usefulness; that, if we desire to be useful, we must struggle against it night and day.
Let us learn this lesson well.

—Sel.

OUR BIBLE STUDY

"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119: 152

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

HOLY INTIMACY AND FRIENDSHIP WITH HIM.

THERE is a holy and sacred intimacy with the Lord Jesus. To many this is vaguely understood. We do not naturally take on spiritual realities, and are wary of being sure of things that are only spiritually discerned. The senses control us. Without the illumination of the Holy Spirit, we find with Goethe that our "religion is the religion of the five senses." In the darkness of the natural mind Jesus shines only as a historic star in the circle of the heavens that covers eighteen hundred years ago. He utters no voice that is heard above the din of present interest. His radiant form makes no attractive distinctness among the thousand absorbing objects that fill the eye.

Too often "the chief among ten thousand" falls out of Christian sight, because of the brief time given to contemplation of Him. A hurried prayer, a weekly sermon, a little Bible occasionally are not sufficient to acquaint the soul intimately with the heart of Jesus. The world is too strong. Its associations are too foreign to His tastes. Divided interests always weaken toward those which are farthest away. We must walk with Him, converse with Him, listen to Him, study Him, if we would know what it is to be a companionable friend of His. It is possibly a misapprehension of its desirableness that makes the ratio now, as in the days of His flesh, so small in favor of a holy familiarity with Him. His name seems to many to be so inbound with the impenetrable mysteries of the atonement, that His human, simple, gentle nature is lifted away from its easily understood personality, into a distant, august being too vast and great to be approached.

It was to bring God within the human limits that He came. It was to stand in the circle of the social life so really a man, as well as God in the flesh, that even little children should not fear Him but stretch forth their hands for His embrace. If Christians do not honor Him, it is because their love is not simple enough, their consecration not entire enough, their faith not strong enough.

I imagine there is an exaltation of soul, legitimately belonging to the saintly life, to which we are strangers, because of the lack of these essentials of Christian experience. The difference between good people is less of temperament and of constitution than of the spiritual study of Jesus. The Holy Spirit is master of the human constitution, when He has the complete sway. The difference between the disciples before and after the Pentecost was a marked one. God's great saints who rise over the average believer like Mont Blanc over the lesser hills, were not greater scholars, greater geniuses, nor of greater physical or mental endurance, but they excelled in knowing Jesus only. "That I may know Him;" "I am determined to know nothing among men save Jesus Christ and Him crucified;" these were the controlling maxims that made Paul so mighty, in the face of physical infirmities, from the hour he first saw His glory on the Damascan plain to the hour of his finished course, when he took from His hand the crown that had been laid up for him. It was this that made illustrious those grand missionaries that pioneered the cross into the dark regions beyond. It was not the love of a cause, but the love of Christ that constrained them. When Dr. Judson's wife read to him some newspaper encomiums, in which he was compared to one of the apostles, he was distressed, and said: "I do not want to be like Paul, nor Apollos, nor Cephas, nor any mere man. I want to be like Christ. I want to follow Him only, copy His teachings, drink in His Spirit, place my feet in His footprints, and measure their shortcomings by these and these only. O, to be more like Christ!" It was his fellowship with Jesus that gave Brainard his heroic daring for souls; of whom Bishop Hamline said, "I would rather be Brainard, wrapped in my bearskin, and spitting blood upon the snow, than to be Gabriel." You have seen faces of strength that have invoked within you desires to be like them. They were slowly marked and molded by conflicts, exposures,

storms and battles. Would you have those lineaments, you must walk through similar allotments. So the holy face is not put on, it is put in. It is the inner life shining through the features. It is the fulness of God that irradiates the countenance, as it did Moses in his long tarrying with God in the Mount. It is looking unto Jesus, with eyes, with desires, with the whole being. Thus are you "changed into the same image."

JESUS' INTIMATE FRIEND.

ONE of the many resultants of holy intimacy with Jesus is *distinguished confidence*. "The secrets of the Lord are with them that fear Him, and He will show them His covenant." John drew nearer to Jesus than did his associates. He leaned on His bosom. To him they all looked for an unravelment of the mystery of the betrayal. Unto him the dying sufferer committed His Mother when He was writhing in the agonies of the cross. It was fitting that so sacred a trust should be confided to him.

The treasures of God are too valuable to be put into the care of doubtful friends. He must have confidence in your integrity. The betrayal of trusts is not alone in the financial world. There was but one Judas, there cannot be another in the same sense, but Jesus can be wounded in the house of his friends; He can be betrayed to selfishness, pride and secularity. The safety lies in cultivating His friendship and winning His confidence. It is not all to touch the hem of His garment and be forgiven, you must climb to His heart and lean your head there. He gave all to you; you must give all to Him. In that interchange lies the grand secret of fellowship and confidence.

DISTINGUISHED SPIRITUAL KNOWLEDGE OF CHRIST.

WHEN Jesus walked the sea shore after the resurrection, and encouraged the disciples to let the nets down once more, they did not know Him, but quickly John said, "It is the Lord." There is a knowledge that sees through all surroundings. Friendship cannot walk *incognito* among friends. "That I may know Him," cries the intense apostle as he presses toward the mark for the prize of his high calling. O, how many know some

things about Him! They can quote all the scripture passages concerning Him, and would contest for the truth of His divinity and atonement, but they do not know Him. You must get close into Jesus' heart and stay there; you must hate sin as He hates it and love purity as He loves it, if you would know Him and be made conformable unto His death. You must "walk in the light as He is in the light," if you would enjoy the undisturbed fellowship with Him He has promised. He must be, not only the Guest, but the possessor of your heart, its every department, faculty and appointment. Give Him the parlor, the cellar, the attic and the play ground of your being, and you will know Him better than the angels do.

DISTINGUISHED EXPERIENCE.

AFTER Jesus had ascended to the mediatorial throne, and the beloved disciple, venerable in years and beautiful in piety, had been exiled for the faith to Patmos, it pleased the Lord to visit His saintly follower and spread a distinguishing glory over his closing days. What a view of heaven the apocalypse reveals to us! Can one listen to the new song rolling over the celestial plains like the roar of many waters, or view the white-robed company whom no man could number, with the vast host of angelic beings and the Lamb in the midst of them, without associating the high honor of this revelation with the sweet abiding trust of this aged disciple? If he was especially inspired to be the witness of the heavenly splendor, it was because he, of all his colleagues, was the best adapted by spiritual culture for the position. It was as easy to spare one of them as him for the vision. There is no law in the spiritual kingdom more easily demonstrated than that in proportion to the soul's spiritual intensity is its insight into the deep things of God. Such a consecration as Paul's must reach the third heavens. One who could call his superior advantages dross, and count himself as the filth and offscouring of the earth for Christ's sake, must rise to levels above the common walks of Christian experience. There is a sacred enclosure over whose entrance is written, not "the educated, the great, the gifted enter here," but "he who would come into this realm of holy experiences, must have Jesus the Alpha, the Omega, the all in all in his soul." Alleluia! Alleluia! Amen!

PULPIT TOPICS FOR NOVEMBER.

BY REV. JOHN PARKER.

BIND WITH CORDS, Etc.

Sabbath, Nov. 3—Psa. 118: 27-29.

MIGHTY is Jehovah, who hath bestowed upon us this great favor—*spiritual light*—the light of truth and the joy of His favor. Our knowledge also of Christ, as the rejected stone who is Head of the corner (v. 22), the Prince of the kings of the earth. Therefore, as a grateful and loving return, bind yourself—a living sacrifice—with cords—unto His altar.

I. Thus overcome in the beginning all possible resistance to the sacrificial knife; otherwise ye may in weakness retire from the altar. Make your offering permanent; not by hard, rough cords of compulsion, but let Him constrain you with the cord of love. Jesus is your altar—bind yourself to him forever. (II Cor. 5: 14, 15.)

II. Another sense of the text accepted by many: The cords were flower wreaths, by which the sacrifices were decorated as they were brought to the altar with garlands of joy and thanksgiving. Christ, our altar, makes our offering holy—come to Him with joy. Thus will Jehovah become your's, personal, present. "My God!"

OPEN EYES.

Sabbath, Nov. 10—Psa. 107: 43.

I. KEEP your eyes open to note His providences, and you will never need to look for a Providence. The folly and sin of most men is seen in eyes closed to His wonderful works in nature, Providence and grace. It is one thing to see passing events, another to see them as Providences with a God behind them.

II. He who wisely observes His doings, will see His loving kindness in things adverse as well as in things pleasing and seemingly profitable. "For whom He loveth He chasteneth," etc. (Heb. 12: 6.) "All things are yours," not only life, but death, if ye are Christ's. Chosen in the furnace (Isa. 48 - 10).

III. To understand the loving kindness of God, and the methods of its manifestation, is a most elevating and profitable attainment, for by it your own heart will trust in Him and be saved from fear. (Psalm 112: 7.) You will help to minister to the joy of good men, encourage the feeble ones, and silence the godless cavils of the wicked. (Job. 5: 8, 16.)

IV. God and you are in the universe, and always will be. He was always here; why did He bring you?

DIVINE FELLOWSHIP.

Sabbath, Nov. 17—1 John 1: 3.

This line of revealed truth expresses all gospel advantage. After the word God, there is no word that includes so much as "fellowship." It enfolds within itself our recovery from sin, the beginning of spiritual life, conformity to the image of Christ, brotherhood with all believers, the affection and confidence of a pure Divine love, and the eternities of heavenly communion. This is the wideness of its possibilities.

But in the text, it is probably intended to refer only to our fellowship with the adorable Trinity, here and yonder.

I. Its beginning is attributed to our reception of the truth concerning Christ, *who was*, not began to be. "We declare unto you, etc., that ye also, with us, may have," etc. Such is the transforming power of this revealed mystery, when received by faith. Other truths are elevating; only this, is saving.

II. The continuance of this fellowship is the result of a holy life. "If we walk in holiness, etc., then He and we have fellowship, and the blood cleanseth," etc. We only know our real self, and Him, by our fellowship with Him.

DON'T WORRY.

Sabbath, Nov. 24—Matt. 6: 72,

I. *It does no good.* His ear is never won by the prayer that frets and worries; nor is your hand made stronger or your mind clearer, for the work of life. "Surely, they are disquieted in vain." Your anxiety is without profit therefor, (Phil. 4: 6.)

II. *It does much harm.* The word *fret*, means to fray—to wear out—as a *frayed* garment. Fretting wears out the mind and body. It is not work, but worry that kills. Activity injures no one; anxiety embitters and shortens the life of thousands. Sir Walter Scott was a wonderful worker—it did him no harm—but when he lost his property, anxiety brought him to paralysis and death. Don't worry.

III. *Your heavenly Father knoweth*, etc. (Matt. 6: 32. "Therefore take no anxious thought," etc. (Matt. 6: 34.) If he cares for sparrows, and if the hairs of your head are numbered, etc., don't worry. He knows; you need not.

PRAYER-MEETING HELPS for NOV.

BY REV. JOHN PARKER.

FIRST WEEK.

TOUCH NOT THE UNCLEAN. (2 Cor. 6: 17, 18.)

ANOTHER Divine protest against all defilement in His people: "I will sprinkle and make you clean," is the Divine process by which He begins to build up saintship. He rejects all other processes.

1. *He requires our separation unto Himself.* If thus separated unto Him, we are of course separated from all else. As a true wife separated unto one husband, is separated from all others. Thus, were all eminent saints of the Bible separated unto God.

2. *He requires surrender of all that is sinful.* This cannot be consecrated; He does not ask a sinner to consecrate, but submit. God asks nothing in consecration which He cannot use for His glory. He requires that you cast it from you as "unclean,"—touch it not.

3. *He asks your consecration.* "As those alive from the dead yield yourselves to God," you are not now dead if His Spirit dwells in you. He asks you in consecration the things that, being right, He can accept and use.

SECOND WEEK.

YOUR CHIEF LOVE. (Psa. 119: 97; 26: 8.)

TELL me your chief love and I can track your life, and unless its object is changed, I can prophecy your end. The statement the writer of the text makes, concerning himself, is both a revelation and an inspiration and a prophecy.

1. A revelation of his history past, and a sure indication of his future. It also supplied motive to other men to attempt like victory over himself, and justifies our best endeavor. Love for God's law suggests purity.

2. For a controlling love for God's house and book, is a victory over all downward tendencies. Over earthliness and the reign of passion, and the carnival of the baser appetites. Over doubt and sins of the heart and life. Love for God's ark and house was the redeeming trait in Eli—(I Sam. 4: 18), and the recovering power in David's life. And the Holy Spirit affirms it as a ruling passion in the life of Jesus (Luke 4: 16).

3. To fear God and greatly to love God's book, is declared to be the sure condition of success for both worlds. (Psalm 112: 1.)

THIRD WEEK.

COMFORT FOR GOD'S PEOPLE. (Isa. 40: 1, 2.)

COMFORT them because they are my people. Remind them of my covenant relations with them, my promise concerning them, and the speedy end of their captivity; for double the measure of blessings shall be theirs, for the punishment they have received.

When this prophecy would be uttered, His people would be in Babylon, and Jerusalem in ruins; but it should be rebuilt. "Speak ye comfortably to Jerusalem." Its people returned from captivity are meant—but the city is personified. As a herald, cry aloud—lest in her despair she hear you not.

1. If God so graciously pardons, and gives joy for merited sorrow, should not we? To His people cast down by adverse conditions, it will please God that you comfort them. (II Cor. 1: 4.) Comfort and build them up by thoughts of, His death for, His interest in and purpose concerning them. (I Thess. 4: 16.) Especially in reference to His second coming. (I Thess. 3: 2.)

2. Cause my people to live in the brighter future, and to sing in hope. The morning cometh. It is always better farther on for His people, and will be eternally.

FOURTH WEEK.

GOD'S PATTERNS. (Titus 2: 7, 8.)

A PATTERN is an ideal—a thought put in tangible form. God's patterns are His best ideals worked out. And such would Paul have Titus be, as a Christian teacher and pastor. In doctrine pure, in temper serious, in speech genuine, that others may see and and be silenced by your truth and innocence. But God has His ideal character for all His saints. "See that thou make," etc. (Heb. 8: 5.) Do not mix your plan with His, or He will reject it. *His* plan only—not yours and His.

1. His ideal pattern of saintship includes, the dominion of character and conscience over appetite, taste, and sentiment,—deliverance from sin in record, life, and nature. He will supply all needful grace to this end.

2. His pattern suggests His purpose in your redeemed life. Good works flowing from a pure heart; that men may safely build their lives by your guidance. The good works which He requires in you are fruits unto Holiness.

3. Let your example confirm your doctrine and profession, and respond to His demand.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6: 11.

"Unite our hearts in love to Thee,
And love to all will reign."

AN INJUNCTION.—"Redeeming the time, because the days are evil"—Ephes. 5: 16.

"O may it all my powers engage
To do my Master's will."

JESUS IN THE HOME.

AT BETHANY.—(John 11: 1-46.) This chapter contains a thrilling narrative. Jesus resorted frequently to the home of Mary and Martha and Lazarus in Bethany. He cherished a tender love for them, and enjoyed congenial fellowship there.

Bethany was situated on the east side of Mount Olivet, and is here described as "the town of Mary and her Sister Martha, to distinguish it from the other Bethany beyond Jordan."

There is a passage in parenthesis of deep interest, relating to Mary: "It was *that* Mary who anointed the Lord with ointment," etc.

"This," remarks a certain writer, though not recorded by our evangelist till chap. 12: 3, etc., was so well known in the teachings of all the Churches, according to our Lord's prediction (Matt. 26: 13) that it is here alluded to by anticipation, as the most natural way of identifying her; and she is first named, through the younger, as the more distinguished of the two. "She anointed the Lord," says the evangelist—led doubtless to the use of this term here, as He was about to exhibit Him illustriously as the *Lord of Life*."

The occasion of the visit now made to Bethany was of a very sorrowful character, viz: the sickness of Lazarus. The sisters sent unto Him, saying: "Lord, behold he whom Thou lovest is sick!" Those who share most largely the love of Jesus are not exempt from sickness.

The reply of the Lord was significant: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby"—that is, by this glory of God. Remarkable language this, as one observes, which from *creature* lips would have

been intolerable. It means that the glory of God manifested in the resurrection of dead Lazarus, would be shown to be the glory, *personally*, and immediately of THE SON.

LETTER TO THE CHILDREN.

"With Jesus, and Without Him."

DEAR little ones: After the resurrection of our Saviour He showed Himself one morning to His disciples; they had been fishing all night, and as Peter said, "They had caught nothing." Why was this?—they were experienced fishermen—they *went without Jesus*. Is there not some lesson for us to gather from this? Is there any real success in life apart from the Lord Jesus? *Surely not*. To Him we owe our every breath; not a day passes but we prove His blessed protecting power in some way or another. O, what a *privilege* to always have Him with us! Look at the disciples toiling hard, and wondering why the fish did not come. But Jesus had pity on them; and as He stood on the shore He knew all about their failure and said, "Children, have ye any meat?" They said, "No;" then He said unto them, "Cast the net on the *right* side of the ship, and ye shall find." They did so, and were not able to draw it for the multitude of fishes. Suppose they had reasoned among themselves, "the left side is just as good," do you think they would have been as successful? Surely not. He knows just what is best for us, and He is not a hard Master, and if we will but choose Him for our Saviour and Guide, we never can really fail, for He can make use of our mistakes. So dear children, let us *take* Jesus with us in *all* our ways, our studies, our companions, our reading, etc., and we shall find somehow that with Him there is success, and without Him failure. Let me illustrate: I had been requested by a dear Christian lady to try and raise some money for a charitable purpose, and as we were traveling, and, in favorable circumstances among wealthy people, I thought I could hardly fail of success, but alas for my expectations; I met only with failure. I went to Jesus and asked Him how it was. The answer was given me so tenderly, "because my help was not sought." I acknowledged my error, and pleading forgiveness, His blessing was sought and claimed, and then all went well. Praise the Lord! But O, dear children, without Jesus, means a long terrible eternity. So *do come* to Him in Whom is *life*, and *everlasting peace*.

THE TRY COMPANY.

QUESTIONS FOR NOVEMBER.

1. In what country is Mount Sinai?
2. From what country was Balaam brought to curse Israel?
3. In what land is it said Abram dwelt ten years?

LOVED ONES GONE BEFORE.

MRS. ANGELINE WORRALL.

Widow of Noah Worrall, Esq., of New York, entered the paradise of the blessed, June 24th, 1889. She was born in New York, Nov. 30th, 1812. When a child of eight years of age, she was attracted to the Duane Street Methodist Episcopal Church, New York, by the singing. Her parents were not Church-going people, but the little girl would go, and her mamma was led to attend, in order to find out what interested Angie so much. The mother was immediately converted, and honored her Christian profession by a long life of devotion and usefulness. She always said: "A little child did lead her."

It was thought that Angie was converted when eight years old, and she became connected with the M. E. Church, and continued in that relation to the close of her earthly pilgrimage, and was from the beginning a faithful follower of Jesus.

Soon after her conversion, doubts arose in her mind concerning the fact of her adoption into the Divine family. She was not satisfied with her evidence of this until March 2d, 1838. While alone in her room the bright witness of adoption was given. At the following Tuesday meeting, she told the joyful news of pardon, and with much emotion, asked if she might not expect not only forgiveness but also cleansing from inborn sin. She was assured that I John 1:9, promised not only pardon but also cleansing from all sin. So earnestly did she "stir up herself to take hold on God" that, after a sleepless night of earnest looking to Jesus, the word was spoken, "*I will, be thou clean.*" This was only three days after receiving the renewed witness of adoption.

For sixty-nine years, our beloved sister was an exemplary member of the Methodist Episcopal Church. For fifty-one years she was a joyful witness of full salvation, and an earnest and successful worker in the vineyard of her Lord.

From March 2nd, 1838 to June, 1889, she was seldom absent from "*The Tuesday Meeting*," established in 1835, for the promotion of *Bible Christian experience*. Her frequent testimonies were always clear and inspiring, often thrilling. Her last testimony in this holy convocation was two weeks before her translation to the blissful abode—it was all praise—glory, glory, *glory* to God for His wonderful manifestations of grace, and she declared that *this was surely the best meeting that she had ever enjoyed!* Those who have listened to her testimonies will never forget the peculiar radiance of her countenance while telling of Jesus and His love.

One peculiar characteristic of our sainted sister,

worthy of imitation, should be named to the glory of Him who giveth abundant grace. After a most intimate acquaintance of more than fifty years, I take pleasure in recording my testimony, that I never knew her to violate the teachings of the thirteenth chapter of 1st Corinthians. The charity (love) that "thinketh no evil," and that "never faileth," was hers. Truly, of our sister might be said:—

"The bliss of those that fully dwell,
Fully in Thee believe,
Is more than angel tongue can tell,
Or angel mind conceive."

S. A. Lankford Palmer.

MRS. ALICE E. WEEKS, beloved wife of Mr. Geo. H. Weeks, passed away from earth Feb. 17, 1889, at Sandwich, Mass. in her 33d year. She gave her heart to Jesus a few years since, and united with the West Barnstable Congregational Church, of which she was a faithful member until the time of her departure to heaven. Her last illness was only of a few days' continuance—her end was peaceful. Her husband, mother, and beautiful son of ten years, so greatly needing her watchcare, keenly feel their loss—but to her it is eternal gain.

REV. PARKER S. BROWDER, of Murdock, Ill., closed his earthly pilgrimage April 1st, 1889. His life was one of eminent Christian devotion and a bright comment upon the work of Bible Holiness. His departure from earth to the glory-land was full of triumph. At the memorial services, his pastor improved the occasion in the use of 1 Tim 4:6-8, and hymns 991 and 415, in the M. E. Hymnal were sung. Our departed brother was a subscriber to THE GUIDE from its origin, and loved its teaching.

MRS. LOUISA FOX, of Walker, Iowa, closed her earthly life April 14th, 1889, in her 74th year. She was born in Oswego Co., N. Y., but in early life her parents removed to Warren Co., Pa. At seventeen she was converted and joined the Baptist Church. At eighteen she married Mr. Isaac Wheeler, and to them were given seven children. In 1851 she was left a widow. In 1855 she married Jared Fox, and in 1883 she was again left a widow. From that time she lived with her eldest son, E. R. Wheeler, Walker, Iowa, until the close of her earthly life. Being convicted for and seeking heart purity, she was led to unite with the M. E. Church and soon after received the heavenly gift. She was a great lover of Bible Holiness, and of the literature of holiness, especially of The Guide, and was a subscriber for many years. At the last she had a struggle with temptation, but at length passed through the valley of the shadow of death in light and peace, saying, "O, I have no other Saviour but Jesus—*He is all in all to me!*" Thus passed away a loving mother, a faithful friend, and a sincere Christian.—B. D. Alden.

REV. ROBERT J. CHRYSTIE, of Sheffield, Vt., finished his earthly course, and entered his heavenly home, April 21st, 1889, aged 66 years. He was converted when seventeen years of age, and was a faithful preacher of the Gospel. In 1868, he united with the Vermont Conference and remained a faithful member until the time of his departure. He was an ardent believer and teacher of holiness and a constant reader of The Guide. For three years before his departure he had charge of the Churches at Sheffield and Wheelock and, amid many discouragements held up the banner of Christ. No sacrifice was too great for him to make for his Saviour. The Church militant has lost a valuable worker, but the Church triumphant is enriched.



"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145 : 7.

"Jesus, attend, Thyself reveal ;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting opened with the singing of the 491st hymn, commencing

"Love divine, all love excelling."

A number of requests for prayer, from different sections, were read by Rev. Geo. Hughes ; and several persons present rose and asked the prayers of the meeting for themselves or friends.

Mrs. Palmer.—While we were singing our opening hymn, there came to me a very great desire, that we might recognize the answer to our prayer :

"Pure and spotless let us be ;
Let us see Thy great salvation,
Perfectly restored in Thee ;

How much do we ask ? Do we receive ? The more I read the precious Bible, the more clearly I perceive that to be sanctified *wholly* and *filled* with the Spirit, is simply to be a Bible Christian. O, I long to be more consciously and constantly filled with the Holy Spirit ! Pray for me, that I may ever be thus filled.

Why not have *all* that belongs to us ? *All* that is *purchased* for us ? Let us now, to-day, come right to God our Father, and to the Blessed Lord Jesus Christ in whom all fulness dwells. I want, I may have, you may have this blessed fulness. Let us now ask, putting away every hindrance.

Rev. Bro. Asbury Lowrey led in prayer.

Singing—"Rock of Ages, cleft for me."

Mrs. Palmer.—We will now hear what the Word of the Lord will be to us to-day from the first Chapter of Colosians. We are familiar with these precious truths, but I love to read them over and over again. They are addressed to the saints and faithful brethren in Christ. "Grace be unto you, and peace from God our Father and the Lord Jesus Christ." Peace is the legacy to the faithful.

The chapter was read with remarks, especially on the 7th, 10th, 11th and 22d verses.

FILLED WITH THE SPIRIT.

Rev. Geo. Hughes.—My heart was deeply touched in hearing our beloved Sister Palmer, who has been a witness on this line of Christian holiness for over sixty years, give utterance to the desire that she might be more consciously and constantly filled with the Holy Ghost. I said, if she, after so deep an experience in Divine things, could say this, what ought to be the case with me, who am but a child in this service ? This is, indeed, the great matter of the period in which we live—to be filled with the Spirit. I was struck with the Divine order, under the inspiration of the Holy Ghost, in this Scripture lesson. The apostle speaks first of our being filled with the Spirit of wisdom, and then having all fruitfulness and a continual increase in the knowledge of the love of God. I have been shocked recently by hearing in some quarters the declaration that this is not the dispensation of the Holy Ghost ; that we are not to pray to and praise the Holy Ghost ; just as though the three persons of the Godhead could be separated ! This is the glorious dispensation of the Spirit, and it is time for us to be filled with the Holy Ghost, and if we be filled, we shall possess the mind that was in Jesus. And I want you to understand that the mind that was in Jesus was conspicuously a *lowly* mind—who made Himself of no reputation and took upon Himself the form of a servant. I am impressed more and more with the beauty of Christian humility. O, dear friends, let us be filled with the Holy Ghost ! But let it be observed that the emptying must come before the filling. There must first be a spiritual vacuum produced in the soul. The world and the flesh and the devil must utterly go out before we can be filled with the Holy Ghost. I join with dear Bro. Morehouse, and with dear Sister Palmer, and for more I ask.

I desire your prayers that I may be borne up and sustained in bearing the weight of responsibility under which I am living. How blessedly I feel this hour the presence of the Holy Ghost in my heart ! Last night, I sent my second daughter out to be a missionary. May God write holiness on the brow of every member of my household. My son has just taken his first appointment ; may God anoint him for this great work !

ALL CONSECRATED.

A Sister.—Bless God ; I know what the emptying and filling have been ! I understand what it is to be consecrated to the Lord, soul and body. I do rejoice that the words of Jesus are fulfilled in me. My prayer is that God will bring me nearer and nearer to Himself, and prepare me

more and more, as the days go by, so that Jesus may present me faultless and blameless before His Father's throne.

A Sister.—I think and dream of Jesus, who is my helper and my stay in every time of trouble. I praise His name continually, and delight to serve Him.

GOD IS HERE.

Bro. W. Peck Smith.—Dear friends, there is no question but what God is here. The Spirit has to-day taken hold in our midst—I feel it. We all feel it. We all feel the influence of our asking the Father for His blessing. O, I have had such a wonderful victory during the past week! It is so indescribably grand and blessed, and yet I could not tell it to anybody but myself. May God bless us all in this asking right here now to-day. I hope to see great things for God. I know that this is the dispensation of the Holy Ghost. This is the last and final dispensation. Our dear sister spoke of patience. I cannot myself get into that state where I can always be sweet and patient. But, as she has said, God is the power to which we must look, and He is always glad to receive us. I want to say, Father, take me, lead me, even unto the gates of glory.

Singing.—"I'm so glad."

Rev. A. C. Morehouse.—The Lord is come. He is here. And the Father and the Holy Ghost are here. Wonderful thought! I thank the Lord that it is possible for every one of us here to have the cleansing blood applied—the blood that washes whiter than snow. Let us ask Jesus to bless us, and He will do it.

A Sister.—I rejoice that I have received the Spirit. He has filled me with the Holy Ghost, and He fills me to-day. I know the blessed Holy Ghost, praise the Lord! I do not look at states and conditions; I simply say to God, Thy will be done, and every trial He turns into blessing.

Singing.—He leadeth me.

DIVINELY ACCEPTED.

A Brother.—I know to-day that my hand is in the hand of my Heavenly Father. I have accepted His way, and I believe and know that He accepts me.

A Brother.—I want to bear testimony to two facts. The sister wanted more of the Spirit. How glad I was to hear her say this, and I just then commenced to drink in the Holy Spirit. I want to praise the Lord for that. How the Spirit of truth came to me when she said this meeting was on the line of God's Word! Then I received another blessing. These thoughts are worthy of our consideration the balance of our days—"Bible

Christians," as she says, having the word written by the Divine Spirit upon the tablets of our hearts. God be praised for the benefits I have received here this afternoon. For twenty-five years I have been struggling upon the question of holiness. One day when reading "Be ye holy, for I am holy," I resolved by a strong effort of will power, to say, I will be holy, and I feel that I am holy. This cleared the question of all difficulty for me. You may have the witness within your heart that you are holy as He is holy.

ALL FULLNESS.

Rev. Dr. Lowrey.—I am greatly interested in what our leader has read. It pleased God that in Him should all fulness dwell. Why was that? It seems that the Father and the Holy Ghost put all into the person of Jesus. What for? That He might give it away. Then we have all been partakers of that fulness. There was all fulness in Jesus that it might be distributed to us forever; and we are greatly to blame if we do not satisfy and slake the thirst of our souls. As for myself, I am calm, peaceful, hopeful, justified, sanctified, and have a prospect of being glorified.

Singing.—"My hope is built on nothing less."

A Sister.—I do so want to know Jesus only. I seem to have come to where it is a necessity. I want to get away from myself, to increase in the knowledge of God and to know His will only. Praise the Lord, He will help me.

FORGIVEN—CLEANSED.

Rev. Mr. Mooney.—I have never spoken here with the same feeling that I do this afternoon. I have never walked and talked with God and lived for God as I have for the past three months. In 1867, the Lord for Christ's sake forgave me my sins. In 1873, He cleansed and washed me, and made me clean. (1 John, 2nd chapter, 37th verse.) At Ocean Grove, Sister Palmer was leading the meeting, and I felt all the power, and I cried out, "Lord, I take it!" And ever since I have been walking and talking and living with God, and will to the end.

GRATEFUL PRAISE.

Sister Brush.—I am so glad to be here in this meeting. I have been thinking of the first time I came to this place. I came feeling that only here could I obtain what I wanted. I cannot tell you how precious, all through these years, have been the associations here. It becomes to me a more and more delightful truth that the blood of Christ cleanseth me from all sin. Dear Sister Palmer, I want to be filled with the fulness of which you have read to us. O Lord, fill me now! Give me all Thy Holy Spirit!

A Sister.—I want to praise the Lord for the blessing of being here to-day. My life experiences are not all sunshine, but I know He doeth all things well; and where I do not understand I simply trust Him. I bless the holy name of Jesus, that He cleanseth me from all sin.

Mrs. Palmer.—I have a very sweet consciousness that our blessed Father is with us, and that Jesus is saying to us, "Receive ye the Holy Ghost." Yes, just as present as when he breathed on the disciples. Let us so believe. According to your faith it shall be done unto you. Believe that ye receive and ye *do* receive. It is a delightful thing to praise the Lord at all times, because He is good. It makes us more like Him. We have been talking about increasing in the knowledge of God. Now shall we not learn more of Him here to-day? There ought to be but one object in life—"Whatsoever ye do, do all to the glory of God." Let us enter into a purpose of soul that henceforth we will do all for the glory of the Lord. He will surely bless us and save us, if we will. He is able and he will do it, if we will only trust Him. There are a great many people who profess willingness to come to Him, who want to glorify God, but they say they cannot. But if they trust God they can. Let us join once more in that blessed old consecration hymn:

Others still indicated a desire to speak, and the following brief testimonies were given:

BRIEF TESTIMONIES.

A Sister.—I rejoice to have had the blessed privilege of being here this afternoon. I have been blessed unspeakably.

A Brother.—I praise the Lord that I have taken Christ for my all. He is my portion.

A Sister.—I came here hungry and I have been filled. Bless His name!

A Sister.—I have found it precious to be here in this meeting to-day, and have received a blessing.

After the singing of the Consecration Hymn,

"Lord, in this strength of grace," etc.

the benediction was pronounced by Rev. A. C. Morehouse.

It may not be true that we can add to the happiness of any soul in heaven, but we can brighten the pathway of some soul on earth each day; and in making others happy, we continually increase our own happiness in this life, and enlarge our capacity for happiness in heaven. Our opportunities for doing good, and the number of talents committed to us, determine the measure of our responsibility. Let us observe this.

A CANADIAN TESTIMONY.

Mrs. William Bentley, St. Thomas, Canada, wrote us some time ago as follows:

About nine years after my conversion, it became almost impossible to live any longer without the blessing of holiness, so absorbing was the desire. I had gone away alone and consecrated myself to God, giving my all to Him, husband, two dear little children—in a word, *my all*. I felt no particular change, but a deep, settled peace—as if the right thing had now been done, and my soul had found its native element.

Coming down stairs, I resumed my work. Presently, such a blessing fell upon me that I closed my eyes, and dropped my work to drink it in. I seemed to be carried up from the earth, and saw my Saviour seated on His throne, and myself in a half sitting posture at His feet, gazing up into His face while the streaming rays of His glory penetrated my being, and drew forth words which He inspired:

"How sweet to commune with the King of the skies,
How sweet to sit down at the feet of my Love,
And drink in His beams till enraptured I rise,
And feast for a moment with Jesus above!"

I then opened my eyes and discovered that I was still on earth, and to shut out the sight closed my eyes again, and again words came:

"'Tis but for a moment, for sadly too soon
Our thoughts are recalled to this region of night—
But soon the dear Saviour we look for shall come,
And the day of eternity burst on our sight."

Some time after I had entered into this rest of faith, a friend lent me Mrs. Palmer's "*Faith and its Effects*." O, how she encouraged me! I found she had been led step by step, and nearly word for word to make her consecration in the same way as myself.

The Lord leads the blind by a way they know not. I have looked back in wonder at the way the Lord has led me. Had I received the book before obtaining the blessing, I might have been tempted to think it was of human origin, but I had not even heard of her, neither was the subject urged upon me by any one, not even from the pulpit. I passed through the process *alone with God*. He showed me my need and where it could be supplied. Ever after this my soul was knit to Sister Palmer in love. I had the pleasure of seeing her once, but no opportunity of speaking to her.

Look at the beautiful butterfly, and learn from it to trust in God. One might wonder where it could live in tempestuous nights, in the whirlwind, or in the stormy day; but I have noticed it is safe and dry under the broad leaf, while rivers have been flooded, and the mountain oaks torn up from their roots.—*Talmage*.

OUR SOCIAL MEETING.

THE WORD.—"Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—Rom. 13: 14

"With Thy meek Spirit arm our breast
And keep our minds in perfect peace."

Standing Alone.—Eliza J. Knuffen, Gilloria.
: I have enjoyed the blessing of full salvation about six years. The Guide is a great help to me. I have found that as my day is so is my strength. I have entered into a rest and peace that carries me above all my troubles. Ask the Tuesday Meeting to pray for me.

A Burden Rolled Away.—Mrs. Harriet Foster, Auburn, N. Y. : Last winter while Bro. Yatman was with us, the Lord revealed Himself to my soul in an especial manner, through the expounding of His Word. A burden of twenty-five years was rolled away in a moment, showing there was no burden so great but Jesus could take all the sorrow and worry out of it. Where before there was depression and sorrow, there is now joy in the promise, "bringeth forth his fruit in his season"—and it shall remain. In the midst of difficulties that taxed my strength to the uttermost, my soul cried out, "Lord, Thou hast permitted it, take it not away until Thou hast shown all the lessons, and all Thou hast in Thy heart for me of Thyself and it; take my eye off the human, and keep for me what I have no power to keep for myself." I held to this prayer for three months, waiting God's time, when Jesus revealed to me in its fulness, the Word in Isa. 28: 29—"This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in working." It is thus that I study God's purposes in all the discipline of life. It is wonderful what revelations of Himself come to the soul when the eye is kept off the things of time and sense and fixed upon Him alone. Thus hath God wrought within me—to Him be all the glory.

Jesus Saves Fully.—Eliza J. Watts, Croton, Iowa: I realize, as never before, that I can be complete in Him, (Christ) who is the Head of all principalities and powers. Jesus came to save us from our sins. For this important object, He considered no sacrifice too great. Through His precious blood we have redemption. Bless God, He can cleanse us now, and wash out all the native depravity. By faith we can walk the narrow way and be kept by the power of God, ready to be revealed in the last time. Glory to Jesus, I do know that He cleanses and keeps me clean. Nothing less than a holy heart can give real rest and joy to a child of God.

Joy in Affliction.—Geo. Elder Leber, Washington Ter. : All last week I was confined to my bed, and O, the suffering I had to endure! But, I was happy in Jesus all the time. Although most of the time I could not move hand or foot without help, yet, glory to Jesus, I was kept in perfect peace, through the cleansing blood of Jesus. One day when I was suffering very much, my wife read to me the words of Jesus, "Hitherto ye have asked nothing in my name—ask what ye will and it shall be done unto you." My wife was about sending for a doctor, but I quoted what she had read, and I asked her what she desired most, and she said, to see me well. I said "Ask what ye will and it shall be done unto you"—is the promise. We both began to pray and, in a little while, she looked up smilingly, and said: "Papa, get up and come out." I asked her if she had the witness. She said, she had, and I could see it in her face. I said, when Peter healed the lame man, he gave him his hand, and she gave me her hand. The moment I attempted to rise, my pains left me, and I stood upon my feet and walked down to the sitting room, praising the Lord—hallelujah to His name! After dinner, I put on my shoes and walked over to the old house. The Lord has healed me, glory to His name!

Love Like Refining Fire.—J. E. Ayres, Philadelphia, Pa. : The love of God is like refining fire—to purify, and to restore His own image in those whom He loveth. And he that loves the Lord with all the heart, may count it all joy, that he be counted worthy of this proof of the Father's love, to suffer for Jesus' sake. The wisest and best of beings was the Man of sorrows, and acquainted with grief. So let those who follow the Lamb whithersoever He goeth, learn to endure the cross, despising the shame, looking unto Jesus. For the spirit of glory and of God resteth on such as are partakers of the fellowship of His sufferings. And the Lord knoweth how to deliver the godly out of their temptations.

In the furnace God may prove thee,
Thence to bring thee forth more bright.

My faith and hope in Jesus are such, that summer's heat and drought do not scorch or wither. My soul grows, and brings forth fruit, in a desert land. Have had answers to the prayer of faith of late, that fill me with joy and praise. Since the request in The Guide about two years ago, my health seems improved. To God be all glory.

Longing for Holiness.—Mrs. Stena C. Glassman, Omaha, Neb. : The Lord has shown me that without holiness no man shall see the Lord. I was a Lutheran four years before I was converted. I should like to attend some Holiness meeting, but I am praying, and shall continue to do so until the Lord has answered me.

EDITORS' STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking.—
Love, Love—only Love.

"ART thou a Christian ? Does joy light thine
eye ?
Has faith's bright day-star lit thy once dark
sky ?
And does thy hidden life thus brought to
light,
Wake hidden transports of unspeakable de-
light ?
Joy on in hope—its beams still o'er thee trem-
ble :
'LET THY LIGHT SHINE,' and thus thy Christ
resemble."

JOY IS STRENGTH.

IT is written, "The joy of the Lord is your strength." This was the language of Nehemiah on the occasion of the reading of the law at the celebration of the feast of the seventh month (Neh. 7 : 73). "The beginning of every month was ushered in as a sacred festival ; but this, the commencement of the seventh month, was kept with distinguished honor as the "Feast of Trumpets," which extended over two days. It was the first day of the seventh ecclesiastical year, and the new year's day of the civil year, on which account it was held as "a great day." The place where the general concourse of people was held was "at the water gate," on the south rampart. Through that gate the Nethinims or Gibeonites brought water into the temple, and there was a spacious area in front of it."

The people were eager to hear the word of the Lord, and they stood up while it was being read. "And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands : and they bowed their heads, and worshiped the Lord with their faces to the ground. And Nehemiah said unto all the people, This day is holy unto the Lord your God ; mourn not, nor weep. For all the

people wept, when they heard the words of the law." And again he says : "This day is holy unto the Lord : neither be ye sorry ; for the joy of the Lord is your strength." Surely, "the joy of the Lord," of which he speaks, is to hear the word of the Lord and to keep it—to be in harmony with the Divine mind. And their joy was not to be a mere sentiment—it was to have practical expressions—they were "to send portions unto them for whom nothing is prepared."

If there was so much of joy in the old-time Jewish dispensation, how much more of "the joy of the Lord" should there be under the Christian dispensation ! It was ushered in by angelic song, announcing Messiah's advent. It is the most joyous system in the universe—doctrinally, experimentally, and practically. There is revealed in the Gospel, "*fulness of joy*." Jesus said to His disciples, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." John, in the first chapter of his first epistle, says : "These things write we unto you, that your joy may be full." The great truths enunciated in that chapter are well calculated to inspire joy, yea, "*fulness of joy*." The New Testament is full of joy, from first to last. Look up the passages, and see how numerous they are.

But, there is no fulness of joy until there is a *full reception* of New Testament provisions. Receive Christ fully, in His gracious offices—receive the Holy Ghost, THE COMFORTER. Then will there be an unfailing fountain of joy within you, ever fresh and flowing, springing up unto everlasting life. O, that the multitudes of downcast, dissatisfied ones in the Church could understand the blessedness of being pure—and walking in the cloudless light of God's countenance !

There is nothing, we verily believe, that more greatly retards the progress of our Christianity on the earth, than the lack of a joyous experience among professing Christians. Multitudes there are who need to have the well-spring of the joy of the Lord opened within them, *and oil to make their faces to shine*. "Zion, to be an overcomer among the nations must appear clear as the sun, fair as the moon, and terrible as an army with banners." May she soon appear in her glory !

"Us into Thy protection take,
And gather with Thine arm."

GROANING FOR FREEDOM.

A LADY of high social position, and of considerable activity in the Church, and in benevolent work, recently said to a friend that she greatly longed for spiritual freedom. While she had considerable religious enjoyment, yet there was not entire freedom—something bound her.

This is the lamentable situation of many in the Church. They are quite active in many departments, are often disposed to get in a chariot and say to surrounding spectators: "*Come, see my zeal for the Lord of hosts!*" They are ready for all "*The Socials*" and "*Fairs and Festivals*," and "*Dramatic Entertainments*." Yea, what is better, they are quite willing to have a place in the "*Women's Foreign Missionary Society*," "*Women's Home Missionary Society*," or "*Women's Christian Temperance Union*"—but after all they are not *spiritually* free—there are shackles upon them.

In hours of solitude, when led to indulge somewhat in introspection, they discover an inward lack, and there is unrest and dissatisfaction. Many a sigh comes up from the depths of the heart for relief, for a better experience.

All these poor dissatisfied ones in Zion need to learn that wishes and sighs and longings are well enough, but they do not reach the object. There is need of *knee-work*—downright, earnest *knee-work* at the foot of the cross. In coming down to that position, the Holy Ghost will soon reveal the hindrances, the weights to be thrown off, and the completeness of the surrender to be made in order to rest and liberty. And, following His blessed light, and coming to the point of utter surrender, the joy of perfect liberty will be realized.

What a power would be introduced into the Church if all those who are "*straitened in themselves*" could be emancipated and drawn into service under the unction of the Holy Ghost! How their words would burn! How radiant their countenances! How Satan would tremble at their approach! Let us pray and work for their liberation. And let all such pray, "*Bring my soul out of prison!*" If truly offered, God will answer.

"We can, O Jesus, for Thy sake
Devote our every hour to Thee!"

DARE TO BE TRUE.

JEROME, of Prague, writes of a brave woman who, being upon the rack, bade her persecutors do their worst, for she would *die rather than lie*." Those were brave words—indicating thorough loyalty to Jesus, and a noble defiance of all opposing influences. Was she safe in making such a bold utterance? Undoubtedly; "for the everlasting arms were underneath her." Had she anything to fear? Nothing whatever. "Who shall harm you if ye be followers of that which is good?" The *terrible rack* might put her to excruciating torture, causing the frail flesh to quiver—but her spirit, Divinely armed, gave her the victory, made her more than conqueror through Him that loved her.

There are brave souls now, fighting under Emanuel's banner, who would "*die rather than lie*." Dungeons, racks, fagots, executioners' axes have no terror for them. They are in mailed armor from head to foot. They are proof against Satanic and worldly machinations. They are inwardly and outwardly holy. It takes *real holiness* to make uncompromising Christians.

But, while there are real heroes and heroines in Christ's service, alas! how many *time-servers* there are—people with easy consciences—who are ever saying, "*What harm is it?*" They are the playthings of the devil. How he tosses them about! Poor creatures—how we pity them! Professors 'tis true—church-goers, but the sport of worldlings, and the prey of passion. The Lord move them to a better life!

This is an age of guilty, dishonorable compromise with sin and Satan on the part of many Christian professors. Self-denial, cross-bearing, reproach, are entirely unwelcome to such. They plead for ease, for a closer alliance with worldlings, and they think that membership in the Church is a passport to genteel society, and they propose to have a good time. O, if they could only be molded into a new and heavenly mold and made into Christian heroes, how well it would be! The Lord give the power!

"JESUS, Thy Church, with longing eyes
For Thy expected coming waits."

POOR LIVING.

SOME men live on *flattery*. They have around them sycophants, who bask in their smiles by indulging in fulsome flattery. They know the weak points, and they fail not to smite between the joints of the harness. Webster styles such, "a base parasite, a deceiver, an impostor." What a pitiable object is that specimen of a man who lives on flattery—who experiences exquisite pleasure and satisfaction in having a free use of adjectives applied to him—the flatterer is an expert in that line.

Holiness is a specific for this sort of carnality. It will neither allow its subject to *flatter* nor be *flattered*. It puts all that kind of abomination in the fire, and there is an utter consumption thereof. "Love vaunteth not itself, is not puffed up." Be sure to have the genuine work of entire sanctification wrought—then flattery dies.

Christian losing his roll in the arbor, see what it cost him!

THE TRUE MODEL.

CHRIST is our true model. To be like Him should be our all-absorbing aim, and to this end we should devote all our redeemed energies. In order that we may successfully tread in this path, we must avail ourselves of the all-cleansing efficacy of atoning blood, so that our nature shall be entirely purified—then will all the outgoings of our being be *Christward*. We must be under the constant guidance of the Holy Spirit, submitting to all His gracious operations—reproving, quickening, transforming. Under His guidance we shall tread in the footsteps of the lowly Nazarene—walking as He walked, and demonstrating that He is indeed to us "*The One altogether lovely*," and that our daily life is to follow Him, and after His image aspire.

Augustine says, "Christ is not valued at all, unless He be valued above all." To him Christ is the highest gain, to know Christ is the sublimest knowledge, and to live upon Christ is the happiest life. Keep the model ever in view!

"GOD is the refuge of His saints,
When storms of sharp distress invade."

WHAT A PRAYER!

THE Psalmist prays, "Open thou mine eyes, that I may behold wondrous things out of thy law." There are wondrous things in the Divine law. It is an inexhaustible treasure-house. Devout students have been drawing thereupon amid the roll of centuries, and have been constantly making new and startling discoveries. While we write beauties never conceived of are springing up before the delighted eyes of God's saints.

But these discoveries are made by those who offer and have answered the prayer before us. He who inspired the sacred penmen to trace the luminous characters must give us eyes to see. Would you, dear reader, behold "*wondrous things*" in this burnished mirror of truth? Then ask for the Spirit to *open your eyes*, and the sacred pages will glow with light.

—"The Bible Christian is the only real gentleman."

ANOTHER PRAYER.

THE Psalmist prays, "Cleanse thou me from secret faults." A fault is defined to be "Anything that fails, is wanting, or that impairs excellence; a failing; a defect; a blemish. A *moral* fault is a defect or dereliction from duty; a deviation from propriety, an offense less serious than a crime."

Holy persons have need to offer this prayer. When the work of entire purity has been fully wrought, the foundation of holy character has been solidly laid, Upon this foundation the upbuilding of a pure, lovely, and symmetrical character may steadily and unobstructedly proceed. After this definite experience there is ample room for grace to refine and take off the rough edges and polish. There are natural defects and blemishes which call for the delicate touches of grace. The cast of countenance, the tone of voice, some mannerism, these need perhaps to be changed, so as to give a better tone. *Secret* faults, as well as public, need the polishing process.

"Shall I for fear of feeble man
The Spirit's course in me restrain?"

THAT GREAT SNARE.

WE find this statement in Proverbs: "The fear of man bringeth a snare." A snare is anything by which one is entangled, or brought into trouble—like the snare of the fowler laid for the bird.

There are Christians who are all their life-time in trouble on this account. They are naturally timid, disposed to shrink from public observation, and to them it is a great cross to give testimony in the congregation. They are snared, they are brought into trouble. There is a continual conflict between known duty and this fear of man.

What is to be done? Does the King intend that His subjects should be thus bound? No; emphatically, No! All such timid souls under this snare should take out their emancipation papers. What is the way of deliverance? It is all in a sentence: "*Be filled with the Spirit!*" That will make you as free as a bird.

—"*The power of gentleness is irresistible.*"

THAT GUILTY TONGUE!

ST. JAMES' description of an unbridled tongue is fearful, and yet exactly true—in its natural condition it is "*set on fire of hell*," and it "*setteth on fire the course of nature*." Having been set on fire with elements from the bottomless pit, it is ready, with consuming energy to devour everything that comes in its way. The proper government of the tongue is well declared to be a mark, one of the chief marks, of Christian perfection.

One of the meanest and deadliest uses of the tongue is *Innuendo*—that is an insinuation—"an oblique hint," so framed as to point distinctly at something *beyond*, which is injurious to the character of the person aimed at. How much there is of this contemptible work in the world, stabbing character in the dark! This is the work of Satan, over which he gloats.

Do you want all this vile stuff taken out of you?
Do you want your tongue purged of *innuendo*?
Be wholly sanctified—that will do it.

"Fear not, be strong! your cause belongs
To Him who can avenge your wrongs."

AVENGE NOT YOURSELVES.

ONE of the common propensities of human nature is to avenge ourselves. If wronged or insulted, the first impulse is self-defense, or, as the world says, "to take the law into our own hands."

Grace introduces a new order, puts the soul under new and better government. It teaches us "*not to avenge ourselves, but rather give place unto wrath*," and for the best of reasons: "Vengeance is mine, I will repay saith the Lord (See Deut. 32:35; Heb. 10:30; 1 Thess. 4:6.) We are to put our cause in God's hands and leave Him to take care of it, and we may be sure of a right issue. He will execute vengeance at the proper time and in the legitimate way.

In some cases the time between the offense and the meting out of vengeance may be long—no matter, wait thou *His* time. He never fails to pronounce judgment at the *right time*. You can afford to wait. "Be still, and know that I am God."

—"*THE Cross is the triumph of both grace and law.*"

THE ORDER OF GRACE.

AN old writer says, "The *law* gives us first duty, then privilege—the *Gospel*, vice versa. We first receive Jesus, *then* take His yoke, as willing subjects, and find rest unto our souls."

This is a very simple and plain order, and powerful as it is simple. *Receive Jesus*—that is the first duty—receive Him in full trust, as the one true and mighty Saviour. The act of faith is the work of an instant—a little child can perform it—but, O, how glorious the result! It introduces us, as it were, into a new world, full of light and joy and life. We there lie down in green pastures, and are led by the side of still waters—we find rest to our souls. Reader, have you thus received Christ *fully*? Abide in Him, and you shall daily find His yoke easy and His burden light.

If you have not thus received Him, delay not—claim your full privilege—know *Him* and the power of His resurrection. Then shall you have hallowed communion and rest.

"Special mercies call us to special duties."

OUR INQUIRY ROOM.

EXCELLENT COUNSEL.—"Watch therefore ; for ye know not what hour your Lord doth come."—Matt. 24 : 42.

"My soul, be on thy guard,
Ten thousand foes arise!"

Half-Hours in the Epistles.

HALF HOUR WITH ST. PETER.—"Wherefore gird up the loins of your mind," etc.—(1 Peter, 1 : 13-16.)

THE two epistles of St. Peter are marvelous productions. They are full of pungent Gospel truths. The few verses from the first epistle at the head of this article are very full of holy significance, and we ask our readers to ponder them deeply.

He calls for the girding up of the loins of the mind, for sobriety, and for hope to the end for the grace that is to be brought at the revelation of Jesus Christ. This is indeed a glorious hope, "an anchor to the soul both sure and steadfast."

He recognizes Christians as in the filial relation—children of God—and as such they should be obedient children, "not fashioning yourselves, He says, according to the former lusts, in your ignorance." The time for such adherence to worldly fashions is past. Saints have a heavenly and Divine pattern in Jesus, their living Head. And in conforming to His mind and will, in putting off the lusts of the flesh, they approve themselves to God, as obedient children."

And now he reaches the grand consummation : "But as He which hath called you is holy, so be ye holy in all manner of conversation ; (or life) because it is written, 'Be ye holy, for I am holy.'" That is the highest possible incentive to our personal holiness. God is holy, therefore we must, and ought to be holy. Without this we cannot be answerable to the high demands of our Christian calling. This is the command that is before us. It is not optional with us whether we will respond to this call. God positively requires it, and He gives us the power to enable us to make the proper response. Shall we say, in the joyous surrender of the will, and the exercise of child-like faith in the provisions of grace, "Yea, Lord, I will be holy !" Then will He surely accomplish all His righteous pleasure in us.

A Correspondent (a school-teacher) in Canada asks what she shall consider costly apparel, for one in her position ; also about ornaments, brooch, watch and chain.

Ans.—Settle it on your knees, with I Cor. 10 : 31 open before you.

BOOKS AND AUTHORS.

From HUNT & EATON, N. Y.

THE BOOK DIVINE; How do I know the Bible is the Word of God? By Jacob Embury Price. This work is from the pen of one of our young and scholarly ministers, Rev. Dr. J. E. Price. It is designed for the people rather than for scholars, and ably sets forth the evidences of the Divine authenticity of the Scriptures. Let it be widely circulated. Price, 75 cents.

DEACONESSES IN EUROPE, and their lessons for America. By Jane M. Bancroft, Ph. D. Introduction by Bishop Andrews. This is from the gifted pen of one of our elect ladies. She aims to present an accurate and concise statement of the deaconess cause as it exists at the present time. The subject is largely engaging the attention of the Church at present, and to all who are interested this volume will impart valuable information and cogent arguments. Price, \$1.00.

DEACONESSES, Ancient and Modern. By Rev. Henry Wheeler. It is "an attempt to bring before the reader a brief historical outline of the ancient order of deaconesses, its disappearance in the Middle Ages, and its revival in modern times." The reader will find the subject thoughtfully and interestingly considered in these pages. Price, \$1.25.

CHRISTIAN EDUCATION. Lectures delivered before the Ohio Wesleyan University, by Rev. Daniel Curry, LL.D. Five in the Series. The reader will find them worthy of the well-acknowledged ability of the author. Price, 70 cents.

THE TESTS OF THE VARIOUS KINDS OF TRUTH. Being, A Treatise of Applied Logic. Second Series of the Merrick Lectures, in the Ohio Wesleyan University. Dr. McCosh, the author, late Pres't of Princeton College, is widely known as a writer. Our cultured readers will be profited in reading this treatise. Price, 70 cents.

FROM OTHER PUBLISHERS.

THE GOSPEL OF COMMON SENSE. As contained in the Canonical epistle of St. James. By Charles F. Deems, D.D., LL.D., pastor of the Church of the Strangers, New York. This is a volume of deep interest, introducing Bible themes not often discussed. They are treated in a vigorous manner, by a master in Israel. We commend it to the attention of our readers. Published by Wilbur B. Ketcham, N. Y. Price, \$1.50.

SECOND SERIES OF LECTURES TO MY STUDENTS. By Rev. C. H. Spurgeon, London. The themes of these Lectures are of great practical importance, and are presented with the well-known ability of the author. They will be read with interest. Published by Robert Carter & Bros., N. Y. Price, \$1.00.

SHINING LIGHTS; or, Sketches of Eminent Saints of Different Ages, Nations, and Churches. Illustrating the wondrous power of Divine Grace. By Rev. A. Sims. A good book to stimulate faith, devotion, and activity in the Christian service—worthy of circulation. Published by the author at Otterville, Can. Price, 75 cents ; paper covers, 35 cents.

MODERN MIRACLES: Being Manifestations of God's love and power. By Leila Thomson. Preface by Rev. A. McLaren, D.D. We have not had time to examine this little work, but we doubt not those who read it will find encouragement concerning the power of Christ to save. Published by Robert Carter and Bros., New York. Price, 75 cents.

HELPS TO CHRISTIAN DEVOTION.

A Gracious Promise.—"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Isa. 55: 12

HAPPINESS IN SUFFERING.—A sergeant who had a leg carried away by a shell in the second Bull-Run battle, declared that himself, though suffering, and hopelessly wounded, to be "the happiest man you ever saw." He lay on the field all night, engaged in prayer. He said "I prayed; and Christ seemed to come and stand by my side all night: and He comforted me. I felt sure that my sins were all washed away in His blood; and I do tell you, chaplain, that I forgot all about my wounds for the moment. It was the happiest night of my life." In this frame of mind, he passed the few remaining days of life, and then sweetly fell asleep in Jesus.—*Sel.*

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—NOVEMBER.

1. 2 Kings 6; 16. Psa. 27; 5, 6. Psa. 76; 10.
2. Rom. 13; 12. Acts 2; 21. Psa. 80; 7.
3. Psa. 149; 5. Matt. 25; 34. Psa. 13; 5.
4. Luke 6; 27, 28. Luke 11; 28. Psa. 119; 68.
5. Deut. 11; 16. 2 Pet. 2; 9. Jer. 31; 7.
6. Jer. 2; 19. Luke 19; 10. Rom. 7; 24.
7. Deut. 10; 20. Hab. 3; 19. Psa. 31; 1.
8. Psa. 96; 9. Psa. 147; 2. Psa. 145; 10.
9. Psa. 62; 10. Prov. 10; 22. Prov. 30; 8, 9.
10. Deut. 5; 33. Rom. 6; 22. Psa. 63; 3.
11. 2 Pet. 3; 2. Acts 10; 43. Psa. 3; 4.
12. Psa. 3; 7. Psa. 91; 1. Psa. 30; 7.
13. Psa. 130; 7. Psa. 130; 7, 8. Psa. 101; 2.
14. 2 Cor. 13; 5. Gal. 6; 4. Psa. 26; 2.
15. Deut. 10; 12. Psa. 147; 11. Psa. 144; 3.
16. 2 Tim. 2; 24, 25. Dan. 12; 3. Psa. 132; 8, 9.
17. 1 Cor. 1; 31. Psa. 64; 10. Psa. 38; 7.
18. 1 Kings 18; 21. Jer. 3; 22. Jer. 3; 22.
19. John 3; 7. Psa. 110; 3. Psa. 3; 8.
20. 1 Thess. 5; 15. Rom. 2; 4. Psa. 118; 29.
21. Psa. 62; 8. Matt. 11; 28. Lam. 3; 55-57.
22. Exod. 20; 8. Isa. 56; 2. Psa. 84; 2.
23. Rom. 13; 14. Acts 13; 38, 39. Psa. 51; 9.
24. Rom. 13; 13. Rom. 8; 1. Psa. 35; 3.
25. Col. 3; 23. Col. 3; 24. Psa. 143; 1, 2.
26. 2 Pet. 3; 17. Psa. 121; 8. Psa. 118; 25.
27. Matt. 24; 42. Rev. 16; 15. Isa. 8; 17.
28. 2 Tim. 2; 15. John 15; 16. Psa. 119; 41.
29. Psa. 107; 1. Isa. 42; 2. Psa. 119; 94.
30. Isa. 42; 18. Isa. 29; 18. Psa. 17; 7.

IN THE DIVINE TREASURY.—There are a few more traits of Christ's character that we would have our readers study:

CHRIST THE HEAD OF THE CHURCH:

Predicted—Psa. 118; 22; with Matt. 21; 42.

Appointed by God—Ephes. 1; 22.

Declared by Himself—Matt. 21; 42.

As His Mystical Body—Ephes. 4; 12-15; 5; 23.

Has the pre-eminence in all things—1 Cor. 11; 3; Ephes. 1; 22; Col. 1; 18.

Commissioned His apostles—Matt. 10; 1, 7; 28; 19.

Instituted the sacraments—Matt. 28; 19, Luke 22; 19, 20.

Imparts gifts—Psa. 68; 19; with Ephes. 4; 8.

Saints are complete in Him—Col. 2; 10.

Perversers of the truth do not hold—Col. 2; 18, 19.

II.—CLOSET PRAYER.

—"O Lord God of my salvation, I have cried day and night before Thee;

—"Let my prayer come before Thee; incline Thine ear unto my cry.—Psa. 88: 1-2.

HYMN for the month, No. 680 in the Methodist Hymnal, commencing—

"Head of the Church triumphant,
We joyfully adore Thee."

1. GENERAL SUBJECT FOR PRAYER.—*That the baptism of the Holy Ghost may be more largely claimed by Christian ministers.*

2. REQUESTS BY LETTER—

Canada, H—, for a family to be saved; for a young man to be converted whose mother is in heaven; for a mother with a large family, (she an invalid) to have help; for a class leader to be sanctified, and a sister to have health restored. Q—, for the salvation of a family; for a revival. M—, for a brother to be sanctified; for a sister to be filled with the Spirit. Iowa, C—, for a husband to be converted, has been seeking for years, also a daughter. M—, for an aged brother to be converted, also a mother-in-law once a Christian, now careless. H—, for a minister to be sanctified. F— for the conversion of two brothers; for a Church in dissension. Kansas, C—, for a sister to be sanctified—husband, daughter and her husband to be converted. D—, for an aged sister to have clear evidence. T—, for a sister to be sanctified. L—, for a son's conversion, given to drinking. Maryland, L—, for a sister to be sanctified; for the conversion of scholars; for a drunkard's salvation. New York, E—, for a brother suffering under despondency. Minnesota, W—, for a sister to be sanctified, also a pastor. Missouri, K—, C—, for a Christian worker's success: for a family to be saved. S—, for a sister to be filled with the Spirit. Pennsylvania, C— for a sister to be sanctified, and her family saved. G—, for a husband's conversion, and for revival. South Dakota, W—L—, for a revival. Washington Ter., B—, for a sister to be filled with the Spirit; for a husband and children to be saved. Wisconsin, B—, for a sister to be sanctified and son converted.

EVIL OF IDLENESS.—Evil thoughts intrude in an unemployed mind as naturally as worms are generated in a stagnant pool.

III.—IN THE OPEN FIELD.

"And of Zion it shall be said, This and that man was born in her; and the Highest Himself shall establish her."—Psa. 87: 5.

WORK SUGGESTED:

1. Try to reclaim some backslider.
2. Is any among you despondent? Give encouragement to such.
3. Has any member of your Church been absent from public worship a long time? Visit that person.
4. Is there a skeptic in your neighborhood? Get some suitable tract in his hands.
5. Are any members of your Church at variance? Endeavor to make peace.
6. Push the work of circulating Holiness Literature in your neighborhood.

ILLUSTRATED YEAR BOOK.

We have in press, and it will soon be ready, our "ILLUSTRATED HOLINESS YEAR BOOK" for 1890. In addition to the usual Almanac matter, it will contain a variety of interesting reading, and a concise view of the work of holiness throughout the world: Associations, Camp-Meetings, Stated Meetings, Evangelists, etc.—valuable for reference to every friend of the cause. Also, "The Morning and Evening Portion" from the Divine Word for each day in the year; Sabbath Topics; Home readings and valuable recipes; Temperance facts, etc.

It is printed on fine paper, in clear type, and is well illustrated. It has, among other embellishments, an accurate portrait of *Miss Frances E. Willard*, President of the W. C. T. U.

Price, single copy, 10 cents; \$1.00 per dozen. A liberal discount if ordered in larger quantity.

EVERY SUBSCRIBER SHOULD HAVE IT!
and procure as many as possible to circulate among friends. *Order at once!*

OUR GLEANINGS.

NOTE THIS! A Holiday Discount! From Nov. 1st to Jan. 1st, on all orders for books, whether from our own Catalogue, or of other Publishers, *A Discount of ten per cent.* from the retail price (Bibles, Song Books and Tracts excepted). Remember, we can supply the works of any publisher, as cheaply as they can be obtained elsewhere.

READ THE SUPPLEMENT at the end of this number for OUR PROSPECTUS for 1890.

—We hope to send out thousands of our beautiful Semi-Centennial Premium Volume "FRAGRANT MEMORIES" before Jan. 1st. It has five handsome portraits of editors—observe, we thus offer a seventy-five cent work (worth a dollar) for only *twenty-five cents!*

—Rev. A. B. Chappell, of Japan, writes: "The Lord bless you still more abundantly in your management of The Guide. Its visits are very welcome."

—There has been held during the past month an interesting *Convention for Holiness* in the "Florence Mission" in this city, led by Bro. W. Peck Smith. We spent one day there and saw the power of God. If you come to New York, do not fail to visit "Florence Mission."

—Bro. D. G. Blair, of Missouri, writes: "I noticed your remarks on the inside of the cover, under the heading, 'God's House Profaned.' I have longed to see this matter ventilated by abler pens than my own. It is a subject that needs opening up to the view of every honest inquirer after truth. I am satisfied that the M. E. Church is greatly shorn of her strength by participating in these ungodly modern socials. I hope to see this whole matter thoroughly canvassed." [We are waiting for some one to give us a *live tract* on this subject. Get your pens to work and send in the manuscripts soon.—ED.]

—How are we to work the thousands of emigrants landing weekly at *Castle Garden* into the body politic and make them useful citizens? *A great question!* Answer: Through a fully saved Church, and in no other way.

—Sister M. C. F., in Michigan, writes: "The Guide is a great blessing to us. I like it so much better than anything else because it breathes nothing but love. Could you give in the Guide a definite plan for studying the Bible." [We will have our sister's request under consideration—may do something in that way next year.—ED.]

—*A Soul-reaching inquiry!* Is your money really all on God's altar? If you are fully saved, you say it is—is it so in fact? If so look at the imperative need of circulating *Holiness Literature* in these lands—and put more of your money into books and tracts on this line, during the approaching holidays than ever before. Multiply your outlay by *two*, or, by *four* if you can—it will pay good interest.

—Sister E. S. H., of California, writes: "Our Conference has sent us for a pastor this year, a *holiness man*. I am so thankful! I feel that my prayers for that are answered, and now, with the pastors of both Churches in our valley preaching holiness to our people, I shall expect good results. I enjoyed your "HOLINESS YEAR BOOK"—it is the first copy I ever saw." [How the good people cry out for Holiness Preachers! The Lord increase both demand and supply!—ED.]

—There should be more HOLINESS CONVENTIONS in this vicinity! *Wake up!*

—We ask special attention to the beautiful *Illustrated Booklets* advertised on the third page of the cover. They are choice for presents, and very cheap.

Get in your orders for Holiday Books early—by Nov. 15th, or Dec. 1st at the latest. Avoid the rush—make due calculation for distance. Be sure to have them at our office in time!

—Every one who can should order and circulate a dozen of the new Tracts, "*Christianity and Hinduism Contrasted*," By W. RAJU NAIDU, a Hindu of high caste, recently converted. We shall devote the profits to the Women's Mission of the M. E. Church in Madras. Let people see the fruit of women's work. Pour in the orders!

—There is nothing better for a present than a TEACHER'S BIBLE. Send for our Catalogue of them, showing styles and prices.

—Sister J. B. McCallum, of Kansas, says: "I value The Guide next to my Bible. My earnest prayer is that you may be blessed in the next fifty years (for The Guide will live after we have all passed away) more than we know how to ask."

—If you want a handsome FAMILY BIBLE for a Christmas present, let us hear from you.

—IN THE SAME CONDEMNATION. A brother writing from England says: We are full of fairs and bazaars to get funds to keep the machinery of the Church going." (Are there not some of you whom the Lord has greatly blessed, that will hear the Macedonian cry?)

—THE GUIDE BRNEVOLENT FUND. Please, friends, in making remittances, send us a contribution for this Fund. We greatly need it.

THE HARVEST FIELD.

AT HOME.—

—Seventeenth Street M. E. Church, New York, A. C. Morehouse, pastor. There is a steady work of grace in this Church; hardly a week passes without some being saved.

—Beekman Hill M. E. Church, New York.—John Parker, pastor. The converts received under the labors of Thomas Harrison are being carefully nurtured by the pastor.

—North Long Branch, N. J.—A. M. North, pastor. Seventy-five probationers recently received to full membership.

—Capt. R. Kelso Carter has been working in Jane Street Church in this city. A drunkard, a bar-keeper, and another man were saved on Sabbath night.

—Orthodox Friends in America number 84,000, with 763 meetings, and over 1,000 ministers.

—Holiness Meetings are held each week in the Florence Mission. Many of the sisters rescued from a life of sin are being wholly sanctified.

—Bro. Geo. L. Barker, evangelist, has been working in Imlaystown, N. J., and God has wonderfully displayed His power there.

—The German Camp Meeting held at Sea Cliff, N. Y., in August, was graciously owned of God in the sanctification and conversion of many.

—Bro. J. H. Smith, evangelist, says of the Illinois State Camp Meeting at Decatur: No pen can describe it. It mattered little who preached, or how or when he stopped; all people needed was a chance to get to the altar. Scores—sometimes nearly hundreds—came at every service. Those who know, say it was like the first "*Nationals*."

—St. Paul's Church, Lincoln, Neb., has added 71 to its membership since June 1st.

—One hundred and twenty-five persons were recently received into the Church at Muskegon, Mich.

—One thousand Chinamen are members of Congregational Churches in California and Oregon. They have contributed \$2,500 for home missionary work the past year.

—The Des Moines Conference was marked by deep spirituality, and the 37th California Conference it is said, "will be remembered as one of great spiritual power."

—Bro. Reid, of *The Highway*, says: "Holiness work in the Western Central portion is looking up again with somewhat of old time faith."

—Bro. Aura Smith, evangelist, writing from Lebanon, Kans., says: "The Lord is giving us wonderful victory here. Souls are being saved at every meeting. Praise the name of the Lord!"

ABROAD.—

—Dr. Pentecost has been holding open-air meetings at the foot of Arthur's Seat, Edinburgh, during the past two months; attended by crowds varying from 2,500 to 12,000.

—Mono, the eldest son of the King of the Vey tribe in Africa, was converted to Christianity, and last year was sent to this country, at the expense of the Episcopal Church, to be educated for a missionary.

—Bishop Taylor has organized a Church of 30 members at Malange, Africa, baptizing 21 men, women and children. He thinks the missionaries have made excellent progress in *self-support*. He wants them to go into revival work in all the villages. Bro. Chatelaine has translated St. John's Gospel, hymns, primer, and picture-books into the native language.

—Gracious revival in Pueblo, Mexico. Many students converted.

—The *Pall Mall Gazette*, London, England, says that there are more Methodists now than there were Englishmen when Wesley entered Oxford. We are including all branches of Methodists, about 25,000,000 strong at the present time.

—The Womens' Mission of the M. E. Church, at Madras, India, is prospering. Miss M. A. Hughes has 50 in one of her day schools, and 19 orphans in her charge. They need suitable buildings. Who will provide for them? She has several orphans which are without patrons. Who will provide for one, \$25 per year?

—The Epworth Memorial Chapel and School buildings at Epworth, England—Wesley's birthplace—have been opened.

—There are 47 organizations engaged in the evangelization of the Jews, with 397 workers and 195 stations. At least 150 of the missionaries are converted Jews.

—The first donation to missions in English Protestant annals was a gift of £100 by Sir Walter Raleigh in 1588, in aid of a society formed to convert the Indians in Virginia. This was the year of the Armada, and the Protestant mind was aflame with zeal.

—Rev. George Grenfell, lately returned from the Congo, reports Christianity spreading even where missionaries had not labored. As he approached one town in which no Baptist missionary had ever labored, he saw a band of native evangelists coming out of it to preach the Gospel to their native brethren, and that town a few years ago was sunk in heathenism.

—There will soon be thirty Methodist Churches in Toronto, Can.

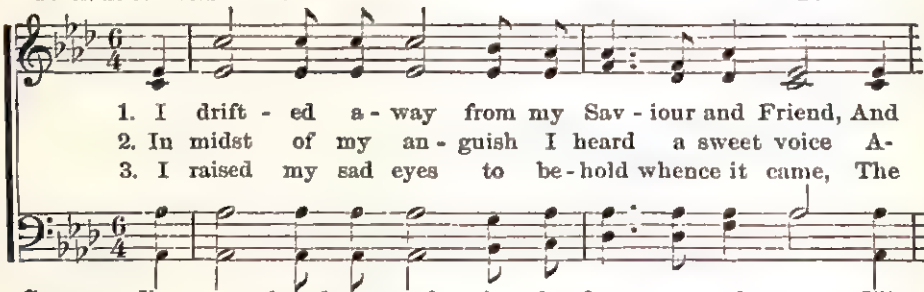
—Dr. G. W. Knox believes that Japan will yet become the centre of the Christian agencies that are to revolutionize the East.

GUIDE HYMNAL

The Haven of Rest.

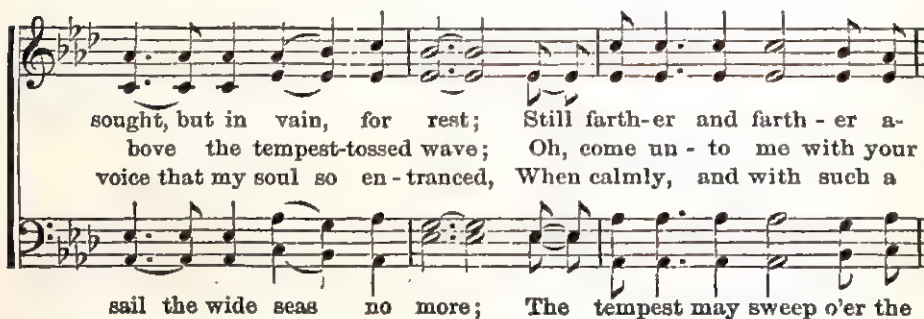
Dr H. L. GILMOUR.

G. D. MOORE.

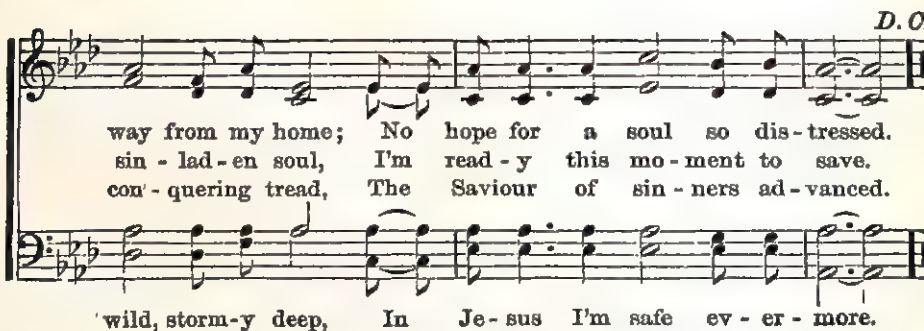


1. I drift - ed a - way from my Sav - iour and Friend, And
 2. In midst of my an - guish I heard a sweet voice A -
 3. I raised my sad eyes to be - hold whence it came, The

CHORUS.—I've an - chored my soul in the hav - en of rest, I'll



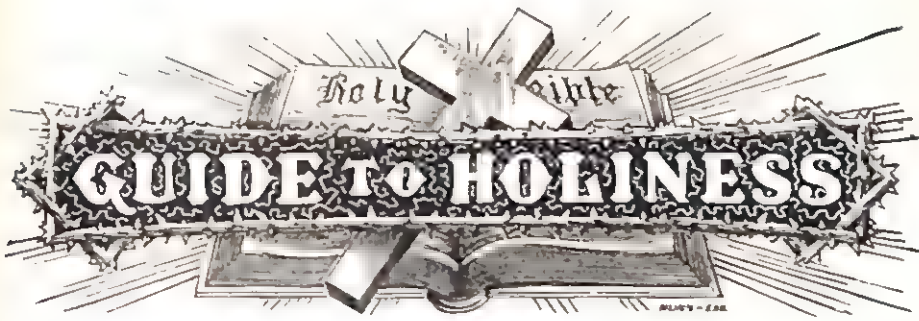
sought, but in vain, for rest; Still farth - er and farth - er a -
 bove the tempest-tossed wave; Oh, come un - to me with your
 voice that my soul so en - tranced, When calmly, and with such a
 sail the wide seas no more; The tempest may sweep o'er the



way from my home; No hope for a soul so dis - tressed.
 sin - lad - en soul, I'm read - y this mo - ment to save.
 con - quering tread, The Saviour of sin - ners ad - vanced.
 'wild, storm-y deep, In Je - sus I'm safe ev - er - more.

4 I yielded myself to his tender embrace,
 And faith taking hold of the word,
 My fetters fell off, and I anchored my soul;
 The haven of rest is my Lord.

5 Oh, come to the Saviour, he patiently waits
 To save by his power divine;
 Come, anchor your souls in the haven of rest,
 And say, "my Beloved is mine."



* DECEMBER, 1889. *

THE WORD FOR THE MONTH—"When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4 : 4,5.

"HARK ! the herald angels sing,
Glory to the new-born King ;
Peace on earth, and mercy mild ;
God and sinners reconciled.

Joyful, all ye nations, rise,
Join the triumphs of the skies ;
With angelic hosts proclaim,
" Christ is born in Bethlehem."

WORDS OF LIFE.

BY REV. GEO. HUGHES.

JESUS, by the Revelator, thus speaks to us :

"BEHOLD, I COME QUICKLY!"

Here is a great truth, reiterated again and again in Holy Scripture. However much men may cavil, or skeptically say, "Where is the promise of His coming?" for since the fathers fell asleep, all things continue as they were from the beginning of the creation"—the fact remains, *Jesus is coming again*, and coming "quickly." "A day is with the Lord as a thousand years, and a thousand years as one day." So, although the time of His coming may seem long in comparison with the measureless ages of eternity, it will be "*quickly*." And the grand appearing of the Son of Man may be nearer than many suppose. Let every loving heart say,

"Even so, come, Lord Jesus, come quickly!" We commemorate this month the anniversary of His first coming—let us also be mindful of His *second* appearing—and be glad.

What then is the great business of the period, for each one? "*Hold fast that which thou hast.*" Let the voice of the loving Christ thus speaking to us sink into our hearts. His saved ones have something in possession, part of the inheritance "until the redemption of the purchased possession." Hold it fast—part with your life rather than with your spiritual inheritance—it is precious beyond computation.

"*That no man take thy crown.*" When Christ comes, crowns are to be distributed—bright, lustrous, eternal—star-gemmed crowns. There is a crown for you. See that it has stars in it. Let no man take it from you. There is a possibility of losing it—watch and pray.

THE WORD OF GOD

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119: 18.

"Onward in Thy triumphant way,
Thou message of the Holy One!"

The Sermon.

FAINT-HEARTEDNESS.

BY REV. A. J. JARRELL.

TEXT.—"Now therefore, go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand."—Judges 7: 3.

ONE hundred and thirty-five thousand Midianites pitch their tents in the valley of Esdraelon. It is their annual raid on the harvest fields of Israel. Poor Israel! For seven successive years they have been stripped of every vestige of food, save what they could hide. If stripped this year, starvation will be at their doors.

On the southern heights overlooking the valley, Gideon marshaled his thirty-two thousand men. But what can he do against such an army of Arab warriors? But God called him to meet that host, and we shall see strange things yet before another sunrise.

The Lord said to Gideon, "Proclaim in the ears of the people, Whosoever is fearful and afraid let him return and depart early." Twenty-two thousand men bolt for home. Ten thousand are now left to face thirteen times their own number, but there is not a tremor in a nerve. Still they are too many for the Lord. Nine thousand and seven hundred more were ordered home—but for no fault of theirs. "Now, arise, get thee down to the host, for I have delivered it

into thy hand." Gideon divided his men into three bands, and stretched them around three sides of the enemy's camp—scarce half a picket line. In every man's right hand is a trumpet—in his left, a pitcher that conceals a blazing lamp. At ten o'clock at night they advance on the foe. A long, loud blast from Gideon's trumpet is taken up by the three hundred others, rolling over the valley until it is echoed by Mount Lebanon in the east, and lost among the spurs of Mount Carmel on the west. Before the echo dies, every pitcher is broken, and three hundred lamps flash their light in the face of the foe, while three hundred throats shout, "The sword of the Lord and of Gideon!" They stand in their tracks and shout, while God turns those great army corps, with reeking swords, upon each other.

As they surge back and forth, the valley lies strewn with the dead and dying. Louder yet waxes the blast, and fiercer still the shout, until the mighty army breaks for the east by the way they came. Now Israel pours out of the hills and valleys to take the fords of Jordan, and there is a great slaughter up and down the river.

Before the morning breaks, Gideon and his band cross over Jordan—"faint, yet pursuing." All night long they have pressed the battle. The hand trembles with exhaustion, but it is still stretched towards the foe. Each step seemed to be the last, but courage like theirs has always another step it can take on to victory. When the sun rose that morning it shone into the pale faces of a hundred and twenty thousand Midianites—dead in the land.

But why cut down Gideon's army, in the face of a foe already four times their number? I refer to the order which sent twenty-two thousand home. The law of God required it. Since the days of Moses, God commanded the officers to speak to the army, on the eve of every battle: "What man is there among you,

that is fearful and faint-hearted? Let him go and return to his own home." This order was for all time and, therefore, must have been of transcendent importance.

This mighty reduction did not reduce the army. It was not weakened, but strengthened. When Benedict Arnold went aboard the British man of war in the Hudson river, Washington's army was not reduced a single man. When Judas went out from the twelve, the eleven were stronger than the twelve. When Achan was dead and buried, Israel was stronger than when he marched in the fore-front of battle. When Gideon lost two-thirds of his entire army, he did not lose a man. "We do not conquer by numbers," says Joseph Parker, "but by character. One hero is worth ten thousand cowards. Cæsar is, in himself, more than all his legions. Character is everything in the great battles and moments of life. Character never surrenders; character is never beaten; it flutters its challenge in its dying moments, and says, 'I will arise and renew the fight on the other shore.' We never lose anything when faint-hearted men go away. "Let them go." They cannot be trusted. In some critical hour, when the fortunes of a day depend on a single moment, and the fate of that moment turns on an undaunted front, that front will waver, and the day be lost. Faint-heartedness will lose it. "We are not now speaking of the weak, but the faint-hearted; not of those afflicted with infirmity, but those who have lost, if they ever had, the heroic nerve." "Let them go." We are too weak to have them among us.

Faint-heartedness is too contagious to be allowed in the armies of God. "Let him go . . . lest his brethren's hearts melt as well as his heart." Happy day for Pilgrim, when Pliable struggled out backward from the "Slough of Despond." If I had to burn at the stake, I should want a Latimer to walk by my side. Let me

have a comrade who could say, as we neared the stake, "Cheer up, Master Ridley, cheer up; we shall light a torch in England to-day that shall never be put out!" I could march to such music as that. Our Captain would have no faint-heartedness in his army. It is too fearfully contagious. Of all legislation, quarantine laws seem the most oppressive; yet of all laws, they are the most humane. A thousand emigrants are on the ship as it drops anchor in the harbor, and there is only one sick man on board; but he has the Asiatic cholera. It seems heartless to doom nine hundred and ninety-nine to remain shut up with that sick man, until all are dead. But better that, a thousand times, than to expose a continent, with its teeming millions, to the ravages of the plague. Asiatic cholera is appallingly contagious; so is the black plague of faint-heartedness. The man in the center wavered, at the critical moment, and the men on either side did likewise, and for no other reason than that *he* wavered. So the battle was lost. "Who is there among you that is fearful and faint-hearted? Let him go and return to his own home, lest his brethren's hearts melt like his heart."

The crying need of the Church, in all ages, has been heroic courage. It almost bewilders one to read the warnings of God on this subject. "Fear not"—"Be not afraid"—"Fear not him that can kill the body"—"Be not afraid, neither be thou dismayed"—"Thou shalt not be afraid of them"—"Be of good courage"—"Be thou strong and very courageous"—"Fear none of those things which thou shalt suffer"—"Fear not, fear not, fear not," on through the Book, on almost every page—until the Bible blazes and bristles with the truth. In modern phrase, God seems to have laid an electric alarm from lid to lid, that the Church might be forever rid of the sin and shame of cowardice. When Moses ascended up on high, God put Joshua in command of

the host. Half of the first chapter of Joshua is taken up with the instalment. It is enough to thrill a heart of stone to hear God drilling Joshua on the lesson before us. "Moses my servant is now dead; now therefore, arise and go over this Jordan, into all the land that I shall give thee. As I was with Moses, so will I be with thee. There shall no man be able to stand before thee all the days of thy life. Be strong and of a good courage." Never mind the giants and the walled towns. Be thou strong and very courageous. I commit to thee, this day, my people, whom I have nourished these forty years in the wilderness—whose fathers were destroyed of faint heartedness. I commit them to thee, to be led all the days of thy life: O, Joshua, be thou strong and very courageous!"

Three times, in four short verses, He repeats the pathetic charge, which is to be his battle-cry in war, and his motto in peace: "Be thou strong and very courageous!" This charge, too, is given to the very man who, thirty-eight years ago, stood heroic, when all others, save Moses and Caleb, fainted with fear, and when all men sought to stone him for his heroism. The last warning in the Book against fear is enough to curdle the blood in our veins: "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone." Do not ask me what I mean by such classification. Our Master did it, and we had better take the warning.

Joseph Parker says, "The Church is the most timid of all the influences of the world to-day." It would pay us well to study this charge, before we deny it. Backed by all the armies of the skies—leaning upon the arm of her omnipotent Redeemer—under His guidance and protection—with pledge of the heathen for an inheritance and the uttermost parts of the earth for a possession—with "bond

for title" to every foot of land on which the soles of her feet shall tread—the Church ought long ago to have stretched her line through all the earth, and wheeled her armies from pole to pole. There is no tree that spreads like that which came from the grain of mustard seed—if it has chance of soil and climate. There is no leaven that works like that which a woman hid in three measures of meal. What hinders this mighty gospel? What makes her chariot wheels to drag? What could hinder it, but our failures? And what failure half so fatal as our faint-heartedness?

Here is a gifted lawyer. He can plead before any court on earth, with perfect ease and liberty. But he cannot pray in public—he cannot talk in prayer-meeting—he is too faint-hearted. That physician can discuss medical science by the hour, before his peers, or his superiors; but he cannot lead his wife and children in family devotions: he is too faint-hearted. That gifted woman can hold any group, of any society (except a religious one), spellbound with her tongue; she is never so happy as when she is the center of some great throng: but she never can tell her experience in a love-feast; she never can talk with the lost about their souls: she is too faint-hearted. Millions of sinners, in hearing of church-bells, die unsaved, without one earnest, personal effort to save them, because hundreds of thousands of Christians are too faint-hearted to make the personal effort to save them. Here are promises by the hundred, that have never yielded their treasures to the touch of faith: the Church is too faint-hearted to lay hold on them.

"IS THERE NO BALM IN GILEAD?"

Is there no cure for faint-heartedness? I know of but one. In all of the Book I have never read of another. "Perfect love" will cure it—will cure any case the world ever saw. Mere love cannot.

There are multitudes who love God, and are yet hampered and hindered by

fear. And, it is not alone the fear of death. Thousands who have no fear of death, still have slavish fear of man. And, not alone the fear of bad men: the fear of good men—their criticism, their disapproval, their displeasure, is the last enemy to leave the heart. “He that feareth is not made perfect in love.” “But perfect love casteth out fear.” I know no cure but this. If any man on earth has learned of another—known to cure every case and form of it—I plead for the remedy. Thousands upon thousands will never take the prescription above—never from choice. If there be another, for the sake of a crippled Church and a dying world, let it be published to the ends of the earth. If there is no other, O Church of God, take the prescription of the Great Physician, and let the plague be stayed! Yet even this Divine remedy will never reach some. *They are too faint-hearted to take the remedy for faint-heartedness. They have an uttermost salvation offered them, but they are too faint-hearted to lay hold on it.*

RICH EXPERIENCES.

AN old disciple is rich in spiritual experiences. O, the experiences that he hath of the ways of God, the workings of God, the Word of God, of the love of God! O, the pleasant stories that old Christians can tell of the power of the word, the sweetness of the word, of the usefulness of the word, as a light to lead the soul, as a staff to support the soul, as a spirit to quicken the soul, as a cordial to comfort and strengthen the soul! O, the stories that he can tell you concerning the love of Christ, the blood of Christ, the offices of Christ, the righteousness of Christ, the graces of Christ, the influences of Christ! O, the stories that an old disciple can tell you of the indwellings of the Spirit, of the teachings of the Spirit, the leadings of the Spirit, the sealings and witnessings of the Spirit, the comforts and joys of the Spirit! O, the stories that he can tell you of the snares of Satan, of the devices of Satan, the rage and malice of Satan, and the ways of triumphing over Satan! As an old soldier can tell you of many battles, many scars, many wounds, many losses, and many victories, even to admiration; so an old disciple can tell you many divine stories, even to admiration.—*Sel.*

TRUTH IN SENTENCES.

HAPPINESS.—“The great secret of all happiness is in knowing the way to the cross.”

An eminent writer, reckons up no less than 288 different opinions concerning the chief good or happiness of man. Alas! the world will not believe—“*but one thing is needful.*”—Luke 10: 4

FROM DARKNESS TO LIGHT.

BY REV. E. J. HAMELL.



I WAS brought up in the Roman Catholic Church in New York, taught in its schools, and at the proper age was sent to serve Mass at her altars, in attendance upon the priest, with the responses, posturing and other services. My father also required me to attend confession and communion from my earliest youth. I was earnest in these services but knew nothing whatever of regeneration and the witness of the Spirit, that we are children of God. Of pardon obtained only by faith in Christ, and Him crucified, I was entirely ignorant. It seemed strange to me when a young man, of common education, once told me he had the witness of the Spirit, that his sins were forgiven, and that he was a child of God. I thought it presumption in any one to claim this, except possibly such men as Paul, when caught up into the third heavens; or Moses in the burning mount. The idea of the infinite God dwelling in a human soul on earth “was too wonderful for me—it was high—I could not attain unto it.”

In Columbus, Georgia, whither I had gone at the close of 1838 while pursuing a course of reading, I was led to reflect upon the wonders of nature as the creation of God, and particularly on the fact that, from a few chemical elements, in number about sixty-six, God had built up this earth, and the heavens. In their

endless variety, beauty and harmony, I saw that the power, skill, and wisdom displayed were no less than infinite as is shown by their structure. Just in this connection, the thought thrust itself upon me, forcibly, that this same infinite Creator must needs therefore be in all this work actually, personally present throughout all nature, ever renewing the face of earth, by His own hand. Blind, soulless elements could not possibly, of themselves, by so-called laws of nature have wrought up, nor can they continue in being, the smallest part of this exquisitely beautiful universe, which is, and ever has been the perpetual admiration and study of the scientists, and of the brilliant minds of all ages.

If, therefore, as it is clearly demonstrated, God is actively present in all His works, I felt I ought surely to realize that truth; and to live, and act evermore, as if I were in the fulness of the glorious visible presence of that great God. This, I at once resolved by God's help to do, and hence to be more pious, as I then understood the nature of religion.

About that time, "*The Corner Stone*," by Jacob Abbott, fell into my hands. While reading in it of the Plan of Salvation—the scheme of redemption, by the vicarious sufferings and death of Christ, I obtained an entirely new idea of the atonement. I saw my sins were already fully expiated by His death; in that it fully satisfied infinite justice and therefore needed not sacraments and ordinances to perfect that atonement; they were useful to keep it in remembrance before us. "He was wounded for our transgressions, and bruised for our iniquities." The law of God was honored by it. The penalty was paid, and the love of God was revealed to the gaze of the world and of eternity. I now had but to claim pardon through faith in the blood of Christ, and I should be saved. My heart was won at once by this free and full salvation. I was filled with joy and peace in believing this. I said in my heart, it

is sufficient; I can go to judgment now fearlessly, because Christ bore all my sins in His own body on the tree. The law is amply magnified, and by grace I am saved.

I now loved Him because He first loved me; and in the joy of this new-born faith, I felt assured. It needed no further expiation of my sins at all, either here or hereafter. I then said to myself, is not this what is called conversion? Yes, it certainly is. I now know and feel Christ loves me. That night, I slept sweetly, feeling if called to judgment, I had in Christ's death a sufficient plea for acceptance with God. I thought of this wisdom of God in the plan of redeeming grace; how justice and love combined, in the atonement by Christ's death, and was amply sufficient for my justification and for that of the whole world.

Afterward, when my emotions seemed less joyous, I thought again that it is the actual sacrifice of the Son of God, and not my tears or joys that atoned for me. I will look to that alone. That is true always, whether with little or much feeling—yesterday, to-day, and forever. I then clung to that faith with increasing joy, and with much prayer, fasting, and labor, for growth in grace. After my conversion, I went to the Catholic Church for awhile, but nothing there suited my changed heart except the penitential Psalms of David in their prayer books. In the Methodist Church, I found a congenial spiritual home. At a revival there, I went to the altar with the mourners, in order to avow my change, to witness for Christ and find more grace.

My love for Him who first loved me, now increased constantly. With the Psalmist, I praised God seven times a day. I kept my body under, fasted weekly, and with profit, realizing in my heart the reward promised by Christ to the self-denying. I now sought constantly for a realizing sense of the presence of God, in nature also, as well as in the witness in my soul.

[To be continued.]

TRUTH IN SENTENCES.

CHRIST'S HUMAN NATURE.—"In the creation man was made in God's image; In the Incarnation, God was made in man's image."

"What king would be willing to wear sackcloth over his cloth of gold? but Christ did not disdain to take our flesh."

THE WAY OF CHRISTIAN PROGRESS.

BY REV. DR. SHERIDAN BAKER.

"Yield yourselves unto God, as those that are alive from the dead."—Rom. 6 : 13.

THESE words were addressed originally to Christians who were once dead in trespasses and in sins, but who, at the time of the address, were alive from the dead, and ready to advance in spiritual life. The words are appropriate to-day to only such as have been awakened, pardoned, regenerated, adopted, and are ready for the believer's consecration, or the new name, or the entire sanctification of their natures.

The words assume that the Christian must,

1. *ADVANCE in spiritual life.* Believers are as positively commanded to progress in religion, as sinners are commanded to commence. Sinners are urged in the most solemn manner to repent and believe the gospel, or to submit to God and receive Christ as a personal Saviour, and thus enter upon the Christian life. Believers are just as solemnly urged to grow in grace, to run with patience the race that is set before them, to cleanse themselves from all filthiness of the flesh and spirit, to perfect holiness in the fear of the Lord, and to strive to enter in at the strait gate at the end of the narrow way. These, and commands of like import, are pressed upon believers, showing that the religious life is a progressive

one, and that a failure to advance is to lose all. The passage also assumes that to make this advance the Christian must exercise himself in

2. *YIELDING unto God.* This brings to view the true, Scriptural method of religious progress, and contrasts sharply with the average religious teacher. Class-leaders, and others having in charge the instruction of young converts, are apt to place a heavy emphasis upon attending class and prayer meetings, the preaching of the Word, and doing other duties which belong to the Christian life. And this is wholesome counsel, provided it be kept in its proper place, as secondary to heart-loyalty. But if brought to the front, and the state of the heart be kept in the background, these duties soon become irksome, and are either abandoned entirely, or practised perfunctorily, without any conscious spiritual progress. The apostle's counsel to yield unto God, to preserve right moral relations, and to keep the heart in a healthy religious condition, as a primary necessity, must be heeded, if the religious exercises mentioned would truly benefit the believer.

Many good people, in the rush and hurry of business pursuits, gradually lose the joy and sweetness of Divine communion, and become painfully conscious that instead of progressing they are receding in their religious experience, and they cry unto the Lord for help. They are sure to seek the return of their former joys, and pray and wait for weeks and months, but still they mourn their unsatisfactory state, and wonder why the Lord does not answer their prayers. They do not suspect that business cares and worldly interests have stealthily vitiated their heart-loyalty, and disjointed their relations with God. Hence their failure in recovering Divine fellowship, because they have commenced at the wrong end. They should first yield themselves unto God and, by close heart searching, place themselves in an attitude to receive the cove'd favor.

This done, very little praying brings the blessing, and not done, no amount of praying will prevail. Hence the first thing to be done in recovering lost spirituality, or in increasing the volume and power of the Christian graces, is to yield unto God. Note, next, to what this yielding relates :

3. *Yield YOURSELVES unto God.* Very generally, when the Spirit reveals to Christians their need of deeper spirituality, and prompts them to seek it, they think of more and better service, of larger gifts of money to benevolent purposes, and closer attention to the use of the various means of grace. And though improvement on all these lines may be greatly needed and must have attention, still these matters do not come directly to view in the text. It is the presentation of *ourselves*, and not the one-tenth of our income, and one-seventh of our time, nor any other fractional part of time or money. God demands ourselves; and with ourselves He gets not only the one-tenth, but all our income; not only one-seventh, but all our time—all that we have and are.

In view of the interests at stake it is important that the word "yourselves" in the text be taken distributively and not collectively. A body of Church members will readily, in mass, go forward to the altar of prayer for the purpose of yielding themselves as a Church to God for Christian work, and not one of them make it a truly personal matter. Such an exercise, however commendable as an encouragement to others, will not bring the heart into contact with God and, of course, will fail to get the new name. It will next be observed that the believer must

4. *Yield himself UNTO GOD.* There is a radical difference between yielding self to some particular work of God, and yielding to God himself. And just here many are ensnared and, possibly, forever ruined, because of inattention to this distinction. When sinners are convicted

of sin and the necessity of living Christian lives, some of them cast about to see what particular line of religious work comes within their capacity and tastes and, after making a selection, they abandon a few or more of their sinful practices, join a Church, and enter upon their self-chosen line of good works. They then call themselves Christians and, without any spirituality whatever, drag out a miserable, prayerless life; and that because they made the unfortunate mistake of yielding themselves to a certain religious work, and not to God. They still remain the servants of sin.

So, when believers are convinced of the need of holiness, they may, and will, without proper care, yield themselves to the task of doing better service, or to special attention to some means of grace, and call themselves newly consecrated to God, when they are merely given more fully to some self-chosen religious work, and really know but little about a complete submission of the will to God. Here we find one of the sources of that shallow, or spurious holiness, which afflicts the Church in some places, and utterly fails in making its subjects loving and happy.

The text requires a yielding *unto God*; and when the consecration is really to Him, the believer may expect such a deliverance from the self-life, and such an inward conformity to God and His government, that he readily accepts any work which God may choose for him. With this kind of surrender and acceptance of the will of God, failing health and accumulating years, which may force to a regretful abandonment of some favorite line of Christian work, do not make the purified person miserable and rebellious; for though the work fails him, his God does not. This is that yielding unto God which precedes Christian progress, and enables the believer to overcome and get the new name. Note, lastly, the manner of this yielding—

5. *As those that are ALIVE from the dead.*

The Greek word rendered "are alive," is a present participle, in the active voice, and not only expresses the principle of life, but that principle in action. This means that the characters appropriately addressed in the passage are living, acting, working Christians who can see the propriety, feel the necessity, and enjoy the exercise of yielding self unto God. The Greek word translated "yield" is the same which is rendered "present" in the first verse of the twelfth chapter of this epistle. There the reading is, "I beseech you therefore, brethren, by the mercies of God, that ye *present* your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Here, as well as there, it might read, "*Present* yourselves unto God as those that are alive from the dead"—"which is your reasonable service." The thought is, as the service is reasonable, in accord with the nature of things, in harmony with spiritual relishes, and the religious impulses of regenerated persons, that true Christians will joyfully present themselves, with all they have and are, as offerings to God. They will not feel such repugnance to the service, as common sinners feel in surrendering to God and accepting salvation through the Crucified One. They can do this service "as those that are alive from the dead," and in doing it may expect the great salvation which is promised.

It will be seen, therefore, from this discussion, that the great matter of concern, in persevering and advancing in spiritual life, is to guard the heart and keep it in a state of loyalty. Without this, any amount of religious labor and sacrifice must signally fail; with this loyalty, a cup of cold water in the name of a disciple has its high rewards. Praise the Lord!

EVERY enjoyment too keenly relished makes us poor in a spiritual sense. I quite understand that one might say, with truth, "This arm-chair has absorbed within its luxurious cushions, some portion of my spirituality."—*Sel.*

TRUTH IN SENTENCES.

FAITH.—"Faith is good for every good purpose, and the foundation and root of all graces."

Dr. Payson says: "If there be one fact or promise in the Bible which has produced no practical effect upon your temper or conduct, be assured that you do not rightly believe it."

ADORNING THE DOCTRINE.

BY REV. N. VANSANT.



CLAUSE in Paul's letter to Titus reads thus: "That they (servants) may adorn the doctrine of God our Saviour in all things" (2:10). What is the doctrine here spoken of? A study of the whole chapter shows it to be the doctrine of personal holiness, all inward and outward holiness. In verse 14 this is emphasized as the great end of Christ's redeeming work: "Who gave himself for us that he might redeem us from *all iniquity*, and *purify* unto himself a *peculiar* people, zealous of good works." With this in full view, the apostle packs the first ten verses with the weightiest counsels for both Titus himself and those to whom he ministers; counsels which all point to purity of character, and speech, and conduct. The lofty *motive* for this holy living which he specifically urges in the case of servants, is certainly not less applicable to all the other cases named by him, that motive being expressed in the words first quoted: "That they may adorn (honor, dignify) the doctrine of God our Saviour *in all things*."

There may be a sad failure to do this at either of two extremes. Let me illustrate. "Was n't she ever converted?" was asked of an aged Christian man concerning a certain Church member who was leading a life of worldly fashion and pleasure, to which the old man gave the laconic answer, "*Slightly*"! Ah, how many are but "*slightly*" converted and,

having no heart-experience of genuine holiness, they are powerless to "adorn the doctrine" in their conversation and life. Yet they are accounted Christians.

Another incident. A mother said to her little girl, "Katy, why don't you go more with Lucy W—? she's such a good little girl. I should like to have you play with her." "Yes, mamma," said Katy, with something of a sigh, "She is a good little girl; but do you know, mamma, sometimes I almost hate her, she is so awfully good!" Over against an easy-going, airy, superficial piety (called such by accommodation), is it not possible to find here or there a type of professed holiness which may be fitly described as dogmatic, exclusive, severe?

But neither of these extremes represents true Scriptural holiness, the sum of which is loving God with all the heart, and one's neighbor as himself. This is neither flippant nor demure, but thoughtful, considerate, kind, unselfish, heroic for the right, and unswervingly loyal to God and His word.

"Adorning the doctrine" always supposes a personal experience of heart-cleansing. Note again the purifying of v. 14. This in part is accomplished at true conversion, but it is only as "we walk in the light as he is in the light" after conversion, that "the blood of Jesus Christ his Son cleanseth us from *all* sin" (1 John 1:7). This realized, we are in a position to "adorn the doctrine" as never before. How may, rather, how *must* this be done?

1. *By living it.* "Let your light so shine before men that they may see your good works." To Timothy Paul wrote: "Be thou an example of the believers in word, in conversation (manner of life), in charity (love), in spirit, in faith, in purity." Let the reader deeply ponder these several specifications, each one of which contains enough for a whole sermon. "The heathen," said Chrysostom, "do not judge of the Christian's doctrines from the doctrine, but from his

actions and life"; to which another has added, that "men will write, fight, and even die for their religion, but how few *live* for it!"

2. *By declaring it.* "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psa. 66:16). Is such a course less appropriate now than it was almost three thousand years ago? Doubtless what Jesus said to His apostles was meant also for His followers of every age and place: "Ye shall be witnesses unto me." Here, indeed, the meekness of the lamb must be joined with the boldness of the lion, that no just occasion be given for our good to be evil spoken of.

3. *By recommending and urging it.* "Let him that heareth say, Come." This obligation applies to both the pulpit and the pew, the ministry and the laity. Why should either be silent? Mr. Wesley himself preached specifically and frequently on "full redemption receivable now by faith alone," and urged all his preachers to do the same. He equally encouraged his people to profess it and exhort others to seek it. With what confidence and earnestness, but O, with what tenderness and love, needs this to be done, that the doctrine be not blamed, but adorned, honored, and magnified!

4. *By patient forbearance towards opposers of it.* If amid the impressive scenes of the Pentecostal baptism, there were some who "mocked," is less to be expected elsewhere, in other times, from some other persons? A volume might be written concerning the opposition waged against the doctrine in Mr. Wesley's day, and while he contended earnestly for the faith, he and his co-workers maintained "a pattern of good works, . . . uncorruptness, gravity, sincerity, sound speech that could not (justly) be condemned." Here, eminently, is a case in which "the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient; in meekness instructing them that oppose themselves."

I have read the following: In the wonderful old Church of St. Mark's, at Venice, is placed an alabaster pillar, said to have been saved from the ruins of Solomon's temple, and now used as part of the support of the high altar. It is cut out in a beautiful spiral shaft of graceful proportions, and blossoms out at the top into an exquisitely carved capital. It stands bravely in its place, and bears its share of the weight. But your first thought is, "How beautiful!" Does not Jesus mean that we shall be beautiful as well as strong in His service? And do we take enough pains to make goodness attractive, and so adorn His doctrine "in all things"?

THE SECRET OF THE LORD.

BY ARBIE MILLIS.

THE secret of the Lord
Is with the righteous, day by day,
As they pursue their happy way
From earthly scenes to courts above,
Where, face to face, they sing His love.

The secret of the Lord
In His pavilion is made known
To those who are for Him alone,
Who have no fellowship with sin,
But who are by Jesus' blood made clean.

The secret of the Lord
Is known to those who follow on,
With all desires merged into one,
That they may now from sin be free,
And sing His praise whose love they see.

The secret of the Lord
His friends, this know, the ransomed band
Who love His will, who see His hand
In all that reaches them below,
As to the world of light they go.

The secret of the Lord—
He whispers it, in tones so sweet,
To those who linger at His feet,
And more and more His strength imparts
To hear what He would tell their hearts.

The secret of the Lord—
Nor eye hath seen, nor ear hath heard
What depths, Love's vast abyss, hath stirred
But God the Spirit all reveals, [red,
And naught of Calvary's plan conceals.

TRUTH IN SENTENCES.

LOVE.—"Love is to the heart what the summer is to the year—it brings to maturity the choicest fruits."

"True love can no more be diminished by showers of evil-hap, than flowers are marred by timely rains."

"It is the master-key that opens every ward of the heart."

"FEED MY SHEEP."

BY SARAH A. COOKE.



LOOKING over the congregation just leaving the Tabernacle, one Sabbath afternoon, I noticed a lady whose countenance indicated a real soul-hunger.

We soon entered into conversation, and she began to open her heart to me—a sheep of the fold, but standing almost alone, none to help her.

"The Church members come to my house," she said, "but they never talk of what I want to hear. Our minister reads his sermons and they are just a kind of essays, and when he visits my home he never helps me." Ah, thought I, you are a sheep all alone, and do not know how to feed yourself! I then talked with her of the blessed Word, and its all-sufficiency to strengthen and build up the believer—of time redeemed every day to dig into its depths, to make its promises her own—to lay all her needs before the Lord and then obediently to walk in all the light as it should fall upon her path. O, how often our Saviour must feel, as He did when his heart was moved with compassion as He beheld the people as sheep having no shepherd, and exclaimed, "Pray ye the Lord of the harvest, that he would send forth laborers." How few shepherds that can feed the flock redeemed by the precious blood of Jesus!

It is said that a learned preacher was

once puzzled as he saw how interested the people were in listening to the talks of an uneducated Indian, while they showed no interest in his learned sermons, and so he asked the Indian if he could tell him the reason. The Indian said, "You get great golden bowl and golden spoon, and you stir it round and round, and when the people come and look in it is nothing but jingle, jingle, jingle! and they walk away. I gets old wooden bowl and spoon, and the people come and look in, and my bowl is full of succotash and they stop and eat." Ah, the preacher must preach with the Holy Ghost sent down from heaven—no other preaching is of any avail. It is not talent, nor learning, but lives wholly consecrated to God. No preacher can retain the baptism of the Holy Ghost without a life of whole-hearted consecration, which means continued labor and self-denial in the cause of the Redeemer.

An indolent, ease-loving minister, what a wonder in heaven and on earth—the highest, most glorious work on earth entrusted to him, "an ambassador in God's stead," and so apathetic! I have often said Bishop Taylor had communion with the Redeemer in His redemptive work, and with the Holy Spirit. But, lately, in adoring wonder, has God opened up to me His love in giving His Son to save the world. "The secret of the Lord is with them that fear Him." Through and through us He looks whose eyes are as a flame of fire.

Reading lately in the Journal of Wesley, I was deeply impressed with his life of unremitting toil. No hardships were too great, no toil from which he shrank to spread the knowledge of salvation. On one occasion his fellow-traveler said to him, "We cannot travel to-day, the roads are blocked up with snow." "Yes we can," was the answer, "we can walk and lead our horses twenty miles to-day." "At it, and always at it," was his motto, and he infused life and vigor into the people in every place where the soles of

his feet trod. He was more than a conqueror over the world, the flesh and the devil. "Them that honor me, I will honor." One who watched his glorious translation says, "No tongue can tell the glory that appeared in that face. He seemed to be more an inhabitant of heaven than of earth, and repeated, as he looked on the faces of the group who had gathered around him, *'The best of all is, God is with us!'*" Whitfield, his loved friend and co-laborer, would continually pray that increasing years might never lessen his zeal and devotion to God's work. Physically a great sufferer, when laid aside from his loved work, he would say, "Nothing would do him so much good as a good pulpit sweat." After the last sermon he ever preached, standing on the stairs he exhorted and counseled until his candle burned down in the socket and like a warrior he lay down to rest.

THE DEVIL'S WAGONS.—In the street of a thriving village stood a wagon, to which four horses were harnessed. A few loose boards extended from one axle to the other. A little boy, four or five years old, was set upon them. While the driver was called aside for a moment, the horses took fright and started off, running furiously down the street. Consternation and terror, as usual, spread on every hand, and one warm-hearted impulsive woman, a mother, who saw the awful peril of the child, clasped her hands in agony, and called with all her might and power, "Stop that wagon and save the child! Stop that wagon—stop it—stop it!" An old icicle in human shape, that stood by her, coldly replied, "Silly woman, don't fret yourself, it *isn't your child!*" "I know it," said the mother, "but it's *somebody's child*. Stop it—O, stop it!" Reader, the devil has his wagons—thousands of them—himself the driver, reins and whip in hand. And somebody's children are in danger. O, do what you can to save those poor children, if you have any sympathy in your breast. Up! raise the cry! rush forward before it is too late! If the imperiled child's own mother is not there, is there no one who will take her place?—*Sel.*

GOD repented, it is said, that He had *made* man; but we never find that He repented that He had *redeemed* man.

TRUTH IN SENTENCES.

INGRATITUDE.—"It is treason to mankind."

"One ungrateful man does an injury to all who stand in need of aid."

"What unthankfulness it is to forget our consolations, and to look only upon our grievances!"

HOLINESS IN THE HOME.

BY MRS. ANNIE E. BOLTON.

THE home-life should be positively Christian in its character. There is a great difference between a religion for show and a showing of our religion. God has come to seek for fruit—for good fruit—not of talking well, but of walking well—the fruits of holiness in life and conversation: fruit short of this God will not regard. We cannot attain true wisdom by seeking it, chiefly, in public ordinances. The Lord was not in the strong wind, nor in the earthquake, nor in the fire, but in the still small voice. The wisdom which He imparts is practical and attractive. It fills the possessor with sacred peace, and diffuses around him kindness and joy. It makes the mother in her home speak kindly and pleasantly in the kitchen as well as in the parlor—at home as well as abroad in company. There ought to be no heart-aches caused by neglect, or cold, cruel words, coming from those who profess holiness. We ought to be able and willing to help our kindred over the rough places in life, to kiss away the weariness from the invalid in our own home, to smooth back the white locks of the aged ones that tarry with us.

We should be ready to communicate, to give books and fragrant flowers before the eyes and ears are sealed in death, and the white hands clasped upon the quiet heart. We ought to make our children gladder and happier in their own home than anywhere else. The

love of God does if we let it make us speak more gently and lovingly to our husbands and wives than to company, and be as truly polite to each other when at home as when abroad.

O, it means something to live so that our homes may be a paradise on earth, even when flooded with tears! How the memories of such a home come to me now—the songs, the prayers, the tears we shared together! The faces that were radiant with love are now hidden away from me here—but they are shining more gloriously in heaven. Their lives while on earth pointed my soul Christward. I praise the Lord for a straightforward, downright, wholehearted holiness—living in my childhood home. May we have God walking in the inner temple; then may we go out to win and help others to a holy life!

THE LORD'S ALONE.

BY EMILY D. ELTON.

"I have called thee by thy name: thou art mine."

LORD, I am Thine, and Thine alone!
Thy right in me I gladly own;
Satan and self shall not control
My mind, my body, nor my soul.

Lord, I am Thine—Thou didst create
And bid this active heart pulsate;
And by Thy breath my soul was given
That must inherit hell or heaven.

Lord, I am Thine—redeemed and free,
The blood of Christ avails for me;
And in my risen Saviour's name,
All needful things I dare to claim.

Lord, I am Thine—Thy Spirit guides,
Cheers, comforts, and with me abides—
Thou Triune God, still may I be
A living temple, Lord, for Thee!

Lord, I am Thine—my service claim,
And let me labor in Thy name;
May this my joy and glory be,
That I may lead some souls to Thee.

Lord, I am Thine till time is past,
Thine while eternity shall last;
And when Thou callest, I reply,
"My Lord and Master, here am I!"



"Concerning thy testimonies, I have known of old that thou hast founded them forever."

—Psa. 119: 152.

"Thy word shall shine in cloudless day,
When heaven and earth have passed away."

STUDIES IN THE LIFE OF JESUS.

BY REV. I. SIMMONS.

DURING the year now closing, we have sought in these papers to find out what in the life of Jesus was for our imitation, and to set them forth in such a way as to create in our readers desires to walk and talk with Him, and convince people that we have learned of Him. In choosing a word applicable to our weak humanity when sanctified by grace, that would convey to the mind an idea of a possible state in which God's people may live, we know of none better than

SAINTLINESS.

For this, God made man; for this, Christ came and died, that men might become saints. Saints are heaven's citizens. "Called to be saints," is an apostolic form of greeting. If the study of the life of Jesus does not stimulate to saintliness, then all our admiration of His grand character, and encomiums of His deeds amount to nought. Saintliness is too rare a commodity in the world. The currents of society have flowed into the Church. Methods of religious living are based on rules that prevail outside the sacred precincts. If we read the Word aright God's purposes are frustrated when Christianity is indifferent to the atmosphere that surrounds believers. The sarcastic flings at Puritanism, the jesting comments on sanctimoniousness, the reiterated explanations to the unconverted that they are "not required to be sober and put on a long face and go to meeting all the time" are producing fruit in these latter days. The saintly converts are in the minority. The quiet spirit, the earnest desire for soul rest, the brave turning away from the giddy circles of amusement are but the exception in the average modern revival.

There is a "scientific method" in the structure of a saintly life. You cannot sow round dances and produce witnesses in a prayer meeting. You cannot evoke saintly tempers in the free and easy sociability of a card table. Our Lord rose early in the morning to pray. He was found often in communion with the Father. The perfect man needed to be "separate from sinners," though to do them good He mingled freely with them. Secularity and saintliness are always deadly enemies; they are uncongenial acquaintances. They cannot be familiar. A saint in business may be absorbed in secular affairs, so much so that for hours he has not time to disentangle his mind from engrossing perplexities, and if he will, he may bring his weary brain to the cooling touch of the living Saviour, and be quickly reinforced and rested, when these hours have passed. The main reason why saintliness loses frequently is that it is not sufficiently supported. The absence of holy literature from the center table and library is explanation of secular supremacy. The loosening of the Sabbath's sacred authorities upon the conscience through selfish interpretation shows why some Christians are not saints. The fear of being regarded as singular, and singular you will be if you are saintly, cripples the progress of many. The great claims of holiness cannot be ignored with impunity by any child of God.

SAINTLINESS WITHIN.

The Christ-life within is promoted when a man has a true conception of himself from the Divine point of view. What are you? Not simply the drudge of to-day going with weary feet to the busy market; not the bronzed toiler with hard hand and aching bones. You are the image of God. In you, if you will, may be restored the lost beauty of His heavenly loveliness. What in Him on earth won the suffering to His side, and lifted from the penitent the burden of guilt, is to be duplicated in you. How far this transference of His Spirit into us becomes possible, is not a problem for us to solve. The mystery of becoming "partakers of His Divine nature" was never given for man's solution. It is, like the resurrection and the new birth and immortality, understood by its Author and that will suffice. We are in Him, and if we are true, He will so clothe us with Himself

through the cleansing of His blood that we shall be "beautiful within." May the glorious work speedily be wrought!

Here we become "workers together with God." He invests us with the atmosphere of His presence; we commune with Him through the avenues of our spirit. By reading His life and the epistles and the holy works of holy men; by frequent prayer and seasons of meditation, we open the halls of imagination to His pictures and forms. It is here in this gallery of the soul saintliness has its strength. A defiled imagination, or even an imagination in which the holy images have only their times and seasons, will destroy peculiar saintliness. There must be purity at the fountain head of the thinking faculties, or the thoughts will betray the taint.

Perfect love enshrouds all the moral nature. This is saintliness, because it is of this holy substance God ever must be. Hence the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Here is Divine perfection in an imperfect man. Another mystery only solved from the Divine side. But God can manage it *if we will say amen to His method*. The factors are the blood of the Lamb and simple faith; the power is omnipotent love; the result is perfect love, whose synonym is saintliness.

SAINTLINESS APPLIED.

It is in contact with men that the spirit which is in man betrays itself. A saintly countenance may deceive. There are nuns and serene sisters with faces fixed to conventional regulations thickly sprinkled through society. Some are saints, but not because of their garb, nor of their studiously prepared features. White neckties may be worn by thieves.

Saintliness applied to language is a determining characteristic. How soon a man's speech betrays him! It was said of Jesus, "Never man spake like this Man." The speech is the vestment in which the soul clothes itself. "Words are the sounds of the heart," is an old Chinese proverb. No matter how much ingenuity is displayed in concealment, the lips cannot long be treacherous to the heart. But saintly talking is not necessarily talking about religion. It is talking in a saintly way, with a saintly spirit, about everything that may properly be conversed about at all.

It is a trite saying that actions speak louder

than words. If so, the sounds of an active life must be as the noise of many waters. Saintly acts may be small, no larger than two mites, nor more costly than a cup of cold water, but they sound louder than a perfunctory profession that ends with the echo of the words. Thank God for the mount of transfiguration, but it is no place to stay. There are souls to help, and the helping hand must be a saintly hand. Deeds, deeds, holy deeds are called for. But do not reverse the order. You will never become saintly by doing good deeds. You must be called and anointed by the Holy Spirit. You must be entirely sanctified, thoroughly transformed through the blood of the Lamb, and the deeds must be the result of such purgation and transformation.

Saintliness in application means still more than saintly words and deeds even. It is a character sustained by Divine inspiration. No holy spasms under abnormal excitements define this pure substance of the moral nature. It is the steady life that walks with Jesus, knows His ways, works His methods and abides in His spirit. It is God's fire on human altars, never going out through years of varying history. "Called to be saints." On Sunday when the tides are all setting heavenward; on Monday when some tides are strongly the other way, and all through the secular week, saints read and known of all men. Above all, "ye ministers of His that do His pleasure," we should be saintly, and show the culling whereby we are set apart to tell God's truths to men. Secularity is the danger of pulpit and pew. The only safety is in a saintliness that is born and developed of an indwelling Christ.

There is as great a call for saintly ministers now as ever, and wherever the call is heeded the people feel the power. No doubt the earlier times had their objectionable methods; dress and style of manners were sometimes uncouth; but beneath the crude exterior there were saintly spirits. It is a serious question, Why is it that when a soul stays long with God in prayer, and habitually dwells in that atmosphere, there are manifest all the qualities implied in saintliness? O, if those "called to be saints" prayed more, *they would be saints*, and the world would see a difference. O, that the writer and the reader together might be freshly anointed for a saintly life! Even so, Holy Spirit, come!

PULPIT TOPICS FOR DECEMBER.

BY REV. JOHN PARKER.

HIS JOYFUL SERVICE.

Sabbath, Dec. 1—Deut. 28: 47.

You will serve God willingly and joyfully, or you will yet serve your enemy in sullen despair. Your will, understanding, affections, hope, fear, indicate your dignity and God's purpose concerning you. He wants your heart—this given, you will serve Him joyfully. He claims, and you need, His glad service.

I. *As evidence of a renewed heart.* He will accept the service of no other. Think what great things He has done for you—of His pity and patience you have needed and received.

II. *It will be your testimony for Him.* Multitudes do not read His book, but you. They must have from you a saving illustration of His purpose, or die without it. What is the impression you make concerning Him?

III. *Such service will be prophetic* of your fruitful life and death. A joyful service to-day will fit you for testimony or dying to-morrow. The to-morrow is near when you will die as you lived.

ALMOST MORNING.

Sabbath, Dec. 8—Rom. 13: 11, 12.

YIELD yourselves with glad consent to this greatest motive—the end is near—near His coming, near our final home. The murky night of sin and grief is over. The first gray of the eternal morning is seen. No more night or sleep. Awake from indifference to eternal things!

I. *Cast off the works of darkness.* Dissolve all connection with the kingdom and prince of darkness. "Ye serve the Lord Christ." Cast off as a filthy garment whatever suggests your past allegiance with sin.

II. *"Put on the armor of light."* (See Eph. 5: 11-18), evidences of your loyalty to Christ. Expect the foe, the fight, the victory. "Having done all, stand."

III. *"Your salvation is nearer than,"* etc. Be happy, your deliverance is near. Be ready for the surprise of His sudden coming to take you home. Be vigilant and faithful.

STRONG IN THE LORD.

Sabbath, Dec. 15—Eph. 6: 10.

PAUL was in Rome. Around him were evidences of military might for offensive and defensive purposes. Hence the text—your foe, your resources, your victory.

I. A branch in the vine, partakes of its nature. So if in the Lord you partake of His strength, then your strength is in those qualities which distinguish Him. Holiness, truth, goodness, patience, power—these are uniform and unchangeable in Him and, though limited in you, you can overcome sin, resist temptation, walk in liberty, command the confidence and compel the reverence of men for the source of your strength.

II. *"Finally (or henceforth), be,"* etc. For, divorced from His strength, the adverse forces within and around will conquer you. Apart from His strength, your fight is hopeless. Strong in Him, His resources are yours. A pure and noble life becomes possible, and victory certain.

THE EXALTED STANDARD.

Sabbath, Dec. 22—Isa. 62: 10.

God's delight in our welfare finds multiform and urgent expression in His Word. In His pity; His great love; in salvation available to all; in His visible Church, and in the work of the Spirit.

The text expresses that love. It is as if it said, "Lift up my banner and rally the people—sin has scattered them, peril has alarmed them. Let them know the Captain of their salvation is near—that there is hope—and that helpers are near and many.

Lift up a standard. 1. As a symbol of nationality and citizenship, and an expression of loyalty to me, their King.

2. As the rallying center of a cause and principles worthy of defense.

3. As a band of union with all believers.

JESUS YOUR FINAL TEST.

Sabbath, Dec. 29—Luke 2: 34, 35.

I. IN the temple, the infant Jesus in his arms, the devout Simeon sings this swan song of triumph and prophecy. This Christ will uncover and reveal the hearts of many. Their treatment of Him will determine character and destiny. Many will reject Him and fall, never to rise. Many will receive Him, and rise to saintship and heaven.

II. The passing season is forcing thoughts of His incarnation upon us. "He came to his own"—are you one of them? "To as many as received him, he gives sonship" and its evidences. He came to destroy the works of the devil. Has He been successful with you? The year is ending—a prophecy of the end of your probation. Are you ready?

PRAYER-MEETING HELPS for DEC.

BY REV. JOHN PARKER.

FIRST WEEK.

IT IS FOR YOU. (Acts 2:30.)

"THE PROMISE" is concerning the baptism of the Holy Spirit, to you, who have received remission of sins, and the witness of your adoption. "Unto you."

1. *Do not doubt it.* It is God's best gift for you. It was expedient that Jesus go away (by death) that the Holy Spirit's baptism might be yours. (John 16:7.) You must be holy—there is no other way to obtain it—only by this baptism. A holy nature is not attained by mere work, but obtained by the cleansing He brings through your faith, now!

2. *Do not fear it.* It is the riches of your inheritance in Christ—claim it—light, liberty, rest, fellowship with Him, conscious safety and completeness in Him are found here. Criticism assails—prejudice repels—because not understood or because it requires entire consecration and the death of self, but claim it at once—it is for you.

3. *Do not delay it.* The disciples before Pentecost were as ye are, hence their mixed life. It is obtainable now by faith; do not delay its coming by saying, "it is not for me."

SECOND WEEK.

MY SPRINGS IN GOD. (Psa. 87:7.)

UNFAILING springs in the Orient are esteemed the choicest gifts of God. To be the owner of such is great treasure. Our un failing springs are in God. Did He mean by His springs, the Zion of the singers' joy? But God is her supply or she would be as a dried fountain.

1. *All sources of spiritual joy are in Him.* The quantity, quality, and endurance of our joy is determined by its source. Who then can estimate my joy? With delight in Him and His law, "I must be like a tree planted by rivers," etc. (Psa. 1:3.)

2. *All the possibilities of my spiritual fruitfulness are in Him.* My fervent life, intense activity, realizing faith, singing hopes, visions sublime of the life to be—all have their springs in Thee.

3. *No relish for any other.* Of the others, there are two classes, *the doubtful, the safe.* I abhor the doubtful as draughts from the troubled sea of mire and dirt. While I may

safely seek from other sources as recreations, I turn with increased thirst to my springs in God. Only these satisfy.

THIRD WEEK.

REAL BLESSEDNESS. (Psa. 32:2.)

1. *INIQUITY* not imputed, why? God hath pardoned it. He is blessed—or happy—because he knows he has been justified freely has peace with God, accepted in the beloved, has received, not the spirit of bondage, etc. (Rom. 8:15.) His faith is imputed to Him for, or instead of, righteousness.

2. *Is there something more and better?* Yes; for as yet his spirit is not free from guile, pride, envy, hatred, evil speaking—covetousness—so that the flesh or carnal nature longs for, or desires opposite to the will of the Holy Spirit (Gal. 5:17.) The carnal mind is not subject and cannot be. (Rom 8:7.) It must rule, or vex, or die; it cannot love perfect obedience. As we began life with this inborn tendency to iniquity (Psa. 51:5) or inequality or inherited crookedness, and have added actual sin; against this twofold fact of sin, God puts the twofold application of His perfect salvation. We have committed iniquity, and inherited a guileful nature; blessed the man who is saved from both; you can be, here and now.

FOURTH WEEK.

"AS PILGRIMS." (1 Pet. 2:11, 12.)

That is *be*, and *seem to be*. They are set for our example who confessed, etc. (Heb. 11:13.) Going to a promised inheritance, hence confessed they were foreigners, refused inheritance or home until it was reached. If I am going to heaven, there are

1. *Things with which I can have nothing to do.* "Fleshly lusts which war against the soul," "works of the flesh," revelings—banquetings," etc., to walk as other Gentiles, etc.

2. *Things with which I have to do.* My affections set on things above. To press toward the mark, etc., lay aside every weight, etc., to strive to enter, etc., watch and pray—endure—as seeing Him. Above all things, be holy; put on charity, etc. Do nothing that will not make thoughts of Heaven more welcome. Do not be afraid of a religion which the world calls disagreeable. Do not be fretted by the inconveniences of the journey. They are watching you from both worlds—return to Zion with songs. You will attract others.

HOLINESS AT HOME

"And the Lord blessed Obed-Edom, and all his household."—2 SAM. 6 : 11.

"Unite our hearts in love to Thee.
And love to all will reign."

A JOYOUS ASSURANCE.—"Blessed is every one that feareth the Lord; that walketh in His ways."—Psalm 128: 1.

"For whom Have I in heaven above,
Or what on earth, compared with Thee?"

JESUS IN THE HOME.

AT BETHANY.—John 11 : 1-46 (continued). It is not a little remarkable that, after Jesus had heard that Lazarus was sick, "he abode two days still in the same place where he was." Why was that? Not on account of any indifference, surely, for he loved Lazarus ardently. The delay was doubtless designed to make His power more signally manifest in the miracle which he wrought, and to give the sisters an opportunity to exercise the beautiful grace of patience. Here we may learn a lesson of value. We should never conclude that the Lord is unmindful of our trials and afflictions because He does not immediately interpose for our deliverance.

This delay gave the Master an opportunity to impart some needed instruction to His disciples. See 7th and 16th verses. How imperfect was the knowledge of these disciples of their Lord when they sought to dissuade Him from going again into Judea, because of the late attempt of the Jews to stone Him. And how cogent were the reasons which He gave for directing His steps thitherward.

Arriving at the home of the sorrowing sisters, Jesus "found that Lazarus had been in the grave four days already." That He knew perfectly before His going, and it presented no obstacle to the sublime working of His power.

Martha, when she heard of His arrival, hastened to meet Him, and to pour into His ear the sad story of their brother's departure. And she accompanied it with a declaration of faith that is notable: "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." That utterance must have been very pleasing to the adorable Saviour,

And He put her faith to the test still further by saying, plainly, "Thy brother shall rise again!" Supposing that He had reference to the final resurrection, she responded, "I know that he shall rise again in the resurrection at the last day." But He brought her to a realization of the fact that He was "the resurrection and the life," saying, "And whosoever liveth and believeth in me shall never die. Believest thou this?" And she cried out, in the fulness of a believing heart, "Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world." That was a triumphal testimony. And she went and called Mary, and she, coming, "fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died."

The remainder of the narrative is soon told—soon told, and yet it compasses eternity in its effects. Jesus came to the sepulchre, amid the heart-longings and tears of the loving sisters. He gave the authoritative command, "*Lazarus, come forth!*" The prisoner of the grave obeyed—his grave-clothes were thrown off—he met the warm embrace of his loving kindred—Christ was glorified!

LETTER TO THE CHILDREN.

BY PHEBE M. ANNIN.

CHRISTMAS.

DEAR little ones: Again our hearts are filled with holy joy as we ask, "What makes this happy Christmas time so different from all other occasions of rejoicing?" We know well why it is: It is because of HIM who came to this earth from His Father's home above—and took upon Himself the form of a little child. The shepherds who were in the field by night, watching over their flocks, were startled by the appearance of some heavenly visitants, surrounded by the glory of God. And O, what blessed news they brought! Listen: "Fear not; for behold, I bring you good tidings of great joy, which shall be to *all* people." Is it possible that even *we* are included? Yes, surely, for the message is to *all* people. "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

Dear little ones, to every one of us, no matter how young or old, is this wonderful salvation offered. Who can refuse? This same Jesus who lived, suffered, died, and rose again so many years ago, lives now, *to-day*, to intercede for all His dear redeemed children. Are you one? If

not, why not? He so loves to have the children come and be saved to-day, without money and without price,

Jesus, bless these words; draw the dear young children to Thyself now, for thine own glory!
AMEN.

"THOU, GOD, SEE'ST ME."

I cannot go so very far
That God will not be there;
I cannot do some naughty thing
And think He will not care.

I cannot hide within the dark
But that He sees me still,
I could not breathe another hour
Unless it were His will.

The very hairs upon my head
Are counted one by one;
For God has watched me day and night
Since first my life began.

I would remember, every day,
I live before His sight;
Father in heaven, take my hand
And guide my life aright.
—Ellen F. Talbot.

THE TRY COMPANY.

TEXT FOR THE MONTH.—"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord."—Luke 2: 10-11.

The hymn for the month to be committed to memory with the above passage is No. 192 in the Methodist Hymnal, commencing—

"While shepherds watched their flocks by night."

We are fast coming to the close of another year. What sort of a year has this been to the members of the Try Company? Have you learned more of Jesus? Have you led any to Him? What good have you accomplished in His name? Write us a New Year's letter and let us know about these things. May God bless you all, and give you, in 1890, the happiest year of your life!

We are studying how we can more thoroughly interest you in the year to come. We trust that the blessed Holy Spirit will help us to arrange something that will do you good.

QUESTIONS FOR DECEMBER:

1. How long was Israel oppressed by the Moabites?
2. What was David's age?
3. How many years were the children of Israel in Palestine before the erection of the temple?
4. In what year was Solomon's temple destroyed?

LOVED ONES GONE BEFORE.

REV. NOAH STOWELL was born in Richfield, N. Y., October 14th, 1803, and closed his earthly life at the home of his son, Prof. C. G. Stowell, in Chicago, Ill., May 3d, 1889. He connected himself early in life with the M. E. Church, was soon after licensed to preach, began his work on Norwich Circuit, N. Y., Oneida Conference, and was ordained deacon by Bishop Hedding, September 3d, 1837. After three years of regular work, at his own request he was granted a local relation—a relation which he sustained with honor to the Church until his departure. He was ready at all times, when health permitted, for service in the pulpit or other labor for his Master. He was eminently a man of God, earnest, trustful, and full of the Holy Ghost. He was always ready for religious conversation, and was to a remarkable degree a man of one book—the Bible; and of one idea—holiness. For over thirty years he was a subscriber for *The Guide*, and for many years a zealous agent of the same. His death was a beautiful close to a beautiful life. One of the last entries in his journal was: "He keeps me in perfect peace. I taste the good word of God and the power of the world to come."

—W. H. Burns.

MRS. SARAH OLINGER fell asleep in Jesus, in Mt. Hope, Ohio, May 26th, 1888, in her eighty-third year, coming to the grave like a shock of corn fully ripe. She was a very exemplary Christian, ever seeking to do the will of Christ, with reference to His glory. She was an old subscriber to *The Guide*, and cherished it next to her Bible. When she could no longer read it she loaned it to others. Her departure was sudden, but her house was in order. When the messenger came she was ready to enter that city "where sickness, pain and death are felt and feared no more." She nobly fought the good fight of faith, and passed from labor to reward.

MRS. ELIZABETH BOLTON entered into heavenly rest in Swedesboro', N. J., June 6th, 1889, in her seventy-fourth year. Her husband, J. D. Bolton, had preceded her, and was awaiting her coming. She was a faithful member of the M. E. Church for thirty-five years. Although always in delicate health, she was rarely absent from the public service of the sanctuary. She was a subscriber to and a lover of *The Guide* for over twenty years. Her last illness was a painful one, but her confidence in God was unwavering. She said to her weeping children and other friends, "God's will be done!" Rev. W. Walton, her pastor, paid a glowing tribute to her memory at her funeral. Her loved ones expect to meet her in the better life.

MRS. SARAH RAINE, of Ironton, Ohio, closed her earthly pilgrimage June 14th, 1889, aged 71 years. She was a true Christian, lovingly devoted to her Church and family circle. She was kind to all, young and old, and whenever a word of motherly advice or comfort was necessary, "Auntie" Raine, as she was called, was ready to give it. She was constantly in attendance at the Church services, and was happy all the day long. She was often heard humming some of the hymns of Zion as she passed along the street. At last she was stricken with paralysis, which speedily terminated her earthly life. She is at home with Christ.

MRS. MARIA WHITING entered into her heavenly rest from the home of her son, C. A. Whiting, Leigh, Neb., September 30th, 1889. She was born in Cavendish, Vt., Jan. 21 1815. She was married to A. T. Whiting in 1832, who died in 1852. She had been a member of the M. E. Church nearly sixty years. She was ever ready to testify for Christ. She is forever glorified.

THE WITNESSES

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Psa. 145: 7.

"Jesus, attend, Thyself reveal;
Are we not met in Thy great name?"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting opened with the singing of the 7th hymn, commencing
"Jesus, we look to Thee."

After which Rev. Geo. Hughes read the usual requests for prayer received from various parts of the country. Following this, several persons arose in the meeting to ask prayers for themselves, their friends, or some special object.

Mrs. Palmer.—Many requests have been presented. We know the Lord is ever willing to answer prayer. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" The blessed Jesus has left on record that He approves of our importunity. My request, my prayer this afternoon is, that the Holy Spirit may reveal Christ as our Saviour more clearly than ever.

Prayer was offered by Dr. Lowrey.

Singing, "I hear Thy welcome voice."

Mrs. Palmer.—We will now hear what the Lord will say to us, and remember that it is God that is speaking in the few words I shall read from Ezekiel, 36th chapter. "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, but for mine holy name's sake, which ye have profaned among the heathen. And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

The Lord is here expostulating with backslidden Israel. O, how long they dishonored God among the heathen! I fear that blessed name is often dishonored even among professing Christians in these days. My most earnest desire and prayer is, that the Church may be a sanctified Church, and that each professing Christian may

be a Bible Christian—a holy Christian. The promise is, "Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness and from all your idols will I cleanse you." Will you let Him—especially those who have risen here to-day—expressing a desire for a clean heart? Will you let Him? Many others, I know, have yielded themselves up to God; many here have testified that He does enable them to honor Him before the world. "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." O, let us say, Praise the Lord for such a promise! "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." What could be more clear? Shall we claim this promise now, every one here? You had better decide. *God is God*—He reigns. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." And shall we not pray? Have not our hearts gone out while our dear brother, Dr. Lowrey, has led us in prayer? "They shall know that I am the Lord." So also shall we know it, praise the Lord!

Further on (37th chap., 26th v.), "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them, and will set my sanctuary in the midst of them forevermore." We all know that this refers to our dispensation, the dispensation of Christ, the glorious day in which we live. O, let us be a holy Church! Let the world see that God is faithful to His word. My heart was never more willing than now to be led. Let us ask and expect a clearer understanding of these truths that God has spoken to us. I do know that there are hindrances, but they are in us, and not in God. We must perfectly yield ourselves up into His hands—give up all our doubts. We must arouse and obey God fully. Let there be no more questioning, but just come and submit and receive.

Singing, "There is a fountain filled with blood."

THE GOSPEL IN EZEKIEL.

Rev. Geo. Hughes.—A very eminent Scotch writer has written a book, giving it the title, "The Gospel in Ezekiel," and in years gone by I have been greatly profited by reading it. Our dear Sister Palmer has brought to us to-day the Gospel in Ezekiel. In the few words read we have presented to our view the fulness of the Christian dispensation—the doctrine of Holiness, which is exactly in the line of this meeting. "I will put my Spirit within you." O, this is the crowning point! Cleansing from filthiness of the flesh and

spirit, and from all idols, and then the incoming of the blessed Holy Spirit. Under the gracious promptings of the Holy Spirit, it is a luxury to do the will of God. This is full salvation. I thank God I have a share in this great salvation. I have had a feast already from the Gospel as given by Ezekiel. I am among this company, and I am realizing that the more I have the more I ask, opening my heart to all God's will.

GOD MISREPRESENTED.

Sister Cassie Smith.—The lesson is, as Sister Palmer has read, that God was misrepresented by the Israelites, as He is misrepresented now-a-days, I grieve to say, by many professing Christians and Christian Churches. I was reminded of the last prayer of our adorable Redeemer, who said He and the Father were one. We are met here to represent Jesus, that the world may be one. This is the salvation which the world wants. A man said to me that he had watched his friends who were Church members, and he did not see any difference between them and those who were not professing Christians. It has been the experience of Christians of all ages, that if we are filled with the Spirit we have something which the world has not, and which the world cannot give. This is the testimony that God has given me. I feel that in my Christian experience I find something that satisfies every part of my nature, and that must satisfy every one. The one great object is that the world may be saved. We are here to gain the victory over the world, the flesh and the devil.

Singing, "Wash me, and make me thus thine own."

A Sister.—I do bless the Lord for permitting me to come here this afternoon. I do not often get an opportunity to attend. I seemed to want a little more of Jesus, for certain purposes connected with His work. I want to give thanks to God for the wonderful way in which He has led me. It is true, as Sister Palmer has said, many a professor of Christianity misrepresents Christ. Unless we live our religion, the multiplicity of words that come from our lips cannot avail. O, I do not want to misrepresent the dear Lord. He is not misrepresented in our household. We pray there morning, noon and night. This religion is not for out-of-doors only, but for the privacy of our homes. O, pray that God may keep us low at the foot of the cross!

A Sister.—I want to bear witness to-day to the peace I have in abiding in Christ. I have lately been bereaved by the loss of a dear child, but in leaning on Christ I have been able to bear it all, and have found peace.

Singing, "He leadeth me."

HEART-LONGINGS.

Brother Hadley (of Water Street Mission).—For some time past—indeed for years—there has been constantly in my heart a desire to draw nearer to the cross and Christ of Calvary; a longing for more of the grace of Jesus. He came to me, bless His name, one night when I was dying in a saloon. I have never since doubted that my sins have been washed away, and I feel more and more like hiding myself in Jesus.

A Sister.—I praise God that the river of life ever flowed in my way; that he feeds me with His heavenly manna.

Brother B. Smith.—It is wonderful what the Lord will do if we open our hearts to receive. O, the luxury of the blessed Holy Ghost working in our soul! When we let the Lord direct us and we follow in His way, what peace fills our soul!

SALVATION NEAR.

A Sister.—I feel very thankful to-day that this Jordan of Jesus' blood is but a very short step from my door. How near it is, indeed, to every one of us! It is "ask and receive." Sister Palmer told us of her faith, that if she believed she would receive, and she did receive because she asked it. She tells us that we may know, and I do know.

DELIVERANCE FROM IDOLS.

Sister Tremaine.—I thank the Lord that He has taken from me two things: the love of jewelry and the love of literature—not impure, but not Christian. God has done this because self could not do it. I do not want to misrepresent Christ, but to represent Him truly, and reflect Him as a mirror reflects, that there can be no mistake, and that my life does carry out my Christian profession.

Singing, "Thou, my everlasting portion."

Mrs. Denner.—I believe in a definite work. God wants people to desire to be cleansed and filled, and then, when this is done He will give you what you want. I never heard of this teaching till I heard it from dear Sister Palmer here. It is an utter impossibility not to be useful if we are clean. No matter where I am, I know that God is witnessing, and I want to be clean. I know I am saved, and I rejoice because He has told me that my name is written in the Book of Life. He says in the lesson, "I will take away your heart of stone, and give you a heart of flesh." Glory be to Jesus for the blessed possibility that there is for all of us!

A Sister.—I know the Lord in His fulness. I know that Jesus dwells in my heart. He keeps me ever. Any other religion is not for me. Salvation takes it all in. Glory to our Christ!

FIRST VISIT.

A Brother.—This is my first visit here, but I thank God that he led my footsteps to this place. I have been constantly in the Lord's work since I was converted at Florence Mission. I was without the opportunities that you have had. I was raised a strict Roman Catholic. It was a hard thing for me to believe that I could be saved. I said, "Nothing can be done for me." I had never read the Bible, and was afraid of it. My life was miserable. I was a confirmed opium eater, and could not do without it. I was long in the hospital, and was pronounced incurable. I was unable to walk for a year. But it came to me that God had something better for me, so I walked out of the hospital and went to the mission and was saved. That Bible which I had never read I opened and read, and I said, "Live or die I will serve my Master." Since then I have had joy and peace, and have not wanted for anything. I have given myself and my children over to His keeping. I ask you to pray God that I may be kept in the hollow of His hand, and be with me to the end.

YEARS OF BLESSING.

A Brother.—I am here to-day to tell you that the Lord met me twelve years ago, and He has not only saved me and sanctified me, but He reigns in my heart, a living presence, over every appetite and every sin.

A Brother.—Sixty-three years I have served the Lord. In Brooklyn we are having a blessed good time. It will be found true that those who ask shall receive. For myself, I never was so much in the light. Hallelujah!

AN UNCHANGEABLE CHRIST.

Sister Hughes.—My feelings here to-day have been something like the tide. Yet my real heart and soul experience is even. I am so thankful that I know, by a blessed experience, that God is the same yesterday, to-day and forever, and that He is a satisfying portion to my soul. Forty years ago, at the Sing Sing Camp-meeting, I said, "Only Thee!" I praise God that He has been my helper. I have endeavored to keep my eye upon Him, for with His eye He has promised to guide me. By keeping myself under the blood and looking to Jesus, His promises have been sufficient for me through these forty years—not in the wilderness, for I have never known anything about a wilderness state, not even in a state of

justification. From my conversion I realized that God was my Saviour. O, how the blessed Holy Ghost was applied! When I was baptized I said, "Baptize me not only with water but with the Holy Spirit." Two years after I was led into the fountain which cleanseth from all sin. Glory be to His name!

Singing, "O, this uttermost salvation."

A Sister.—I feel, in this room, as if I were in the presence of a battery charged with the prayers of God's children. I am going, this week, to a place, and among people where I know I shall find Christ misrepresented, and I ask you for your prayers that there may be something in my words and my life that will teach those whom I shall meet that there is for them, also, a satisfying portion. May God strengthen and guide me!

A Sister.—Since my eyes have been fixed on Jesus, I have lost sight of all besides.

THE HAPPIEST DAY,

A Brother.—The happiest day of my life was the eleventh of this month, when I gave myself fully to God. I have come here this afternoon to show that I have done this—have yielded all to Him. Praise His glorious name!

A Brother.—I am looking only to God. I am resting in Him. I am alive forevermore with Him.

SIN TO BE HATED.

Dr. Lowrey.—I believe that we ought not, at any time, in any way, to extenuate sin. If there comes a time when we cannot speak of a past sinful life without extreme pain, I think there is something lacking. It is not edifying, nor helpful, that we should confess our sins to a priest, or to each other, but we should confess them to God, and we should hate our sins with a perfect hatred. Let us keep to the points of our personal deliverance from sin, through the grace of God. I have for myself a sense of safety and salvation. I believe the Lord accepts me for His child, and He gives me the witness.

Singing, "Lord, I am thine, entirely thine."

After prayer by Mrs. Palmer, and singing the Doxology, the meeting was dismissed with the Benediction.

OUR will must be conformed to God's will—not only in a "general way," as Francis De-Sales says, "but in every circumstance and detail." This binds us as Christians to go where God directs, to do every thing God commands, and to suffer whatever He may see fit to lay upon us in the way of affliction. "Commit thy way unto him"; the glory will be revealed hereafter.—*Ser.*

OUR SOCIAL MEETING.

THE WORD.—“*For we walk by faith, not by sight.*”
2 Cor. 5: 7.

“This is the faith we humbly seek,
The faith in Christ’s all-cleansing blood.”

Salvation at Home.—E. H. D. Carr, Wilmington, Del. : I was kept at home last summer, and most of the time confined to my room by sickness. I longed to attend some good camp-meeting. I did not murmur at God’s dispensations, but I hoped some one would furnish the means to go to Brandywine Summit Camp meeting. But the Lord came into my sick room, and said, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee !” At first I thought this could not be for me, personally,—that it was for the Church. I said, I am not worthy to be called with so high a calling. But, as I thought more of it the message seemed to be for me. The glory of the Lord did shine upon me—praise His name !

The cause of my bodily suffering was not, however, removed. But I was lifted above all these things, and I could only see the shadow thereof—you know the shadow never hurts anybody. O, such a love for everybody did I feel ! Now I am out night and day working for the Master. I am now better in health, and expect to be well soon.

Abounding Grace.—Mrs. Maria Bates : I am sixty-six years old. We lost all we had by fire some time ago. I make a mistake—I have a treasure that fire cannot destroy, and that is my ever-present and loving Saviour. I gave Him my heart in my youth, and from that time I have said, “Give me Jesus”—it is all that I desire. Twenty five years ago I sought and received the great blessing of holiness, so I think I can say, with the Psalmist, “Great peace have they that love thy law; and nothing shall offend them.” I am deprived of the means of grace, but I subsist on the precious promises of my own loving Saviour. Praise His dear name for what He is doing for me ! My whole trust is in Him—His blood cleanses me. O, what a comfort in affliction ! I have many friends in the flesh, but my best friends are the Father, Son and Holy Ghost, and I try to be led by them into all truth. My elder Brother says, “Lo, I am with you alway, even unto the end of the world.” I do believe He will carry me through. The Guide has been a great help to me. I love your Tuesday Meetings, and your holy testimonies, and would like to be with you.

Into Glorious Liberty.—Mrs. R. Adams : What God has taught me I would fain reveal to others, that He may be glorified. Through mouths of

anguish of mind, and years of poor health, God has led me out into peace and joy unspeakable. Now, the pen which I have used to please my own and others’ fancy, is now dedicated to the cause of my Saviour. With restored health, a re-organized mind, and a soul at liberty, I must show my gratitude by trying to aid others. Please make special prayer for me as a laborer for God.

Comfort in Affliction.—Mrs. Sallie M. Millen, Shelbyville, Mo. (recently bereaved of her beloved mother) ‘I feel my loss greatly and, next to my God, my heart turns for sympathy and comfort to you and the dear Guide family. My mother was my counselor—for many years the one on whom I leaned rather than God. But, her beautiful life and loving counsel led me to cast my all upon Christ and accept Him as my satisfying portion. Had I not done this while she was with me, I do not know how I could have borne my sad bereavement. “But, thanks be to God which giveth us the victory through our Lord Jesus Christ.” He doeth all things well. I must lean the harder on the “Strong Arm.” If I could only be with you in the Tuesday Meetings, or in the hallowed room of “Bella Cooke,” what a comfort it would be ! I am almost alone in my community as a witness to holiness.

Healed.—John W. Pennell, Marshalltown, Ia. : I am a living witness of Christ’s healing power. I have been sick for four years, most of the time confined to my bed and unable to help myself. God, for Christ’s sake, forgave my sins some three years ago, but, somehow, I could not believe that He would heal my body. I asked Him to give me some promise. Opening The Word, my eye rested upon James 5 : 13-15 and, bless God, my faith touched Christ my Saviour and, since then, I have been walking about and gaining every day. I feel a nearness to Christ that I never thought possible for mortal man. Glory to God my Saviour, I have no will of my own, only to know and do the will of my Father. God is leading me in a way that I knew not. I am blessed with a sense of His love. He has taught me such precious lessons of trust—praise His holy name ! How true the word of Jesus is, “Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” I send this to the blessed Guide only for the glory of God, and that I may encourage others to have living faith in Christ’s precious word.

Growing Brighter.—Mrs. A. E. Carr, Stoneham, Mass. : I do praise God, that with Jesus in our hearts we have heaven below. I find it is true that “to be spiritually minded is life and peace.” I have that life and peace. Glory to God, I have entered the valley of blessing so sweet

EDITORIAL STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

"THOUGH the circling flight of time may find us
Far apart, or severed more and more,
Yet the farewell always lies behind us
And the welcome always lies before.
Meanwhile God is leading, surely, slowly,
Through the shadows with a hand of love,
To the house where, 'mid the myriads holy,
Only welcomes wait us both above."

IS IT WELL?

TIME flies—O, how swiftly! Another year is almost gone. It seems only yesterday since we were at work on our January number—and, lo, now it is *December*! We are called to utter our closing words for the year—may they be suited to the occasion!

"*Is it well with thee?*" This question flashed through our mind as we sat down to write this editorial. We would make it a real heart-question, and press it upon the attention of every reader, and upon ourself also.

FIRST, *Is it well with thy soul?* This is the vital point—all comprehending, far-reaching as eternity. The inner life is of supreme importance. Its health and vigor lie at the foundation of all that is true and excellent and of good report. "Thou desirest truth in the inward parts," says the Psalmist. Well, beloved, indulge in a little introspection. Make an accurate survey. Glide not along the surface—go down into the depths—try *your own spirit*.

Are you sure there is entire purity? Are the very springs of your being responsive to the Divine will? Is every secret thought and imagination pure? Is the will in exact harmony with God's will? Does every motive move along the line of light? Is every ambition white-robed, and looking heavenward? Have the affections

found the center of all attraction, and do they move around that attractive center with holy fervor? Do you say, from your soul's profoundest depths, "JESUS ONLY"—"there is none upon the earth that I desire besides THEE"?

SECOND, *Is it well with your family?* Are your children true Christians? Mark! we do not lay so much stress upon their being simply Church members. If inside the fold, it is a point gained. But positive piety—robust, lustrous, active piety, is the essential matter. Rest not without this. If your child is a mere *formalist*, there is no time for you to sleep—as well sleep over the throes of an earthquake. Give not over your crying until God breathes into the nostrils of that son or daughter the breath of life—*eternal life*! Be not concerned about bringing your daughter "*into society*"—your chief aim should be to bring her to the throne, under the Divine overshadowings, and into the fellowship of the royal society of heaven—angels and white-robed millions. Strive not to put your son in a high position—he emulous to have him stand well in Divine estimation—to be a shining Christian—to have power to impress his generation, and to lift dying men to a throne and a crown.

THIRD, *Is it well with your Church?* Are the tokens of life manifest and pervading? Is your pulpit full of life and power? Are your pews well filled? Does the congregation appear to be interested in the ministrations of the Word? And how about the social meetings—do the people delight in them, and give evidence of spiritual profit? Is there a vein of Divine life running through the Sabbath School? Is your Superintendent a decided Christian, and are the teachers devout in spirit, and active workers?

You say, "Why press these questions upon me? Am I the keeper of the Church?" No! But you are an individual member. Are you doing your best to have a *living Church*?

If you can answer these pointed interrogatories in the affirmative, be glad. Let all the bells of your soul ring out their Christmas chimes! No matter whether you have little or much of this world, it is surely well with you. If these conditions be met, you will begin the year, personally, in your family, and in your Church, WELL.

*"And let the priests themselves believe,
And put salvation on."*

WHAT IS THE MATTER?

THE ministers of the Methodist Episcopal Church, in New York, Brooklyn, and vicinity, in their weekly meeting, have been discussing the question, "Why Methodism is not making more progress within their bounds?" During this discussion there has been a new illustration of the truth of the adage: "Many men of many minds." And, amid the diversity of opinions expressed, there have been some strange utterances to come from the lips of *Methodist* ministers—we will not repeat them.

One thing is seen as a result of this discussion, that a general conviction was wrought "that Methodism is *not* making progress in this metropolitan city, as could be desired. The great thing then to be ascertained is, what is the true remedy and how to apply it. On this point there was no harmony of view. In the main the expedients suggested were, in our opinion, totally inadequate—anything and everything but the right thing—mere nostrums we might say. It is certain that in this nineteenth century there ought to be no retrograde movement on the part of that system which Chalmers styled, "*Christianity in earnest.*" The Methodist hosts should be on "quick step," marching like an army with banners—marching on to victory, in the city as well as in all parts of the land, and they would be so marching were the *Methodistic conditions met.*

If we had been privileged to have given our opinion on this important subject, we should have said, "*Begin at the Parsonage, and in the Pulpit!*" These brethren may not be aware of the fact, but they should know that, among the people, the godly people, in the city and in the country, the universal cry is, "*Give us a pulpit on fire!*" On fire! Not with natural eloquence or logic, or science—but, red-hot with Holy Ghost fire!

We would recommend the ministers to come together in solemn convocation. Lay aside, for a week, magazines and scientific works. Call it the New York Ministers' Pentecostal Week. Have a time of deep, thorough heart-searching. Wait on

God, not for an hour, or a day—but for a succession of days—until every man receives, not a baptism, but *the* baptism of the Holy Ghost, "the anointing that abideth." A week so spent, we believe would achieve marvelous results. At any rate we advise them to try it. A fully *baptized Ministry* would soon win, not only the city, but the world for Christ.

NOTE!—The United States has 195,000 Saloons!

IT IS AT HAND.

THAT is, the holiday time is at hand! Real Christians are not debarred from participating in the innocent enjoyments of the period. Christmas and New Years are joyous occasions. It is a very proper thing for the members of families, widely separated it may be, to come together in the old homestead, and have blessed re-unions. Around the altars of Zion, too, the voice of joy and praise should be heard. The very walls should ring with saintly rejoicings.

But, let us not allow these days of holy communion and Christian-like festivity to degenerate into scenes of folly and unwarrantable mirth. Especially let us not turn our Christian sanctuaries into *play-houses*, or devote them to festivals or fairs which are inconsistent with our holy Christianity. THE GUIDE utters a constant and earnest protest against such profanation of the house of God. And we counsel all the Lord's elect ones to stand aloof from these abominations. We hope ere long to publish a pointed and pungent tract on the subject. We have had some manuscripts sent in as responses to our call, but we have not yet made any selection. What we issue on this line must blaze and burn—in love—but we must have it in all Gospel plainness.

We re-iterate, in this connection, the caution heretofore given. Be careful what you do with your money during the holidays. *Spend not a dime* on that which is frivolous or unprofitable. Let your gifts be such as you can think of in days to come with satisfaction—and which will truly benefit the recipients. We have endeavored to help you in this matter by offering books at a reduced rate. Let it be remembered we can furnish any book you desire on favorable terms.

THEY ARE GOING !

THE workers are going home. The gates of the heavenly city are open day and night to admit them. Two of our friends recently departed are worthy of mention.

WM. H. JENKINS, of Newark, N. J., is among the crowned ones. He passed away July 20th, 1889, after a long illness. He was converted in his thirtieth year. About eight years ago he received the blessing of perfect love. His life, thereafter, was ever full of sunshine. He would come into our office at times, and when asked, "Bro. Jenkins, how are you?" would invariably reply, "*Well and happy, brother!*" He was a devoted man of God, a true exponent of holiness in testimony and in life. He performed a great amount of humble and self-sacrificing missionary work in Newark, visiting the squares, conversing with people and giving them tracts. For a number of years he worked earnestly for THE GUIDE and procured for us hundreds of subscribers. While confined to his room for months by illness, he had an unshaken faith in Christ, and a quiet, submissive spirit. He said to his dear companion, who watched lovingly by his couch: "How wonderfully the love of God can keep us in affliction. When I could I worked for the Lord, and now I am suffering His will, but I expect to have a mansion, it is all right." His end was peace and, we believe, his crown has many stars in it.

HENRY SMITH, of New York, born Dec. 24th, 1815. He came to this country in 1842, six months after the battle of Waterloo. In 1862, he enlisted in the 140th Regiment of New York, and endeavored faithfully to serve his adopted country. He was converted to God in 1876 through the prayers and persevering efforts of some Christian ladies engaged in missionary work in this city. He often referred to this with tears and expressions of joy. From the time of his conversion he was an exemplary and growing Christian. He was a constant attendant at the "Tuesday Meeting" and evidently profited thereby. He had a little business stand on the sidewalk in Nassau Street, near Wall Street. He closed this each Tuesday afternoon and came to the meeting. Men would sometimes question the propriety of this, but he would say, "*I must go to the Meeting on Tuesday!*" He was a missionary on the sidewalk; he recognized the presence of God in business, and was constantly telling of Christ and His salvation, as he had opportunity. He was an humble, yet bold witness for the truth. How many have been savingly impressed by his pointed testimonies, eternity will show. His life was rather abruptly terminated Oct. 12th, 1889, but he was ready; he has entered into the joy of his Lord.

"In the time of my distress
Thou hast my succor been."

CAST DOWN.

ARE you cast down, or despondent? There are times when even the holy are in heaviness through manifold temptations. And this is not an uncommon experience at this season of the year. There are those who are in straits. The avenues along which they have been accustomed to move without obstruction have been closed. The clouds overhead are lowering, and there is a general aspect of dreariness.

Well, what shall you do? Cast away your confidence? No! Conclude that God has forsaken you? Never; not even when midnight darkness enshrouds you. What then? Why, follow the instruction of Isaiah. "Who is among you that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." "In so doing you shall blessedly prove that "unto the upright there ariseth light in the darkness." The clouds will disperse; the shadows flee away; and you shall walk unhindered in the light of God's countenance.

—"*A cheerful mind is like a sunny day.*"

STANDING GRACE.

PAUL, in writing to the Romans, speaks of having access to grace wherein we stand. He sets forth first the excellency of justification: "Being justified by faith, we have peace with God through our Lord Jesus Christ." That is an inexpressibly glorious state. But the work does not stop there.

Through Christ there is abounding grace. He has come "that we might have life and have it more abundantly." So that, having these new relations established by this grace of justification we may go forward and obtain establishing grace. This is the grace of true holiness—we have access to the holiest of all, through the blood of Jesus, and may have our feet firmly planted upon the rock and rejoice in hope of the glory of God. Believer, claim your privilege. It is indeed delightful to look upon a symmetrical, stable, unflinching Christian character and life. The fitful unstable lives of many professors of Christianity exert a deleterious influence.

"This God is the God we adore,
Our faithful, unchangeable friend."

HOW IS IT ?

HAVE you won a soul for Christ this year? If there a reader of The Guide who will have to give a negative answer to this question? If so, we pity such an one! It would seem that a Christian, with a working period of three hundred and sixty-five days, and Gospel facilities at command, ought to be able to gather one trophy at least. And if this were the motto of every professing Christian, "*One a year*," the world would be speedily converted to Christ.

But if you, dear reader, are among the *negatives*, we have a word for you—an earnest word. The year is not yet gone—there are some sands remaining in the glass—they are few, however, and dropping out fast. *Stir yourself!* Perhaps, ere the last one falls, you may compass the salvation of one soul. What an achievement—high as heaven, vast as eternity! Up, in the name of Christ, *up*—and victory is yours!

—The half of our ills are imaginary.

"THE MORNING COMETH!"

NIGHT, however dark and long it may seem, is followed by the morning. At the appointed hour the gray streaks are seen in the horizon, proclaiming "The morning cometh!" The sun, the great luminary of the day, is moving onward in his glorious chariot, and soon his bright effulgent beams cover the whole earth.

So it is written for the encouragement of suffering and afflicted saints: "Weeping may endure for a night, but joy cometh in the morning." Weeping is our earthly allotment—and O, sometimes the night of weeping appears very long! The weary, agonized sufferer cries, "Will it never be morning?" O, yes it will; your Father says so. Surely you can trust *His* word! And when the morning does come, how bright and joyous it will be! The deep shadows of the night will be forgotten, and joy, like a flood of light, will cover the whole area of your being. Courage, then, beloved, COURAGE! The darkness will soon be past—"the morning cometh."

"Whose love is as great as His power,
And neither knows measure nor end."

"I AM NOTHING."

READ the 13th chapter of 1st Corinthians and see how far a person may go and yet be "nothing," positively "*nothing*," in Divine estimation. I may have the prophetic gift—understand all mysteries, and all knowledge, and have all faith so as to remove mountains, and yet be nothing, nothing, "*NOTHING*."

Astonishing statement! But it is the Divine estimate—God says so, and that is authoritative.

Were a mortal so endowed, so equipped, he would really think himself to be something, or, somebody. Nothing is more common—but it is self-inflation, the "*puffing up*," which is antagonistic to the Divine mind.

LOVE is the pre-eminent grace—"God is love, and he that dwelleth in love dwelleth in God, and God in Him." A kind of absorption of our being in The Infinite—a losing of ourselves in the bosom of God. Be filled, then, with LOVE.

—Do to-day's duty—fight to-day's temptation.

IS YOUR PASTOR HOLY ?

Is he in the experience? Does he give testimony concerning this grace? Does he preach definitely on the subject? These are pointed and important questions. Who can answer them?

We think we hear voices from all parts of the land, exclaiming, "*Our pastor holy!*" No; we never hear a word from him on the subject. He is a generalizer in the pulpit, an essayist, a reader of tame, lifeless dissertations.

A lady some time ago, told us sorrowfully, that none of her pastors for *twenty years*, had given any positive teaching on the subject, or encouragement to those walking in the way. What a record of pastorates! How will it stand in the judgment?

But, beloved, if your pastor is not in line, let us ask, do you pray enough about that in your closet? Do you try to get reading for him on the subject? We counsel you to place in his hand, "*Letters to Christian Pastors*," by Dr. Jaques, published in THE GUIDE this year, soon to be in a tract. Every minister should have a copy.

*"The steps of faith fall on the seeming void,
and find the rock beneath."*

OUR INQUIRY ROOM.

CHRIST'S INJUNCTION.—"In your patience possess ye your souls."—Luke 29: 19.

"With meek submission may we bear
Each needful cross thou shalt ordain."

Half-Hours in the Epistles.

HALF HOUR WITH ST. JAMES.—"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."—(James 2 : 1-10.)

The apostle in these verses strikes at a very common and great evil, respect of persons. He makes his teaching very forcible by the use of an illustration. He supposes the coming into their assembly a man with a gold ring and in goodly apparel, and the showing to him of peculiar deference, assigning him to a good place. At the same time there comes in a poor man to whom it is said, "Stand thou there, or sit here under my footstool." And he asks, "Are ye not then partial in yourselves, and are become judges of evil thoughts?"

"Is it possible," the reader may be disposed to ask, "that such distinctions can be made in the house of God?" And, no wonder that the question is propounded. Strange as it may seem, the apostle was directing his batteries against that which had an existence. And he was writing for all time, for every period of Church history. In these modern days we have lamentable instances of this *man-worship*. The gold ring and the fine apparel receive homage in our Churches, while the poor man in his plain attire receive little attention. That is one reason why so many seats are vacant. The poor, with a decent self-respect, refuse to be so degraded.

The apostle declares this respect of persons to be a sin, an infraction of the royal law of love, "Thou shalt love thy neighbor as thyself." He says, "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

The cure for this phase of the carnal mind, respect of persons, is holiness. To those who have the mind of Christ no homage is rendered to the rich at the expense of the poor. If any more than others receive special attention, it is the poor and the lowly. They give good heed to

Christ's words, "The poor ye have always with you." To an eye of spiritual discernment there is special significance in that utterance.

INQUIRIES OF CORRESPONDENTS.

1. A sister in California asks : Was Paul sanctified, and did he receive it as a second blessing?

Ans.—Paul's testimony is sufficient to establish the fact of his entire sanctification (See Gal. 2 : 10, and 1 Thess. 9 : 10). And while it is not spoken of as a "second blessing," it is evident that this advanced experience was reached subsequent to his conversion.

2. A sister in the West : Is it right for me to wait on the table on the Fair grounds, the Church having a table there, or to remain at the meeting of the Mite Society when the object is to arrange for a Festival?

Ans.—We have so often given our opinion on this subject that it seems hardly necessary to repeat it. We counsel all who wish to keep undefiled garments to stand entirely clear of these modern expedients, and to give all they can to the Church in a regular way.

YOUNG PEOPLE'S METHODIST ALLIANCE.

We had supposed that this organization had been merged into the "Epworth League." An effort has been made to consolidate the Young People's Societies under that name. Part of the local organizations of the Methodist Alliance acquiesced. But a respectable number have not consented. The Oxford League has not united, and Bishop Vincent says it will not. There has been a re-organization of the Methodist Young People's Alliance, with the appointment of Rev. Ross Taylor as General Organizer. The paper, "*The Young People*," is still published, and may be had, with *The Guide*, for \$1.35. This organization was started on a positive holiness line, and we hope it will live and extend throughout the land. The scheme of consolidation has virtually failed on account of the non-concurrence of the "*Oxford League*." And, inasmuch as those who were leaders in this attempted union declined to make Holiness *prominent* in the new organization, there is only one thing for the "*Alliance*" to do, and that is to hold its position and go on with its work. We hope it will widen its boundaries. Its paper should be patronized, and to encourage it we make the above clubbing arrangement. For information about the plan of "*The Alliance*," address Miss Lulu Higgins, Sec'y, Evanston, Ill.

HELPS TO CHRISTIAN DEVOTION.

A Pointed Inquiry.—"Know ye not, [that so many of us as were baptized into Jesus Christ were baptized into his death?"—(Romans 6:3.)

"PRAYER to God is not mere wishing or desiring and not simply sending our thoughts into vacancy. If real, it is an act of social intercourse by which the soul actually speaks to God and asks some favor from Him, and in which that soul assumes God to be present, and competent to hear and answer prayer. The man who prays talks to God and to Him expresses the desires of his heart. He does not simply think of Him, but speaks to Him."

I.—THE HOLY WORD.

DAILY BIBLE CALENDAR—DECEMBER.

1. 1 Cor. 10:31. Rom. 8:9. Psa. 63:7
2. Prov. 22:22. Psa. 41:1-2. Psa. 71:4
3. Prov. 3:25. Prov. 3:26. Psa. 59:17
4. Titus 2:2. Phil. 3:20, 21. Psa. 86:3
5. Eph. 5:17. John 6:45. Psa. 119:26
6. Prov. 8:34. Prov. 8:35. Psa. 63:4, 5
7. Eph. 4:2. Job 22:29. Psa. 40:12, 13
8. Mark 16:15. Matt. 12:21. Psa. 67:1-2.
9. Prov. 4:13. Isa. 32:18. Psa. 119:125.
10. Deut. 11:1. 1 Tim. 4:8. Psa. 5:12.
11. Prov. 3:11. Prov. 3:12. Psa. 90:15.
12. Prov. 3:5. Prov. 2:6. Psa. 54:2.
13. Eph. 5:6. Isa. 45:17. Psa. 7:1.
14. Eph. 4:23. Psa. 92:13. Psa. 5:7.
15. Prov. 27:1. Prov. 1:23. Jer. 14:20, 21.
16. Psa. 135:3. Prov. 14:26. Psa. 145:1.
17. 1 Thess. 5:8. Psa. 46:5. Psa. 18:3
18. 1 Pet. 2:11. Rom. 4:5. Psa. 69:29.
19. Jas. 1:21. Jer. 17:7, 8. Jer. 17:14.
20. Colos. 3:14. Rom. 13:10. 1 Thess. 3:12
21. Psa. 40:16. Isa. 30:19. Psa. 28:7
22. Psa. 22:23. Rom. 1:16. Psa. 8:4
23. Jas. 3:13. Rom. 2:10. Phil. 1:10, 11
24. John 12:35. Psa. 37:17. Psa. 13:3.
25. Acts 3:22. Gal. 4:4, 5. Luke 1:68.
26. 1 Cor. 1:10. 1 Cor. 1:7, 8. 2 Thess. 1:11, 12.
27. Jas. 1:2. Jas. 1:3. Psa. 119:153.
28. Heb. 3:12. Jer. 24:7. Psa. 69:13.
29. Deut. 8:6. Isa. 30:18. Psa. 57:1
30. Jas. 5:7, 8. Psa. 121:7. Psa. 39:12
31. Rev. 3:11. Rev. 3:12. Psa. 17:5.

IN THE DIVINE TREASURY.—We close the year with the study of another feature of Christ's character:

CHRIST THE KING.

- Foretold—Num. 24:17; Psa. 2:6; Isa. 9:7; Jer. 23:5.
 Glorious—Psa. 24:7-10; 1 Cor. 2:8; James 2:1.
 Supreme—Psa. 89:27; Rev. 1:5; 19:16.
 Sits on the throne of God—Rev. 3:21.
 Sits on the throne of David—Isa. 9:7; Ezek. 37:24-25;
 Luke 1:32; Acts 2:30.
 Is King of Zion—Psa. 2:6; Isa. 52:7; Zech. 9:9; Matt.
 21:5; John 12:12-15.
 Has a righteous Kingdom—Dan. 2:44; 7:14; Luke 1:33.
 Has a universal Kingdom—Psa. 2:8; 72:8; Zech. 14:9;
 Rev. 11:15.
 Has a spiritual Kingdom—Rom. 14:17; 1 Cor. 15:50.
 Saints receive a Kingdom from Him—Luke 22:29, 30;
 Heb. 12:28.

II.—CLOSET PRAYER.

—"Now know I that the Lord saveth His anointed; He will hear him from His holy heaven with the saving strength of His right hand."—Psalms 20:6.

HYMN for the month, No. 184 in the Methodist Hymnal, commencing—

"Brightest and best of the sons of the morning."

1. GENERAL SUBJECT FOR PRAYER.—*That God's people may realise spiritual profit as well as relaxation during the holiday festivities.*

2. REQUESTS BY LETTER—

California, I—, for a husband to be sanctified, and four sons converted. *Canada*—, for a family once Christians, now worldly. *A*—, for a brother to be sanctified. *Iowa*, R—, for a sister to have bodily healing; for a husband and child to be converted; for a revival. *Michigan*, D—, for a mother and daughter, who are back-sliders to be reclaimed; for a father given to drinking; for a father and two sons to be converted; for a son far gone in sin. *Missouri*—, for a young man to be enlightened by the Holy Spirit; for a sister to be sanctified; for a sister in trouble. *New York*, R—, for a sister to be filled with the Spirit. B—, for a mother making her family unhappy; for a sister whose mind is disturbed by evil spirits. *Pennsylvania*, P—, for a sister to have her speech restored. H—, for two sons to be converted. *Wisconsin*, —B, that a mother's health may be restored, and that she may have a clear evidence of her acceptance.

—No man can safely refuse the call to obey the higher leadings of grace. If he deny them, he will probably fall below that which he was before, and lose even that which he seemeth to have.

"Send me that which thou knowest is blessing, though it may not seem blessing to me; and deny me that which Thou knowest is no blessing, however I, in my ignorance, may be led to think it so. That is the spirit of prayer. When we are praying for blessings, we ought never to pray for them absolutely. We ought always to pray for them if they be truly good for us; if not, God, in answering our prayer, would not be blessing us indeed."—*Sel.*

III.—IN THE OPEN FIELD.

"Let us go forth therefore unto Him without the camp, bearing His reproach."—Heb. 13:13.

WORK SUGGESTED:

1. Make some poor family happy during the holidays.
2. Let orphan children be well provided for.
3. Either present, yourself, or get private contributions, (small sums if necessary) to present your pastor with a copy of the TEACHERS' BIBLE.
4. Make a present of The Guide for 1890, with one of the premium books we advertise to some friend.
5. Testify against any holiday profanation of God's house that may be proposed.
6. Encourage some poor young man or woman with a gift.

THE BEAUTIFUL PREMIUM!

In order to give all our friends an opportunity to secure a copy of

"FRAGRANT MEMORIES,"

of the *Tuesday Meeting and Guide to Holiness*. We have extended our offer to January 1st to both old and new subscribers who forward \$1.25 by that time. Remember, it is a *seventy-five cent book*, and obtained for *twenty-five cents* added to the subscription price of *THE GUIDE*. We cannot send duplicates where 25 cents is sent separate from a subscription to *The Guide*.

When you forward your subscription, be sure to include ten cents for the *ILLUSTRATED HOLINESS YEAR BOOK*.

OUR GLEANINGS.

THE SECOND HALF-CENTURY! The Guide is fairly launched upon the second half-century of its history. Its future is bright. We are looking for large additions of new subscribers. The splendid premiums offered in the November number are attractive. *Work hard for us, beloved friends—canvass thoroughly—and report before January first.* The sooner you forward your orders the better, so that new subscribers may have the November and December numbers FREE.

Let your book orders reach us, if possible, by December 10th, at the latest, if you want them in time for Christmas or New Year's. *Avoid disappointment, as to time.*

ILLUSTRATED HOLINESS YEAR BOOK.—You can hardly afford to be without it, if you want to know how Holiness is spreading throughout the world. Price, only ten cents. Seventy-two pages.

—NEW TRACTS.—Bro. Jarrell's stirring Sermon in this number, and the experience of Rev. E. J. Hamell, published in part, will be put into tracts—3 cents each; 30 cents per dozen. Let the half-hearted ones read the sermon; and the experience of Bro. Hamell will show how Christ can fully save a *Romanist*.

—LETTERS TO CHRISTIAN PASTORS.—We are putting the Letters of Dr. Jaques to Christian Pastors, published in *The Guide* this year, into tract form. We charge each subscriber to see that his or her pastor has a copy. Those who have a good quantity of their Lord's money would do well to send us a contribution to be used in giving these to ministers. Who will contribute \$5, \$10, or more, for this purpose? *It will do good, depend upon it.* Price, 5 cents each; 50 cents per dozen. Bound in neat flexible cloth, 62 pages—20 cents each; six for \$1.00.

—AN International Holiness Convention is under consideration, probably to be held in New York in the Spring. Let this be held in remembrance.

CLIPPING ARRANGEMENTS.—We club with *The Banner and Voice*, Jacksonville, Ill.; and *The Highway*, Nevada, Iowa; for \$2.25—two weekly Holiness papers that have "a certain sound." Also with *The Illustrator*, devoted to the exposition of the International Sunday School Lessons, from a spiritual standpoint; and the *Methodist Young People*, the organ of the Methodist Young People's Alliance, for \$1.35.

—Bishop Taylor's magazine, *The African News* is \$1.00. Encourage its circulation. Get it and read what God is doing in Africa. It should be scattered abroad.

—THE GUIDE BENEVOLENT FUND.—Give us all the contributions you can between this and January 1st, especially to continue the Magazine in 1890 to the colored preachers in the South, to whom we commenced to send it last January. Do not let them be cut off.

—You ought to have the two beautiful publications of Rev. L. L. Pickett: "*St. Paul on Holiness*," a compilation of Paul's teachings on this subject, price 5 cents; 50 cents per dozen; and "*The Holy Day*," on the Sabbath question, price 10 cents—good to circulate.

—Remember the "*Bishop Taylor Fund*."

INDEXES.—We furnish Indexes free to those who wish to bind their magazines.

—If any pastor wants good evangelistic workers, let him write us about Sisters Kenney and her helper, Nettie Van Name, the sweet singer—or, Sister Lizzie M. Boyd.

New Holiday Books.

From T. WHITTAKER Publisher, 2 and 3 Bible House, N.Y.

TRUE AND NOBLE WOMEN. Edited by Henry C. Ewart. With seventy illustrations. A book of sketches of the character of noble women, which will prove a blessing to all who read it. It is embellished with a portrait of Queen Victoria. Price, \$1.50.

IN THE PRESENCE, and other verses. By the author of "*Thine Forever*," etc. A volume of Poems. It is in a clear, strong type, and neatly bound in cloth. An appropriate present to a friend. Price, 75 cents.

SCRIPTURE CALENDAR. A very beautiful Calendar for the Library or Study. Choice selections of Scripture for each day. Price, 35 cts.

WALL MOTTOES, on handsome cardboard, in large silver letters—such as "*Mighty to Save*," etc. 6 1/2 x 18. Just the thing for the home. Price; for box of twelve.

From F. H. REVELL, Publisher, 12 Bible House, N. Y.

LADY MISSIONARIES IN FOREIGN LANDS. By Mrs. E. R. Pitman. In this volume are brief sketches of the lives of some devoted female missionaries. A good book to inspire faith and stimulate Christian activity. Price 75 cents.

TWELVE CHRISTMAS SERMONS. By Rev. C. H. Spurgeon. Delivered in the Metropolitan Tabernacle, London. It is in the vigorous, evangelical style of the author. Excellent reading for the holidays, and nice for a present. Price, 50 cents.

LIFE IN A LOOK. By Maurice S. Baldwin, D. D., Bishop of Huron. Showing the necessity and nature of the new birth, and how to obtain it, by looking unto Christ. A good book for those inquiring after the way of life. Price, 25 cents.

COMPLETE POEMS OF FRANCES RIDLEY HAVERGAL.—The only complete and unabridged edition. Over 856 pages. This is a very handsome edition, and worthy of attention. Price, in cloth, \$2.00.

THE STORY OF JESUS. For Little Folks. By Mrs. G. E. Morton. The story of Jesus in simple language, and fascinating style. It has numerous illustrations. It is a beautiful gift for a little child. Elegantly bound. \$1.00.

WAYSIDE GLEANINGS.—A set of twelve rural scenes, with texts of Scripture. The size of these is 7 1/2 x 10 1/4 inches. They are illuminated, and are very beautiful. Price, per set, 50 cts.

ENAMEL TEXTS. In the form of a shield, a heart, and bell—also square. Very profitable things with which to embellish a home. Send for full Catalogue.

THE HARVEST FIELD.

AT HOME.—

—THE Beekman Hill M. E. Church in this city, Rev. John Parker, pastor, is having conversions constantly.

—Jane Street M. E. Church rejuvenated through the heroic efforts of Bro. Stephen Merritt, now has three pastors: Bros. Merritt, Godson, and Willing. They have three Holiness Meetings a week, and keep their batteries constantly thundering, and doing havoc among Satan's works.

—A very gracious work among the Swedes is going on in the Seventh Street M. E. Church in this city. A. C. Morehouse, pastor—souls are saved all the time.

—A Holiness Convention has been held in the Carroll Park M. E. Church, Brooklyn, Bro. D. McGregor, pastor. Bro. W. B. Osborn and wife, and other workers, have been lending their aid. Sanctifying and converting power has been realized.

—Battery Park Mission, in New York, under the auspices of the W. H. M. S. is doing a grand work. The missionary Bro. Jas. Matthews and wife are indefatigable in their efforts to save souls, and they are successful.

—At Jefferson, N. Y., 129 probationers have been received into full membership, the fruit of last winter's revival. C. H. Travis is pastor.

—About 200 have professed conversion in Burlington, Ia. under the labors of Mrs. L. O. Robinson.

—Bro. McNally, pastor of the Primitive Methodist Church, Girardville, Pa., has been holding another Holiness Convention, and God's saving power has been displayed. They are moving grandly in the mountains of Pennsylvania.

—Bro. McGraham, pastor of the Primitive Methodist Church in Brooklyn, N. Y., has been holding revival services with gracious results.

Bro. T. H. Leitch, evangelist, recently held a meeting in Greenville, N. C. 200 professed conversion.

—Bro. W. T. Evans, Griswold, Iowa, writes to *The Witness*: "The people here, as elsewhere, are hungering and thirsting for righteousness, and the promise is being verified. Quite a number have received pardon, and others the gift of holiness."

—A Holiness Convention has recently been held in Bromfield Street M. E. Church, Boston. Bros. G. D. Watson, Gill, Morse, Short, Brown, and others, participated. It was a time of refreshing from on high.

—A Convention for Holiness, recently held in Norwich, Ct., was a success. Bros. Watson, Levy, and other workers, participated.

ABROAD.—

BISHOP TAYLOR IN ENGLAND.

Dear Dr. Welch—You will find by reading my MS. "Vivi, the Old Capital of Congo," why I am here. A summary statement is as follows: By the teaching force of all the facts now apparent, we perceive plainly that we need our steamer more than by twenty to one on the Lower Congo than on the Upper.

When I tried in vain to get passage for a party of missionaries up the Kassai, in 1886, there were but five little steamers on the waters of the Upper Congo; now there are twelve. We can now get passage for the pioneers, we must send to Dr. Summers' station at Lulua-burg, to hold our pre-emption title to the occupancy of those populous countries.

Meantime our detention at Vivi has opened our eyes to a densely populated country, belonging to Congo State, on the north side of the river—100 miles wide and 250 miles long—with no missions but a few starting near the riverside. So while we shall not neglect the great countries up the Kassai and the Sankum, we will, in securing a reliable base of operations from the ocean to the center of the Continent, occupying three vast regions by the way.

Again, the price of carrying to Stanley Pool now is more than double the price paid three years ago. By having a steamer to take freight from the side of the ocean steamer, at Banana, and land it at Vivi, and then have a steel launch of three or four tons burden to be worked by oars and sails, on the middle passage of eighty-eight miles, from Isangala to Manyanga, we shall have the inside track of the carrying business for the Upper Congo—cheaper to us than it was three years ago. Then, when we want to send a little steamer up the Kasai, we can carry her up at once with our own force, and carry the stuff to furnish her freights for the far interior countries. The great north country named we can supply from Vivi. So, to avoid any further delay, I am on my way to Liverpool to make all arrangements with the builder of our steamer, to furnish us with a boss builder to put it together, and afloat at the earliest moment possible. Your Brother, WM. TAYLOR.

MEXICO. — In Mexico City, an interesting revival has been progressing, under the labors of Bro. L. C. Smith, the evangelist—25 seekers at the altar one night, and the saving work progressing.

—The Swedish government has appropriated \$5,000 a year for the promotion of temperance.

—During the past fifteen months the American Board at the Japan Mission has registered 2,867 converts.

—For the last three months of 1888, 730 baptisms were reported from three stations of the Baptist Telugu Mission in India.

—There are still over 10,000,000 square miles of unoccupied districts in various heathen lands where missionaries thus far have never entered.

—Iceland is entirely Protestant, with a population of 70,000. It has neither theatre nor police, no prison, and not even a justice of the peace.

—Naryan Sheshadri, who visited the United States some years ago, has been, it is said, the means of bringing one thousand heathen into the Christian fold.

—The demand for the Arabic Bible is so great that although the printing presses at Beirut are working day and night, pace cannot be kept with the orders.

—The King of Siam has given a royal palace, together with extensive grounds and buildings, for the use of the American Presbyterian Mission.

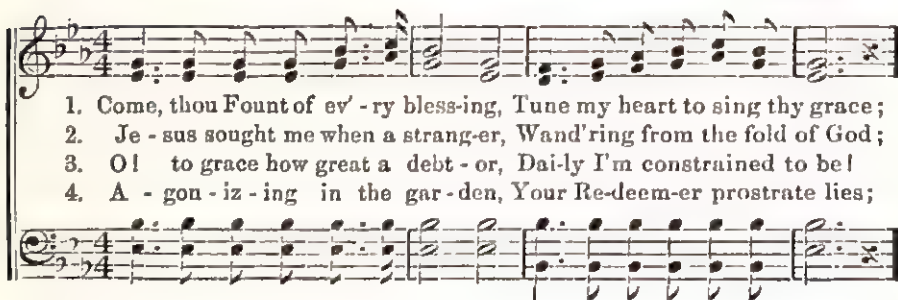
GUIDE HYMNAL

8.

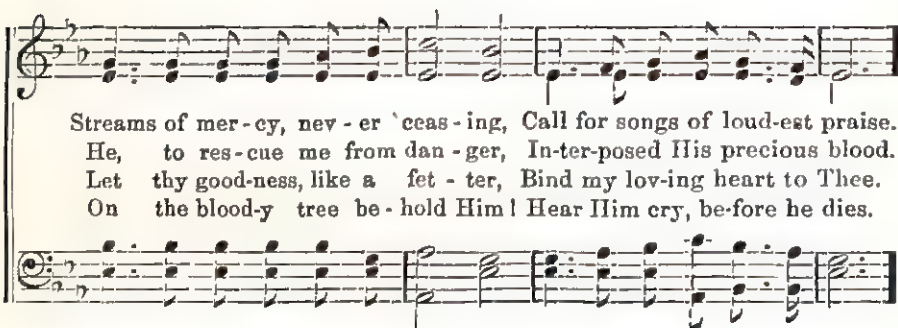
FATHER'S HOUSE.

Respectfully dedicated to Rev. S. O. Swallow, Harrisburg, Pa.

R. E. HUDSON.

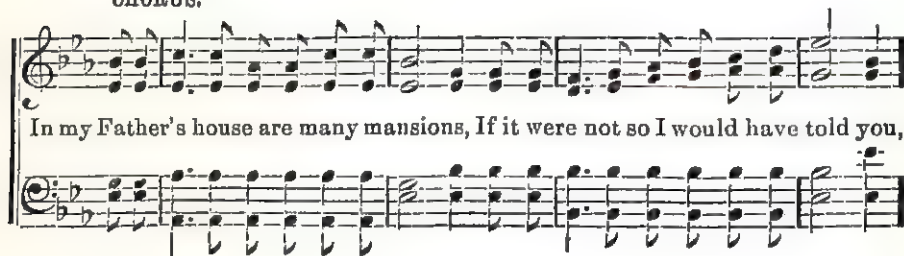


1. Come, thou Fount of ev' - ry blessing, Tune my heart to sing thy grace ;
 2. Je - sus sought me when a strang - er, Wand'ring from the fold of God ;
 3. O! to grace how great a debt - or, Dai - ly I'm constrained to be !
 4. A - gon - iz - ing in the gar - den, Your Re - deem - er prostrate lies ;

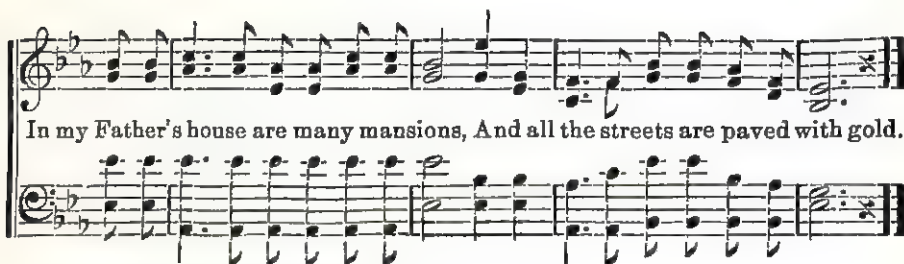


Streams of mer - cy, nev - er 'ceas - ing, Call for songs of loud - est praise.
 He, to res - cue me from dan - ger, In - ter - posed His pre - cious blood.
 Let thy good - ness, like a fet - ter, Bind my lov - ing heart to Thee.
 On the blood - y tree be - hold Him ! Hear Him cry, be - fore he dies.

CHORUS.



In my Father's house are many mansions, If it were not so I would have told you,



In my Father's house are many mansions, And all the streets are paved with gold.

Copyrighted, 1889, by R. E. HUDSON.

From the "QUARTETTE," R. E. Hudson, Author and Publisher, Alliance, Ohio.

Address to our Patrons.

THE SECOND HALF-CENTURY.

IN July last, THE GUIDE TO HOLINESS entered upon the second half of the first century of its existence. It was a most auspicious event. In reaching this period we are led gratefully to recognize the good hand of our God as being upon us. The fifty years' history of the magazine is full of interest as having been pre-eminently a saving instrumentality. Many souls have been led, by its perusal, into the King's highway of holiness, and large numbers of God's elect people have received help in their spiritual life. They have been pleased to specify this as a means of their edification and establishment. These results call for praise to our Heavenly Father who has so abundantly aided the publishers and editors in the prosecution of their work, and we invite all our readers to unite with us in suitable expressions of thanksgiving.

And now the unopened future lies before us. We cannot tell what will be the new phases of our Christianity that will be developed. Certain it is the Church is making history fast, and will continue to do so. There are some signs of the times which have an unfriendly aspect, demanding watchfulness, unflinching loyalty to Jesus, and great plainness in declaring the truth and giving encouragement to God's children to "contend earnestly for the faith once delivered to the saints." These indications devolve upon us, as upon all exponents of vital Christianity in opposition to formalism and worldliness, grave responsibilities. In the great battle between right and wrong, a living and a formal Christianity, we desire not to be found wanting, but to stand resolutely in our lot, keeping the standard of BIBLE HOLINESS uplifted, despite criticism and opposition. We would give heed to the injunction, "*Let thy garments be always white.*" With a single eye to the glory of God therefore, in all things, we will steadily aim to keep the pages of THE GUIDE pure, elevated, and outspoken upon the great theme. To particularize a little, let us say what we determine, if God permit:

FIRST: WHAT WE WILL NOT DO.

We will not devote any space whatever to *controversy*—we will not tolerate any offensive personalities—we will not allow sectarianism to mar our columns—we will not deal in pointless generalities—we will not allow the multiplying and shameful profanations of God's house, in the holding of Festivals, Fairs, and Dramatic Entertainments, to pass unrebuked—we will not admit to our columns that which is frivolous or unedifying in character—we will not see Church members entering into *secret organizations* which are detrimental to true piety, without putting out alarm signals—we will not fill any of our space with *advertisements*.

SECOND: WHAT WE WILL DO.

The Lord aiding, we will keep THE GUIDE constantly on *the line of love*, the 13th chapter of 1st Corinthians being our guiding star—we will devote our pages, mainly, to BIBLE EXPOSITION, presenting the doctrine of Holiness in its varied and

beautiful phases—we will give close attention to the *experimental feature* of the subject, as illustrative of Bible teaching—while we shall adhere closely to *the one idea*, we shall endeavor to demonstrate that the one idea is *many-sided*, and admits of indefinite illustration—we will enlist in our service the best minds, the ripest experience, and *the ablest pens* on either side of the Atlantic, so that “THE OLD PIONEER MAGAZINE” shall be inferior to none in cultured, pointed, varied and unctuous presentations of Bible truth.

With these declarations concerning our purposes, in humble reliance upon the God who has heretofore sustained us, we re-dedicate ourselves to the important work which He has laid upon our hands. And, we earnestly ask the prayers of all our readers, and their heartiest co-operation, so that we may have enlarged success in circulating our periodical in all evangelical denominations.

THE GUIDE BENEVOLENT FUND.

There is a department of our work which is widening each year, and becoming more and more interesting—that is *the department of benevolence*. There are many who prize greatly the monthly visits of the magazine, widows and others, who are too poor to pay for it. Shall they be deprived of the consolatory influence of these visits? We say, No! And, we believe our friends will join us in so saying. Then there are many missionaries, at home and abroad, colporteurs and other workers who may be greatly helped by receiving the magazine. And among these workers, for whom we have a great sympathy are the preachers in the South of African descent. They have hard fields of labor, and receive little money. We received quite a liberal amount for this purpose last January, and a considerable number of these preachers have been receiving THE GUIDE during the year. Shall we continue to supply them? If so, send us help. Those who gave for the object at the opening of the year can, perhaps, renew their contributions, and others joining in the good work will enable us to accomplish our object. A BEAUTIFUL SEMI-CENTENNIAL CERTIFICATE is furnished to each person contributing ONE DOLLAR. We hope many will avail themselves of the opportunity to secure one of these Certificates as a pleasant memento.

BEQUESTS.

In this connection it may be proper to make another suggestion. Many of our friends have property to dispose of by will. Would it not be well for such to consider carefully, and with prayer, whether their Lord would not be pleased with the devotement of a portion of *His money* to the work of circulating Holiness Literature, gratuitously, where it is greatly needed. We have just been advised of a liberal bequest having been made to us by a sister in the West. We trust that the suggestion here made will find a response in the hearts of other friends of holiness.

BOOK DEPARTMENT.

We have a very full catalogue, recently issued, of Books and Tracts on the line of Holiness—our own publications and others. It is furnished *free* to every one applying for it. We wish every subscriber would send for one. We beg our friends, during the coming holidays to buy *good books* in preference to other things for presents which are *short-lived* and have no really beneficial influence. Write for our catalogue at once, and carefully note what is on the covers of this number of the magazine. Determine what you want and forward your order immediately. Remember, we allow a special holiday discount of ten per cent. off the regular retail price on all orders received between Nov. 1st and Jan. 1st.

PROSPECTUS FOR 1890.

I.—THE GUIDE TO HOLINESS.

We hope, with the Divine blessing, to make the volume of the magazine for 1890 the best we have ever issued. To this end we shall spare neither time, labor nor money. We expect to furnish two handsome portraits, and in furtherance of this design we will state, in part, from what sources we expect contributions to enrich our pages:

OUR CORPS OF CONTRIBUTORS.

UNITED STATES—Rev. Drs. J. R. Jaques, William Reddy, Sheridan Baker, G. D. Watson, Dougan Clark, E. M. Levy, L. R. Dunn, E. H. Stokes; Revs. I. Simmons, John Parker, A. J. Jarrell, D. B. Updegraff, Bishop Key of the M. E. Church, South, N. Vansant, C. Munger, J. L. Sooy, John Thompson, J. T. Satchell, Enoch Stubbs, E. J. Hamell, J. H. James, and others; Mrs. M. N. Van Benschoten, Mrs. Kate Sumner Burr, Mrs. L. F. Baker, Misses Lois L. and Cassie Smith, Lizzie M. Boyd, Abbie Mills, and others. We trust also to have some communications from Miss Frances E. Willard, Mrs. Bottome and Mrs. J. F. Willing.

CANADA.—Rev. Dr. Carman, one of the Superintendents of the Methodist Church, Canada, Rev. James Harris, and others.

ENGLAND.—Revs. B. Senior, pastor of the new Surrey Chapel, London; C. W. L. Christien, of the Wesleyan Connexion; E. R. Young, of Canada, now engaged in evangelistic work in England, who will during his stay, act as our special English correspondent, giving us occasional letters relating to the progress of the work there; also Rev. E. Davies, now working there as an evangelist. Rev. J. Atkin, of the Wesleyan Connexion, Ireland. We hope also to receive communications from Mrs. Hannah Whitall Smith.

INDIA.—Rev. Bishop J. M. Thoburn, Rev. C. P. Hard, Rev. J. E. Robinson, and "*W. Raju Naidu*," a Hindoo of high caste, recently converted to Christianity, a man of fine English education.

JAPAN.—Rev. Dr. Gideon Draper.

AFRICA.—Rev. Bishop William Taylor, and several of his missionaries.

ASSOCIATION CORRESPONDENTS.—We are calculating to have a stated correspondent representing each *Holiness Association at home*, so as to give fresh tidings from the field.

CONTENTS—FIRST HALF OF THE YEAR.

(Topics for the *Second Half* of the year will be announced in the June number.)

SERMONS.—The ablest that can be procured.

CAREFULLY PREPARED ARTICLES.—1. The Dispensation of the Spirit—may the Gospel Dispensation be rightly so called? Is the Holy Ghost to be worshiped? What are His gracious offices, specially the guidance of the sanctified? 2. Holiness in the Psalms; 3. Bible characters exemplars of Holiness; 4. Holiness in Prophecy; 5. The Christ-Life, as revealed in the wholly sanctified; 6. Homely hints to holy people—something decidedly practical for every-day life; 7. What the denominations say on Holiness in their creeds, standards and hymnology; 8. Proverbs for the Home—(an interesting range of truth for the Home Department.)

EDITORIAL:—The Monthly Portion—(Introductory for the first page)—Bible tests of holy character—How to grow in the state of entire holiness—Practical questions—How to offer effectual prayer—How to study the Bible to profit—How holy people may be successful soul-winners—How to avoid fanaticism.

The Departments will probably remain the same as heretofore, but newly arranged.

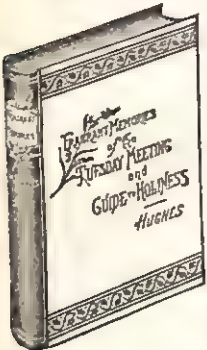
We present on the next page an attractive list of premiums. To avoid mistake, observe: If a person remits \$1.25, or, \$1.35, or \$1.50 to secure either of the premium books named, they cannot obtain either of the other books by sending the extra amount required, 25, 35, or 50 cents. We supply only one book to a subscriber at the reduced rate. Carefully note this!

A SPLENDID LIST OF PREMIUMS!

In continuance of our celebration of the Semi-Centennial year, we make the following generous offers, by which we put it in the power of our subscribers to secure a copy of *THE GUIDE* the coming year, and some of our best books AT GREATLY REDUCED RATES. Looking at the size, embellishments, and character of the matter of these works, we are persuaded no more liberal offers will be made by publishers. *Note this* : Duplicates cannot be furnished for the extra amount stated.

Premium I.

"FRAGRANT MEMORIES."

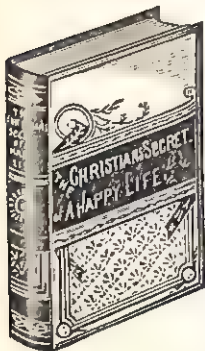


An elegant Semi-Centennial volume of 242 pages, with five portraits. It is printed in clear type, on good white paper, and neatly bound in cloth. It contains a sketch of the fifty years' history of the "TUESDAY MEETING" and "GUIDE TO HOLINESS." Everybody who reads it is delighted. The regular price is 75 cts., and is obtained with *The Guide*, for twenty-five cents extra.

PICTURES.—Should any prefer a handsome and expressive picture, instead of the above book, they can select one of the following: "Christ in the temple;" "Christ before Pilate;" "Christ on Calvary;" or, "Asking a Blessing." The pictures are 21x28 inches.

Premium II.

"CHRISTIAN'S SECRET OF A HAPPY LIFE."



Revised by the author, Mrs. H. Whitall Smith. It contains two new chapters, either of which is worth more than the price of the book. Printed from new plates, on good paper, and under our own imprint. This book has had a wonderful sale, which it well deserves. Only \$1.35 will secure this edition and a copy of *The Guide* for one year.

Premium III.

A CHOICE OF FIVE BOOKS.

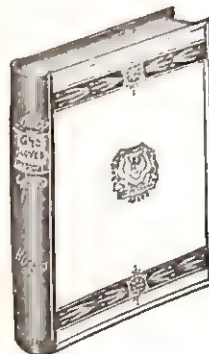
For \$1.50 remitted, old and new subscribers can obtain *The Guide* for one year, and a copy of either of the following books, the regular price of which is one dollar, and in comparison with the price of other works, are well worth \$1.25 or \$1.50.



1 LIFE OF Mrs. MARY D. JAMES.

A handsome book of 388 pages, printed on good paper, bound in cloth, with a fine steel-plate portrait of this saintly woman.

Mrs. James was an elect Christian lady, who walked sixty years with Jesus. —Ranking with Hester Ann Rogers, and others. The work is ably written by her Son, Rev. J. H. James.



2.—THE BELOVED PHYSICIAN.

This is a volume of 400 pages, printed on good paper, and bound in cloth. It has a steel-plate portrait of Dr. Palmer.

This is a faithful record of the life of the former Editor of *The Guide*. No reader can hardly afford to be without it. It has thrilled the hearts of many readers.

3. BEULAH LAND.—The Story of a Life of Faith. By Mrs. M. Carter. With portrait and illustrations. 225 pages. This popular volume is the unfolding of a life of faith and devotion, that will stir the men and women of our time to a fresh consciousness of the meaning and value of the promises, and of the safety and blessedness of walking in them. Handsomely bound in silk cloth.

4.—BAPTISM OF THE HOLY GHOST.—By Asa Mahan, D. D. The writer has an international reputation as one of the ablest writers. He has recently been translated to the glory-land. This is an inspiring work of 215 pages, formerly sold for \$1.25, now \$1.00. It is a treasure.

5.—GRACE MAGNIFIED.—By Rev. W. G. Browning, of the New York Conference. A work of 492 pages. An interesting narrative of the experience, ministerial life and travels of the author. Printed on fine paper, bound in cloth, and has a steel-plate portrait of the author. Those who have read it say they have been profited.

DREW UNIVERSITY LIBRARY

